

# CHARLES WEBSTER LEADBEATER 1854-1934

## A BIOGRAPHICAL STUDY

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### Volume I.

A Thesis submitted in fulfilment of the requirements for the degree of  
Doctor of Philosophy

Department of Religious Studies  
University of Sydney  
March, 1986

c. Gregory J Tillett 1986

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## **ACKNOWLEDGEMENTS**

In the research for this thesis I have been assisted by many people, both in Australia and overseas. I must acknowledge the assistance of the following people. Where a title is given, it relates to the position which the person held at the time.

Perth:

Mrs H. Stocker, Librarian, Theosophical Society

Sydney:

The State Archivist of New South Wales  
The Librarian and Staff of the Mitchell Library  
Mr James Perkins, Head of The Manor

London:

Miss Lilian Storey, Librarian, Theosophical Society  
The Rt. Rev E J Burton, Regionary Bishop of the Liberal Catholic  
Church  
The Librarian and Staff of the British Library Reference  
Division  
The Librarian and Staff of the India Office Library and  
Archives  
The Librarian and Staff of Lambeth-Palace Library  
Mr D H G Bourke, British Library Department of Manuscripts

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Mar Seraphim of the Orthodox Church of the British Isles  
Miss Marjorie Debenham of the Order of Ancient Free and Accepted  
Masonry for Men and Women  
Dr and Mrs Peter Day  
Mrs Elaine Baly  
Mrs Brigit Kollerstrom

Adyar:

Mr John Coats, President of the Theosophical Society

Miss Joy Mills, Vice-President of the Theosophical Society  
Dr Jean Raymond, Secretary of the Theosophical Society  
Miss Helen George, Theosophical Society Archives  
The Librarian and Staff, Adyar Library and Research Centre  
The Rev John Clarke, Assistant Editor of "The Theosophist"  
Captain Russell ("Dick") Balfour Clarke  
Mrs Paula Mango  
Rukmini Devi Arundale  
Mrs Dora Kunz, President of the Theosophical Society in America

Pasadena:

Miss Grace Knoche, Leader, Theosophical Society  
International  
Mr Kirby van Mater, Secretary, Theosophical Society  
International  
Mr John van Mater, Librarian, Theosophical Society  
International

--- iii

San Diego:

Mr and Mrs W Emmett Small, Point Loma Publications Inc  
The following people have provided considerable assistance through  
correspondence:

Dr Arthur Nethercott  
Mr Susunaga Weeraperuma  
Mr Ted Davy

There are, in addition, several whose very special support and  
kindness requires acknowledgement.

Miss Mary Lutyens of London, author of the two volume biography of  
Krishnamurti, assisted and encouraged my research. Miss Lutyens not  
only gave me access to her own unique collection of material and specialist  
knowledge, but patiently read and commented on the manuscript of my  
published biography of Leadbeater, *The Elder Brother*.

Mr John Cooper in Sydney gave me access to his extensive collection  
of material on the history of Theosophy in general, and of the Theosophical  
Society in Sydney in particular, and read through the manuscripts of both  
the book and the thesis, making valuable corrections and annotations. He  
has also been an invaluable colleague in research, with whom I have been  
able to discuss the

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intricacies and complexities of Theosophical history.

Mr Rex Henry, both at Adyar and at Mijas, Spain, has give me very generous encouragement and assistance. There are people alive who have a greater knowledge of the history the Theosophical Society during the time of Leadbeater's rise to dominance. Mr Henry, both in lengthy discussions in an extensive correspondence over many years, has provided both information and an invaluable insight into the people and the events of Theosophical history. Mr Henry has read and commented on the manuscript of this thesis, providing invaluable criticisms and suggestions.

Dr W J Jobling, my supervisor in the Department of Religious Studies at the University of Sydney, has brought to my work both his critical insight into such research, and his special interest in church history. His criticisms, suggestions and advice, no less than his friendly encouragement and support, have been of great assistance me.

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## CHARLES WEBSTER LEADBEATER, 1854 - 1934

### OUTLINE

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Chapter 3: THE ANGLICAN MINISTRY - Leadbeater's life as an Anglican minister and his interest in psychic research [1878-1883]

Chapter 4: INTRODUCTION TO THEOSOPHY - the background to Theosophy and Leadbeater's introduction to it [1883-1884]

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- Leadbeater's meeting with Helena Petrovna Blavatsky, his break with the Church and his commitment to Theosophy [1884]

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Chapter 10: ACCUSATIONS OF IMMORALITY - the charges of immorality against Leadbeater, his "trial" and resignation from the Theosophical Society [1906]

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Chapter 20: THE DISSOLUTION OF THE ORDER - Krishnamurti's dissolution of the Order of the Star and its effects, Leadbeater's new interests, and further conflict within the Society [1926-1930]

Chapter 21: THE FINAL YEARS - Leadbeater's final years, the effects of the end of his adventist hopes, the deaths of Mrs Besant and

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## Chapter 1: Introduction

### 1. Introduction

"You don't know me; you never knew my heart. No one knows my history. I cannot tell it; I shall never undertake it. I don't blame anyone for not believing my history. If I had not experienced what I have, I could not have believed it myself." [1]

So the Mormon prophet Joseph Smith's (1805-1844) words at a funeral oration in 1844 are quoted in his biography by Fawn M. Brodie. They might have been spoken of Charles Webster Leadbeater (1854-1934), for he also sought to keep his history closed to outside scrutiny, and proclaimed such a fantastic account of his life experience that others might have been excused for not believing it.

Brodie comments:

"Since that moment of candour at least three-score writers have taken

up the gauntlet. Many have abused [Smith]; some have deified him; a few have tried their hands at clinical diagnosis. All have

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insisted, either directly or by implication, that they knew his story. But the results have been fantastically dissimilar." [2]

And she concludes:

"The reason for these disparate opinions is by no means a lack of biographical data, for Joseph Smith dared to found a new religion in the age of printing. When he said 'Thus saith the Lord!' the words were copied down by secretaries and congealed for ever in print. There are few men, however, who have written so much and told so little about themselves." [3]

The same can be said for Leadbeater, although he has lacked a biographer, except for the writers of brief journal articles, until the author's *The Elder Brother* in 1982. But he provoked startlingly contrary opinions, abuse, deification, and analysis. His words are recorded in many volumes, and his new religion was not so much founded in an age of printing, as dependent upon printing for its promulgation.

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The standard portrait of Charles Webster Leadbeater shows an elderly gentleman with sparkling eyes, and a dignified face, the barest hint of a smile, and a patriarchal beard. He is sitting on what appears to be a throne, a large ring prominently displayed on his right hand, and a Jewelled cross suspended on his chest. Upon closer examination one might notice the gnarled knuckles and distorted fingers characteristic of arthritis. His expression is placid, the forehead free from wrinkles. The same dignified gaze is to be found in almost every formal portrait of him; the face, it has been commented, seems like a mask, revealing nothing of the man behind it except his ability to remain untouched by the external world.

Leadbeater was a man who made the most startling claims for himself, and made them in a very matter-of-fact way. [4] He declared that he had penetrated the depths of the atom by his psychic powers, discovered the ultimate unit of matter whilst sitting in a park on the Finchley Road in London, and had psychically extracted individual atoms of various elements from the showcases in the Dresden Museum whilst he reclined several miles away. He also claimed to have sent sea spirits to dig out atoms of another element from the mines of Sabaranganuwa in Ceylon while he lay in his bed in Madras in India. [5] He claimed to have explored



most of the planets in the Solar System, while his body

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remained on earth, and described their climates and inhabitants in some detail. [6] He claimed to be in regular communication with the Powers which govern the earth from the Inner Planes, the Masters or Mahatmas, the Supermen who constitute the Occult Hierarchy of this planet. And, so he said, he conducted parties of pupils to the secret places in Tibet where these same Masters resided, while the bodies of both the pupils and their guide slept securely in their beds. [7]

From the lowliest member of the Inner Government of the World, with whose bureaucratic structure he was completely familiar, to the Highest he claimed a personal acquaintance. Indeed, as he told an incredulous judge in the Madras High Court, he had seen the Solar Logos, who is God as far as this planet is concerned, in human form, and had conversed with him.

Thus he claimed to have ranged from the microscopic depths of the atom and the molecule, to the macroscopic vastness of the solar system and beyond. The history of man and the earth held few secrets from him. He claimed to have followed human evolution with his clairvoyant gaze, tracing it from its origins on this planet, through man's emergence from animal form, even locating the precise moment at which human individualization

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occurred. From the akashic record, the memory of the Logos, Leadbeater claimed to have been able to trace the rise and fall of civilizations on earth from the earliest day until the present time, and even into the distant future. [8]

Leadbeater claimed to be able to see thoughts, and described them in detail to an artist who painted them. He claimed to be able to observe the occult constitution of man, and was a noted authority on chakras, kundalini, auras, and all those aspects of anatomy and physiology unseen and unknown by orthodox science. [9]

Death held no mysteries for him: he claimed to regularly assist the so-called dead in their after life states, conveying messages to and from them with no effort at all, and thereby providing great consolation to the loved ones remaining on this side of the veil. He claimed to have been to heaven and hell and purgatory, and enrolled a band of "Invisible Helpers" who took over from the angels the duties of caring for those who had died

unhappily, or who refused to recognize that they were dead. [10]

He was given to speaking quite casually of conversations not only with the so-called dead, but, with angels and archangels, with nature spirits and *devas* (Sanskrit: "heavenly ones"). He observed the consciousness of

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rocks, and discovered one large rock in a New South Wales national park that had fallen in love with a young boy and enjoyed having him sit upon it. [11] Leadbeater claimed to have gathered water spirits from Sydney Harbour whilst crossing it by ferry, scooping them out of the harbour with a psychic sieve and sending them to attach themselves to the auras of those he knew to be unhappy or depressed. [12]

Leadbeater claimed to have observed the occult, or inner, side of almost everything: he knew precisely how and why the ceremonies of the Christian Church operated, and the exact process whereby transubstantiation - the changing of the bread and wine of the Eucharist into the Body and Blood of Christ - took place. He claimed to have observed it all, and described it all. [13] And he claimed to be able to take any unresolved mysteries to Christ himself for clarification. Leadbeater's compilations of clairvoyant discoveries provided details of the occult effects of ceremonies and eating meat, of jazz and large cities, of the elementals that attach themselves to drunks and the psychedelic pink and green clouds that swirl about as a result of Wagner's music. [14]

From the highest Power in the Solar System, to the evolution of man, the nature of matter and energy, the cause of cancer [15], life on Mercury, the after death state

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of someone's beloved Tom cat, the aura of a ship-wreck, to the real authorship of Shakespeare's plays, the validity of Anglican Orders [16], and the future evolution of life on earth - on all these subjects, and on a thousand more, Leadbeater wrote in his usual semi-scientific, almost mundane, style, much as though he was describing the plants in his garden, or meeting friends for tea. However exalted the perception, he described it in a prosaic, unexcited fashion.

Given the remarkable claims he made, it can readily be understood that his disciples held him in the highest awe and reverence, regarding him as the world's greatest occultist, psychic and seer, and, as Mrs Annie

Besant, declared, "a man on the threshold of divinity". In 1925 one of his disciples, Dr Mary Rocke, said of him:

"Messenger of the Gods might he well be called, standing as he does on the very threshold of the Super-Man, transmitter of Their Word, instrument of Their Will, Dispenser of Their Benefits." [17]

He was the chosen messenger of the Masters, to whom he led his pupils. He was the highest source of information on occultism, religion, and the mysteries of life, and his

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books were held to be the final authorities in such matters.

The range of his writing and the extent of material that flowed from his prolific pen was vast. He wrote thirty-nine books, many of them very substantial - for example:

*The Inner Life* (2 vols) - 800 pages  
*The Science of the Sacraments* - 600 pages  
*The Hidden Side of Things* - 600 pages  
*The Other Side of Death* - 500 pages  
*The Hidden Side of Christian Festivals* - 500 pages  
*Glimpses of Masonic History* - 400 pages  
*The Hidden Side of Freemasonry* - 300 pages  
*The Masters and the Path* - 300 pages  
*Clairvoyance* - 200 pages  
*Man Visible and Invisible* - 150 pages.

He also wrote some forty-five pamphlets and, for much of his life, five or six journal articles a week, not to mention a number of sermons, lectures and talks, plus an extensive correspondence with people all over the world who wrote seeking information on occult matters. In addition to his

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own writings, he collaborated on eleven books and several pamphlets. Most of his writings are still in print, selling - very well - in bookshops throughout the world, and not only in bookshops specializing in the occult, but in many general bookshops. His two most popular works, *The Chakras* and *Man Visible and Invisible*, had been printed and reprinted in various editions: in 1981 Quest Books in the United States reported that in their editions of these works alone there were 110,000 and 56,000 copies

respectively in print. [18]

Leadbeater's subject matter ranged from Buddhist catechetics, pedagogy and Masonic history, to the origins of Christianity, the causes of war and the nature of the soul; from life after death, reincarnation, heaven and hell, to the evolution of man, the unseen effects of sunlight and the value of vegetarianism, and the occult side of just about everything.

The modern occult movement owes more to Leadbeater than to anyone else. [19] In almost all modern works on occultism there are clear traces of his influences, often unacknowledged. [20] His concepts and ideas, his popularizing of Theosophical terms and principles, run throughout all modern works in the area. The idea of reincarnation, and of investigations into life before birth

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as much as life after death, ideas of "reincarnational therapy" and examinations of the akashic records derive directly from Leadbeater's work. The concept of the aura, the bio-energetic field surrounding the human body, which is currently attracting some serious scientific attention, was first made popular by his writings, and first extensively described by his accounts of his clairvoyant investigations. [21]

The modern notion of "vibrations", and the psychic atmosphere of places, first appeared in its popular form in his writings, as, for the West, did the idea of vegetarianism [22], a return to nature, long hair and bare feet in the spiritual life. The young "New Age" people in their brightly coloured, loose cotton clothes, with bare feet and long hair, following a vegetarian diet, meditating and using mantras, concerned with vibrations and their auras, eager to make contact with the Masters of the East, and find Initiation, follow a lifestyle of which he not only approved, but of which he was the first popular advocate and publicist. [23] His influence has extended even into modern rock culture: amongst those influenced by him was Elvis Presley, whose favourite reading included Leadbeater's *The Inner Life*, from which he often read aloud before going on stage to perform. [24]

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The concept of the Occult Hierachy, centred at the mythical city of Shamballa in the Gobi desert, with its Masters and progressive Initiations, appeared first in his writings, and was first publicized by him. Whether or not such concepts originated in the works of Helena Blavatsky, whom

Leadbeater claimed as his occult teacher, matters little: her works remain obscure and largely unread outside a select circle. Leadbeater's books made the concepts popular and reached a wide reading public. They also reached other authors, who took the ideas up, amended them a little, and reproduced them as their own. [25] This is most clearly the case with the terms Leadbeater took from eastern religions: words like *karma, chakra, chela, mahatma, atma, buddhi, manas, yoga, mantra, kundalini*, and *Maitreya*, and concepts like the Wesak Festival, Shamballa and initiation, which he took from Buddhist or Hindu traditions, and misinterpreted or reinterpreted to suit his own needs. These have generally continued to be used in modern occult writings in the sense in which he used them, regardless of their original meanings.

Leadbeater's authority as the world's greatest occultist, psychic and seer was unquestioned by his disciples, including Mrs Annie Besant, during his lifetime or since. He was described as "one of the world's foremost scientists in spiritual research" and "a great physicist of

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the spiritual worlds" [26]. He was hailed as "a giant among men, a great teacher and light-bringer to mankind" [27], "a great occultist, a seer, a sage, and a selfless servant of the human race" [28]. He was acclaimed as the

"Great Seer whose books have robbed death of its terrors; Master-Scientist of Occultism, who unveiled to the world the hidden side of life; Lover of Humanity and Spiritual Teacher of tens of thousands." [29]

He was "probably the greatest clairvoyant that ever lived" [30] and "a man on the threshold of divinity." [31]

Yet for every enthusiastic disciple who hailed him, there was a critic who denounced him. Even within the Theosophical movement there were those who held, and still hold, that he had perverted and corrupted Theosophy from its original doctrines to his own misinterpretation of them, and had, by various means, imposed that interpretation upon the Theosophical Society and, indeed, the world, since his works were well publicized and other presentations of Theosophy largely ignored. At least two journals came into existence solely to denounce him, and did so consistently for several years, and several others made criticism of him a major part

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of their work. *The Canadian Theosophist*, in whose columns he was

frequently pilloried, described him thus:

"This rollicking romancer has, by his own account, explored every world, plane, department, nook and cranny of the visible and invisible Universe, ancient, modern and future... He has frolicked with the fairies, fraternized with 'invisible helpers' and other 'astral entities' and hobnobbed with the Mahatmas... He is also a crony of the Logoi and the Manus; his recorded vision of the Seven Logoi sitting on the world lotus, and of the Manu 'surrounded by His council of highly developed adepts' reminds me of the washerwoman who had a vision of the Holy Ghost and was thrilled with admiration as 'the *beautiful* way his shirt-front was done up". [32]

And, in the same journal, the author of Leadbeater's obituary stated:

"I saw the Theosophical Society laid in ruins by him - and one may almost say, by him alone." [33]

Not only was he condemned for perverting Theosophy and true occultism, but also for corrupting young

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boys, being a sexual pervert, a tool of the Black Powers, if not a Black Magician himself. In Australia a Theosophical journal denounced him:

"His psychopathic tendencies get him into trouble, but the dear devoted souls rally round him again and again, fighting heroically for a bad cause... He has a Rasputin-like influence over boys and old women who, when his vileness is exposed, shout 'Judge not...be tolerant". [34]

And outside the Theosophical movement he was attacked by such occultists as Dion Fortune (i.e. Violet Firth, 1891-1946) who declared that he was a Black Magician employing sexual perversion for depraved occult ends [35], and Aleister Crowley (1875-1947) who, ironically, attacked him as a "senile sex pervert" and hinted that he was a Black Magician. [36] More recently, the controversial Indian teacher, Bhagwan Rajneesh (i.e. Rajneesh Chandra Mohan, 1931- ), has denounced Leadbeater both for his occultism and for his sexuality. [37]

Newspapers in Australia initiated campaigns against Leadbeater, alleging all manner of sexual perversions with his boy pupils, and encouraging the police to investigate, and prosecute him, and the Minister for

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Immigration to deport him. In London, *John Bull* said that he should be horse-whipped, and the *New Statesman* declared that no modern

adventurer had built up such a police dossier. [38]

Yet Sir Arthur Conan Doyle (1859-1930), creator of Sherlock Holmes and eminent spiritualist, who met Leadbeater in Sydney, was quite impressed, describing him a "venerable and picturesque", and the philosopher Count Hermann Keyserling (1880-1947), who met him in India in 1911, wrote:

"I find his writings, of all publications of this kind, the most instructive, despite their often childish character. He is the only one who observes more or less scientifically, the only one who describes in simply straightforward language. Furthermore he is in his ordinary intellect not sufficiently gifted to invent what he claims to see, nor like Rudolph Steiner to elaborate it intellectually in such a way that it would be difficult to distinguish actual experience from accretions. Nevertheless I find again and again statements in his writings which are either probable in themselves or which answer to philosophical truths. What he perceives In his own

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way (often without understanding it) is full of meaning. Therefore he must have observed actual phenomena." [39]

Some twenty years later Keyserling commented:

"Leadbeater had genuine occult powers - infinitely more than Annie Besant - and it was quite true that he suddenly 'saw' occult colour images of your character, a country or an event. But it was just like having a fine voice, or eyes of a particular colour. He was stupid, yet I liked him for his quaint mixture of occult gifts and an incredible naivete. His occultism was as genuine as his pomposity." [40]

Leadbeater's relationship with Mrs Annie Besant was almost as widely discussed as his relationships with his boy pupils. One of her biographers described him as "her astral Svengali" [41], and *The Canadian Theosophist* in its obituary of her declared:

"She had been Svengalized, and for the most part was unaware of the wreck she was contributing to." [42]

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It was suggested by various critics that Leadbeater kept Mrs Besant hypnotized, or under some bizarre form of astral "spell", and there is no question that he dominated her life virtually from the time he first met her. Mahatma Gandhi (1869-1948) declared:

"I do not think that Mrs Besant is a hypocrite; she is credulous and she is duped by Leadbeater. When an Englishman suggested to me to read Leadbeater's *The Life After Death*, I flatly refused to do so as I had grown suspicious of him after reading his other writings. As to his humbug, I came to know of it later." [43]

George William Russell (1867-1935), better known as the poet "AE", who was influenced by Theosophy and magic in the tradition of the Hermetic Order of the Golden Dawn, had little regard for either Mrs Besant or Leadbeater. Of the former, he said she was "silly mystically if eloquent and golden-tongued otherwise", and that "having no spiritual insight of her own she had come under the evil influence of Leadbeater, who had hypnotized her till she saw whatever he wished". Russell's son recalled the poet saying: "Leadbeater is a bad man." [44]

One of Leadbeater's most vigorous Theosophical critics,

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William Loftus Hare, declared that "for more than twenty years [Mrs Besant] was no more than an eloquent mouthpiece for her ineloquent colleague", and that "Without him Mrs Besant would never have made the errors from which she suffered so much disillusionment". [45]

Who was Charles Webster Leadbeater, this man acclaimed on the one hand as being "on the threshold of divinity", and denounced on the other as an evil sex pervert and Black Magician? What sort of man was he, and how did he come to such an extraordinary position? Was there, as Mrs Besant declared, a conspiracy of malicious intrigue conducted against him under the influence of the Black Powers, or were the accusations against him simply true? And why has no biography of him appeared within the movements influenced by him where thousands of eager disciples would read it enthusiastically?

## 2. A Biography of Charles Webster Leadbeater

There are many mysteries in the life of Charles Webster Leadbeater, and the lack of biography is one of them. There were, during his lifetime and after his death, many calls for one to be written. George Arundale (1873-1945), one of his disciples, considering the occult relationship that existed between Leadbeater and Mrs Besant,

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commented:

"...when [Leadbeater's] biography comes to be written, and it should be written soon, it will be seen how deeply he penetrated into and permeated into her life, and was influenced by it, as she herself deeply penetrated into his and was influenced by it." [46]

This was written in 1939 when Arundale was President of the Theosophical Society, and had charge of its archives, including all Leadbeater's papers. Yet no biography appeared. Various Theosophical journals suggested that a "well balanced appraisal of C.W. Leadbeater's life and work" should be undertaken, and one suggested that this should be written "thoroughly and fair-mindedly from within the Theosophical Society". [47]

Others, more critical, called for a study of the influence of the dominating personality of Leadbeater - a psychological problem which could be adequately treated only by a complete analysis of the voluminous material available. [48]

Some of his disciples, however, noted that

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"When appraising the life of an occultist, it is necessary to remember that much of that life must inevitably be hidden from public view, because it is private and personal; also that this concealment is deliberate, for there is a self-imposed discipline of silence." [49]

Yet the question of why no biography has appeared from those who have access to all the material a biographer could need remains a mystery - or remains a mystery until one comes to write such a biography.

This thesis is intended to provide a detailed critical biographical study of Charles Webster Leadbeater. It has been written on the basis of documentary sources, both published and unpublished, and of oral history. Given the amount of research required to provide a biographical study, and to solve the major "mysteries" of Leadbeater's life, the thesis does not attempt to provide a detailed analysis of the background to those movements within which Leadbeater was involved, or of the influence he exerted during or after his life. The former are generally adequately documented in published works; the latter are beyond the scope of this present work, and would extend its coverage to an unmanageable extent.

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Uncovering material for the biography has posed major problems, not the least of them the fact that most of the documentary sources, and most of the individuals from whom oral history could be obtained, remain within movements committed to an idealized view of Leadbeater, to steadfastly perpetuating a traditional version of his life, and to protecting his reputation against what they consider to be unjustified attacks. To some extent, it was possible to gain access to what might be called "inside sources", and the sources used for this work will be discussed later in this chapter.

It can be assumed that most readers of this work will have no previous knowledge of Leadbeater, or most of the movements and people associated with him. Therefore the biography is unfolded as clearly as possible, with the least possible intrusion of extraneous material. Extensive footnotes provide not only documentation of sources, but also additional material providing analysis and expansion on the text. The text itself is intended to present a detailed, comprehensive biography of Leadbeater, based on original research using, wherever possible, primary sources.

The final chapter gives special consideration to two aspects of Leadbeater's life. First, to the influence he

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exerted on a diverse range of organizations and individuals, and second, to the major "mysteries" of his biography. In some cases the "mysteries" are, it is argued, "solved". In other cases, evidence is presented which suggests a solution, although it has not been possible to present a final resolution.

It would not be possible to provide more than a superficial and cursory summary of Leadbeater's teachings in anything less than a work of comparable size to this present one, and therefore no attempt had been made to do so. No serious analysis of Leadbeater's philosophy, theology or cosmology exists.

One of the most obvious questions arising from a study of Charles Webster Leadbeater is: why bother? what is the significance of this eccentric figure? how can a substantial study of him be justified? Leaving aside the obvious justification, which is the insight which such a study provides into charismatic religious leaders generally, there are four reasons why Leadbeater is significant:

1. his influence on Mrs Besant
2. his influence on Krishnamurti
3. his influence on Theosophy

4. his influence on later occultism.

His influence on Mrs Besant, as will be shown later in this work, was extraordinary. He was the dominating force in her life more or less from the time he first developed a friendship with her. Her work, occult and secular, came to be shaped by his influence. Of Mrs Besant's significance, little needs to be said. Her career was remarkable no less for the range of interests; she pursued then for the intensity with which she pursued each in its turn. She has been the subject of popular and scholarly, critical and uncritical studies, of which the most detailed, and least popular amongst her followers, is Dr Nethercot's two volume study. [50] Dr Nethercot begins his work with the statement:

"In 1885, before she was forty, Mrs Annie Besant was known all over the English-speaking world, and by many people on the Continent, as one of the most remarkable women of her day." [51]

If anything, her fame increased with the passing of the years. Some thirty years after her death, Nethercot commented:

"It is now pertinent to ask what would have been

the difference to the world if Annie Besant had never lived. For one thing, the acceptance of women in English colleges would have been established somewhat later. For another, the acceptance of birth control as a respectable practice would also have been delayed. The campaign for granting women equal rights with men would have lost a valuable supporter. Her absence from the London School Board would have delayed the achievement of free public education for children of both sexes, and the principle of furnishing free meals at public expense to children whose parents could not afford them would have been postponed. The early Fabian Society would have impressed itself much more slowly on the public mind if the lustre of her name and fame as an orator in its cause had been lacking. As a female strike-leader and social reformer her services would have been greatly missed. Without her spectacular conversion from atheism and materialism to mysticism the anti-rationalistic movement toward the end of the nineteenth century would have lost a powerful force." [52]

And of her work in India Nethercot says:

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"But if India had followed the advice of her and her party in 1929 the country would probably have obtained Dominion Status seventeen or so years earlier than it did, it would probably have retained Pakistan, and there would have been no Kashmir problem." [53]

If her influence was extensive and powerful, the influence of Leadbeater upon her was equally so. But to her biographers, including Dr Nethercot, Leadbeater remained an incompletely explained factor in her life. [54] Leadbeater was, as it were, the missing piece in the jigsaw of Annie Besant's career after she joined the Theosophical Society. It may be too harsh to claim he was the puppet-master for whom she performed, but there can be no doubt that his influence determined the direction of her life and work.

The influence of Jiddhu Krishnamurti, even at the height of his career as teacher, has been much less than his "Amma", Mrs Besant. But he has been influential, and remains so, attracting considerable scholarly attention. The two volumes of bibliography of works by and about Krishnamurti are ample evidence of the interest in him. [55] A detailed study of his philosophy, incorporating most of a doctoral thesis on the subject submitted to the Department of Philosophy at Banaras Hindu University, was written in 1977

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by R.K. Shringy. [56] But the influence and role of Leadbeater in the education and preparation of Krishnamurti has never been adequately considered, and, indeed, is avoided by Krishnamurti's modern day disciples.

Leadbeater's influence on the shape and development of the Theosophical Society cannot be underestimated, and much of this work will be devoted to describing the effects he had, directly or indirectly, on the Society. From the time of its foundation in 1875, the Society grew not only in its geographic spread and numbers of members, but, more significantly, in influence. It is not an exaggeration to say that from 1875 until 1906 the Society was remarkably - for its size - influential in art and literature, religion and philosophy, no less than in occultism and mysticism. As Campbell, in his study of the Theosophical Movement, noted:

"The Theosophical movement spread around the world in its first century. In the process, it affected several hundred thousand people directly through their being members of various Theosophical groups. It

also had a wider influence. At least several dozen spiritual groups, and movements are off-shoots of one of the three major groups or are dependent on the ideas of Theosophy or on the

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milieu it helped to create. In addition, Theosophy has had a significant impact on cultural and political events in societies as diverse as India and Ireland, and on institutions as different as Ceylonese Buddhism and Western abstract art." [57]

Theosophy was influential in bringing eastern philosophy to the West, and in popularizing oriental ideas. It attracted many eminent thinkers, including the American inventor Thomas Edison (1847-1931), the French astronomer Camille Flammarion (1842-1925), the biologist Alfred Wallace (1823-1913) and the British scientist William Crookes (1832-1919). In the field of literature it included amongst its members William Yeats (1865-1939) and George Russell ("A.E.")(1867-1935), and in the arts Wassily Kandinsky (1866-1944) and Piet Mondrian (1872-1944). Theosophy has been attributed with a major influence in the Irish literary movement of the turn of the century. [58]

In the east, the Theosophical Society promoted a revival of oriental religion in the face of western missionaries. It was a primary influence in the revival of an almost extinct Buddhism in Ceylon [59], and promoted a renewed interest in Hinduism in India. In both places it established schools in which young people could receive a modern English education without the imposition of

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missionary Christianity. Indians who had turned to the west in many cases found their interest in their traditional culture and religion awakened by contact with Theosophy: Mahatma Gandhi was but one of these. [60]

But, under Leadbeater's influence, the whole direction of the Theosophical Society, with its headquarters at Adyar, changed. The notable and learned figures departed, controversy and conflict came to dominate, and, although membership expanded, the Society moved from being a small esoteric movement of the intellectuals, to a movement of popular occultism which tended to actually repel intellectuals. [61]

Two of the most notable leaders of religious movements who broke from the Theosophical Society as a result of Leadbeater's influence were Rudolf Steiner (1861-1925), founder of the Anthroposophical Society, and

Alice Bailey (1880-1949), a prolific author on occult subjects, whose influence has been increasing since her death, especially in movements of young people concerned with ecology, peace and a new world order. [62]

The final area in which Leadbeater's influence and importance justify a study of him is the modern occult "revival". As will be suggested later in this work,

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Leadbeater's influence on popularizing concepts and words has left an indelible mark on almost all contemporary occult literature, ideas and movements. In what way called the "occult revival" of the sixties and seventies, themes, words and concepts popularized by Leadbeater achieved a widespread circulation. Leadbeater's most popular works remain in print, and are available in many general and specialist bookshops throughout the world. [63]

For the study of unorthodox religious movement in Australia generally, and Sydney in particular, Leadbeater and the organizations associated with him are also of great interest. In the twenties Leadbeater was a figure of considerable public and media, not to mention police and clergy, interest. He was described in newspapers, denounced from pulpits, and watched by crowds who gathered outside his Sydney home in Mosman, or his cathedral in Redfern, to satisfy their curiosity about this eccentric and controversial figure. [64]

### 3. Sources

This thesis has its origins in the author's *The Elder Brother, A Biography of C.W. Leadbeater*, commissioned by Routledge and Kegan Paul in London in 1978, and published by them in May, 1982. Since the writing of that biography in

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the first quarter of 1980, the author undertook detailed research extending that undertaken for the book, and made use of new primary sources, and collections which had not previously been consulted.

The research for this thesis continued on from where the work on the biography had ended, following up the many "mysteries" which had been unresolved, and pursuing the numerous research trails which had been

uncovered. The publication of the book produced comments and reactions from a wide range of people throughout the world, and led to an extensive correspondence. This, in turn, led on to further research areas and new primary sources and material. The contacts developed as a result of the book were invaluable in undertaking research for the thesis.

The thesis is a substantially different work to the book although, since like the book it follows the outline of Leadbeater's life, it follows the same chronological structure, and necessarily includes the same material. It is, however, a much more detailed study, less impressionistic and more phenomenological. The published biography may be considered as the core of Leadbeater's biography, with the thesis as an extensive and detailed expansion and analysis of it.

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Some background to the writing of the present work will be useful for the reader. The author's first contact with the Theosophical Society and the Liberal Catholic Church, both organizations profoundly influenced by, and presently deeply committed to the work of, Leadbeater, was in 1968 in Perth, Western Australia. He read through all the works of Leadbeater, and began collecting biographical material. This was continued in Sydney, 1975-6, when sources in the State Archives and the Mitchell Library were consulted. At this time, the author was also involved in research being undertaken within the Liberal Catholic Church for both audio-visual programmes on Leadbeater and his work, and on the editing of his writings, and those of his fellow Liberal Catholic Bishop, James Ingall Wedgwood, and therefore had access to some "inside sources".

In 1977, as part of work for a graduate Diploma in Library Studies at the Western Australian Institute of Technology, the author undertook a major research project on tracing sources on Leadbeater and the Liberal Catholic Church.

In 1978, while living in London, he prepared an outline for a biographical study of Leadbeater, on the basis of which Routledge and Kegan Paul commissioned *The Elder Brother*. During 1978-1979 he undertook detailed research in

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London, and elsewhere in England and Europe, and, at the end of 1979, in India, before returning to Australia. The manuscript for *The Elder Brother* was written in Sydney between January and April, 1980, and was, once

written, submitted to two authorities in the area for checking. One of these was Mary Lutyens, author of three volumes which provide vital background material for Leadbeater, and an authority on the history of the Theosophical movement in the first quarter of this century (for much of which she was actively involved in it) and on Jiddhu Krishnamurti, who had been "discovered" by Leadbeater. [65] The other authority was John Cooper, a specialist on Theosophy and the history of the Theosophical Society in Australia, on which subject he is currently completing his MA thesis in the Department of Religious Studies at the University of Sydney. Both Miss Lutyens and Mr Cooper provided extensive comments, annotations and additions to the manuscript. The final manuscript of around 80,000 words was finally published in May, 1982.

*The Elder Brother* received extensive reviews. *The Times Literary Supplement* devoted a page to the work with a detailed review by Arthur Calder-Marshall. [66] The eminent psychiatrist, Anthony Storr, commented in the (London) *Sunday Times*:

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"Gregory Tillett's scrupulously documented account should be read by all who are fascinated by the further reaches of human credulity." [67]

The English Roman Catholic historian, Fr F. H. Amphlett Micklewright, in the (London) *Catholic Herald*, said:

"...a well-researched biography. Garnished with quotations from Leadbeater's own writings, it provides a remarkable insight into the movement in which Leadbeater was to become an international figure." [68]

The Australian Roman Catholic historian, Fr Edmund Campion, said in *The Bulletin*:

"This is a patient biography of a difficult subject who invites ridicule. A lesser writer would have given in to the temptation to mock. Instead, Tillett has written a good book about a notable Sydney eccentric." [69]

The American library magazine, *Choice*, noted:

"This fascinating biography on Leadbeater's

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'journey from obscurity in the Church of England to international acclaim and notoriety' reveals a thorough research corroborated by substantial documentation ... [Tillett's] clear, narrative style and sensitive, dispassionate tone indicate a sophisticated biographer." [70]

Those few reviews which appeared in journals published by



movements with which Leadbeater had been associated agreed. Will Ross, an eminent lecturer for the Theosophical Society, in a review that was published both in the (London) *Theosophical Journal* and *Theosophy in Australia*:

"Gregory Tillett has produced a biography, carefully researched and very readable.... Tillett gives a fascinating picture of his subject, warts and all." [71]

Even the avalanche of hostile letters from members of movements with which Leadbeater had been associated failed to detect any significant errors in the work. The equally substantial quantity of letters offering favourable comments provided invaluable suggestions as to further areas for exploration and research, and indicated sources of additional material, all of which were followed up in subsequent research.

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In January, 1980, the author enrolled in the Master of Arts (Honours) program in the Department of Religious Studies at the University of Sydney, and began additional research into the life and work of Charles Leadbeater for a Master's thesis. At the end of 1980, at the recommendation of the Head of the Department of Religious Studies, Professor E.J. Sharpe, his candidature was transferred to a Doctorate of Philosophy, and he was awarded a Commonwealth Postgraduate Research Award.

Between 1981 and 1983 the author was enrolled as a full-time Doctoral candidate, and undertook additional detailed research. This included work in the Mitchell Library and the State Libraries of New South Wales and Victoria, in addition to the Australian National Library. Detailed work was also undertaken on a collection of material, especially relating to the Esoteric Section of the Theosophical Society, in the collection of John Cooper, whose collection of Theosophical journals was also used for a completed search of relevant publications. Research into the philosophical and religious thought of the period was undertaken in the library of the University of Sydney.

In 1982 the author made two overseas trips on which he undertook additional research in several previously

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consulted collections, as well as new research in important collections in the United States of America. These included the Special Collection of Columbia University and the New York Public Library in New York, the

library of the Theosophical Society International at Pasadena, and the archives of Point Loma Publications at San Diego. Additional research was undertaken in the British Library, the India Office Library and Archives, and other collections in England. The author also spent a week working with a major informant, Rex Henry, in Mijas, Spain.

In 1985 limited access was given to the archives of the Theosophical Society in Australia at North Sydney, from which the detailed statistics on membership of the Society (included as Appendix 4) were extracted.

The sources used for this thesis include documentary and oral sources, published and unpublished sources, and "inside" and "outside" sources.

### 1. Published documentary sources

Published sources were consulted in a number of collections, including:

#### *Australia*

State Reference Library, Western Australia

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State Reference Library, New South Wales  
Library of the University of Sydney  
Library of the University of New South Wales  
Library of the University of Western Australia  
Library of the University of Melbourne  
Mitchell Library, Sydney  
Library of the Theosophical Society, Perth  
Library of the Theosophical Society, Sydney  
Library of the Theosophical Society, Adelaide  
Library of the Theosophical Society, Melbourne  
Library of the Liberal Catholic Church, Sydney  
Library of Grand Lodge of Freemasonry, Sydney  
Archives of the Theosophical Society, Sydney

#### England

Central Reference Library, London  
The British Library (Reference division)  
The British Library (Manuscript Division)  
The British Library (Newspaper Division)

Library of the University of London  
Library of the Warburg Institute, University of London  
Library of the Theosophical Society, London  
Library of the United Lodge of Theosophists, London  
Library and Archives of Lambeth Palace, London

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Library and Archives of the India Office, London  
Library and Archives of the Catholic Apostolic Church, London  
Library of the Order of Ancient, Free and Accepted Masonry for Men  
and Women, London  
Library of the United Grand Lodge of England, London  
Stockport Public Library  
Bramshott Public Library

#### France

Centre Georges Pompidou, Paris

#### America

New York Public Library, New York  
Library of Columbia University, New York  
Library of the Theosophical Society  
Library and Archives, Point Loma Publications, San Diego  
Library of the University of California at San San Diego

#### India

Archives of the Theosophical Society, Adyar  
Adyar Library and Research Centre, Adyar

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Library of the United Lodge of Theosophists, Bombay

Published works fall into several major categories:

#### a. By Leadbeater

All published works of Leadbeater have been examined, including books, pamphlets and journal articles. Initially a detailed bibliographic search was undertaken to trace all monographs, and then to trace as many journal articles as possible. This involved searches of the publications of

all the organizations with which Leadbeater was associated, including the Theosophical Society, its Esoteric Section, the Liberal Catholic Church, Co-Masonry, the Order of the Star in the East, the Order of the Round Table, and a number of smaller organizations. All major Theosophical journals in the English language were searched for the years from the time Leadbeater joined the Society until the present.

The author obtained copies of all Leadbeater's books (in many cases in different editions) and consulted most editions of all of them, noting differences between editions where these occurred. He also obtained copies of all the works for which Leadbeater was joint author, and

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almost all of Leadbeater's pamphlets. All the monographs, and the major journal articles, are included in the bibliography.

The major collections in which Leadbeater's published works have been found are the libraries of the Theosophical Society at Adyar in India, London in England, and Perth and Sydney in Australia, together with the British Library in London. The Mitchell Library in Sydney, and the Library and Archives of the India Office in London include some rare works.

#### b. About Leadbeater

Although no full biography of Leadbeater had been published until *The Elder Brother*, there was a number of brief biographical outlines, mainly journal articles or entries in Theosophical directories. The most important of these are discussed in chapter 2, and include articles by Mrs Besant.

In 1980, the St Alban Press, official publisher for the Liberal Catholic Church, published *Charles Webster Leadbeater, A Biography* by Hugh Shearman, a Liberal Catholic priest and eminent Theosophical writer, who is well-known within the Theosophical Society as an apologist for

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Leadbeater's interpretation of Theosophy. [72] This small booklet - of 39 pages - appears to have been produced in anticipation of *The Elder Brother*, and presented (without acknowledgement) some of the material discovered in research for that work which had been made available to the President of the Theosophical Society in 1979.

It is necessary to consider the ways in which Shearman has dealt with the problems inherent in the "orthodox" biography of Leadbeater perpetuated within the Theosophical movement, revealing as it does the

means whereby the inheritors of a "myth" endeavour to reconcile the myth, or "sacred biography", with the seemingly incontrovertible facts of history. Bishop James Burton, formerly Regionary Bishop of the Liberal Catholic Church in Great Britain, noted in his foreword to Shearman's booklet:

"Today some would-be biographers... go out of their way to over-emphasize (to the partial exclusion of the positive achievements of their subjects) any eccentricities, presumably to engage the attention of the casual reader." [73]

He declared Shearman's work to be "an example of the way in which an outline biography should be presented. It is objective, informative, balanced."

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Shearman begins by dealing with some of the inconsistencies in the traditional biography of his subject. For example, Leadbeater declared that he had been born on February 17, 1847, but his birth certificate shows February 16, 1854. Shearman comments:

"Circumstances sometimes make errors of this nature more easy to accept than to correct, but this one caused various accounts of his career to convey the impression that at each stage of his life he was seven years older than he actually was." [74]

It is difficult to imagine what the "Circumstances" might have been which could lead to a seven year error in birthdate. But Shearman goes on to imply that this false information was given (a) only occasionally and infrequently, (b) by people other than Leadbeater himself, and c) by an "impression". These suggestions are patently false. As will be seen in chapter 2, Leadbeater himself repeatedly gave, and failed to correct others when they gave, a wholly false account of his early life. Similarly, Shearman avoids the difficulty of Leadbeater's story of a brother (for whom there is no evidence) by saying, in passing, "He seems to have been an only child". [75]. This is the same method he uses to deal with claims of an Oxford

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or Cambridge education.

When dealing with the better documented period of Leadbeater's life - after he joined the Theosophical Society - Shearman tends to reinterpret history, glossing over controversial periods (for example, the 1906 "troubles" considered in chapter 10), or simply misrepresenting the facts.

Two examples will suffice to show his method. The discovery of Krishnamurti and his presentation to the world as the future Vehicle for the World Teacher, or the Christ, are presented in the following way:

"She [Mrs Besant] said that, if he proved fit for it, Krishnamurti would be the 'vehicle' through which the 'World Teacher'", the Master of the new revelation of spiritual truth, would speak to the world." [76]

But Mrs Besant *and* Leadbeater both declared - privately and publicly - that Krishnamurti *was* to be *the* Vehicle for the Coming, and indeed *was* the Vehicle on several important occasions. Shearman seeks to move the responsibility from Mrs Besant to Leadbeater, when, in fact, Mrs Besant tended merely to echo Leadbeater's statements in such matters.

A second instance of Shearman's dishonest method

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is found in his reference to Helena Blavatsky as Leadbeater's "teacher". [77] His passing reference to this "fact" implies that it is simply a fact. But there has been a heated debate in Theosophical circles over many years as to Leadbeater's relationship with Blavatsky, and the evidence is strongly against Leadbeater's claim to have had Blavatsky as his teacher.

Shearman's brief biography was also included at the beginning of a previously unpublished work by Leadbeater, published under the title, *The Christian Gnosis*, by the St Alban Press, Sydney, in 1983. [78]

The President of the Theosophical Society in America, Mrs Dora Kunz, who had been a pupil of Leadbeater when she was a girl, told the author at Adyar in December, 1979, that the Society's publishing house in America had received a manuscript biography of Leadbeater from an American Theosophist, but had "put it on ice" when they heard that *The Elder Brother* was to be published.

### c. By or about Leadbeater's Associates

The author has examined all the published works of Leadbeater's major associates - Helena Blavatsky, Annie Besant, George Arundale, Jinarajadasa, Krishnamurti, James

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Wedgwood, Ernest Wood - and most of those of lesser associates. He has gathered all the available biographical material on all the leading figures in the Theosophical movement, from both published and unpublished sources. The major sources of this material has been libraries of the Theosophical

Society in Adyar, London, Sydney and Perth, together with the British Library and the Library and Archives of the India Office in London, the libraries of the United Lodge of Theosophists in London, Bombay and Los Angeles, and the libraries and archives of the Theosophical Society International at Pasadena, and of Point Loma Publications at San Diego. Additionally, important material was located in the private collections of Mary Lutyens and John Cooper, and from interviews with people in England, India, Australia and America.

The major studies of Helena Petrovna Blavatsky provide valuable background to Theosophy and the Theosophical Society. The most important works from outside the movement are Meade (1980), Williams (1946) and Symonds (1959), and from within it Ryan (1975) and Butt (1925). The series, *H.P. Blavatsky, Collected Writings*, edited (up until his death in 1983) by Boris de Zirkhoff, provide, in addition to the texts of almost all Blavatsky's works, invaluable notes and commentary on her life and work, and that of colleagues and associates.

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Mrs Annie Besant was the major colleague, friend and associate of Leadbeater throughout his Theosophical career. Almost all her published works from the time of her conversion to Theosophy - monographs, pamphlets and journal articles - have been examined. The major biographical studies from outside the movement are Nethercot (1961 and 1963), Williams (1953) and West (1929), and from inside Besterman (1934) and Mrs Besant's autobiography annotated by Arundale (1939).

Jiddu Krishnamurti became a major figure in Leadbeater's life from the time of his "discovery" at Adyar. The most important works for material on his life, and the Theosophical movement at the time, are Emily Lutyens (1957), Elizabeth Lutyens (1972) and Mary Lutyens (1959, 1975 and 1983). Weeraperuma (1974 and 1982) provides invaluable guides to sources not only on Krishnamurti, but on the period generally. The texts of all Krishnamurti's talks and writings up until Leadbeater's death, as well as much of his material after that time, have been considered.

#### d. On Theosophy and Associated Movements

A wide range of published material on the background to Theosophy (including the rise of occultism and

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spiritualism), the history and influence of the Theosophical Society, and movements associated with it has been considered. The best general sources on the occult background are Webb (1971 and 1981), and Kerr and Crow (1983). Important and more detailed background material on Spiritualism is found in Brandon (1983). The most important published sources on Theosophy and the Theosophical Society from within the movement are Kuhn (1930), *The Theosophical Movement 1875-1925* (1925), and Ransom (1938 and 1950), and from outside Gungon (1965). Although supposedly a scholar study of Theosophy, Campbell (1980) is flawed by major errors of fact.

Essential material on the Indian background to the Theosophical movement is found in Farquhar (1967). Important material on English free-thought and other "heretical" movements which so influenced Mrs Besant is found in Warren Smith (1967). The background to the *episcopi vagantes*, or "wandering bishops", out of which the Liberal Catholic Church emerged is provided by Anson (1964) and, additional material on the Church from an uncritical insider's position is given in Hooker (1981).

A vast range of publications of the Theosophical Society was consulted during research in the libraries of the Theosophical Society in Adyar, London, Sydney,

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Melbourne, Adelaide and Perth, in addition to the libraries of the United Lodge of Theosophists in Bombay, London and Los Angeles, of the Theosophical Society International at Pasadena, and Point Loma Publications at San Diego. Extensive collections of such publications are also found in the British Library, the Library and Archives of the India Office, London, the New York Public Library, the State Reference Libraries of Western Australia and New South Wales, and the Mitchell Library, Sydney, and the libraries of the University of California at San Diego, and Columbia University in New York.

The major Theosophical journals, including *The Theosophist*, and regional journals for Australia, England, the USA and India, were searched from the time of Leadbeater's first contact with the Society until the present day.

Most of the (supposedly secret) publications of the Esoteric Section of the Theosophical Society have been searched, including almost complete sets its journals. All the publications of the Liberal Catholic Church, including the international *Liberal Catholic* and its journals in England, Australia and the USA, have been searched from the beginnings



until the present time. Most of the publications associated with Co-Masonry have also been examined, as have

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those of the Order of the Star in the East, the Order of the Round Table, and smaller organizations deriving from the Theosophical movement. Much of this material has been consulted in private collections, including that of John Cooper, or has been made available from private collections.

#### e. On Religious and Philosophical Issues of the Time

To establish the biography in historical context it was necessary to undertake research into the philosophical and religious issues of the time - that is, from around the middle of the nineteenth century into the first quarter of the twentieth century. Valuable background to the religious questions of the time is found in Vidler (1971), Reardon (1966), and Chadwick (1971 and 1972). The background to traditions of unorthodox and heretical thought is provided in Christie-Murray (1976), and Warren Smith (1967).

The links between the religious issues, unorthodox thinking and the occult is considered in Webb (1971 and 1981). The Indian religious and philosophical background is provided by Farquhar (1967), Sarma (1944) and Naravane (1964). The rise of occultism in the West generally

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is considered in Webb (1971 and 1981), McIntosh (1972), Colquhoun (1975), and King (1970 and 1971), and these works provide a context within which Leadbeater's work in the Theosophical movement can be understood. The background to Spiritualism, out of which Theosophy emerged, is best considered in Brandon (1983), Pearsall (1973) and McHargue (1972).

The religious themes of the time included the beginnings of a conflict between religion and science, the rise of spiritualism and the occult, the development of Christian mysticism, the revival of monasticism in the Church of England, and conflict in that same Church over theological and ceremonial developments.

#### f. Biographies

A wide range of biographies of religious figures from the period has been considered. These have included studies of a number of "prophets"

who, on the basis of claims to extraordinary sources of knowledge, established religious movements. Amongst these was Mary Baker Eddy (1821-1910) (the best objective biographies of whom are Ernest Bates and John Dittmore, *Mary Baker Eddy: The Truth and the Tradition*, Alfred A Knopf, New York, 1932, and Edwin Dakin, *Mrs Eddy: The Biography of a Virginal Mind*, Charles

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Scriber's Sons, New York, 1929). Joseph Smith (1805-1844), the prophet of the Church of Jesus Christ of Latter Day Saints, better known as the "Mormons", was also considered; the best objective biography of Smith is Fawn M Drodie's *No Man Knows My History*, (Alfred A Knopf, New York, 1967; second revised edition, 1983).

Henry James Prince (1811-1899) and the Reverend John Hugh Smyth-Pigott (1852-1927), founders of the group known as the Agapemonites, were considered because of the presence of a secret sexual component in their teachings. The best sources of material on the Agapemonites are Donald McCormick's *Temple of Love* (Jarrolds, London, 1962), John Montgomery's *Abodes of Love* (Putnam, London, 1962) and Aubrey Menon's fictional account, *The Abode of Love* (Penguin, Harmondsworth, 1973). Partly for the same reason, the life and work of Jan Maria Michel Kowalski (1871-1942), leader of the Mariavite Old Catholic Church of Poland, better known as the "Mariavites" was also studied. Some of Kowalski's teachings - including the concept of the coming of a new "race" - had parallels in Leadbeater's ideas. The only detailed study in English of the "Mariavites" is Jerzy Peterkiewicz's *The Third Adam* (Oxford University Press, London, 1975).

One of the most interesting features of these

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biographies, and that which has most relevance to a study of Leadbeater, is the existence of a "myth" (that is, a popularly believed and officially promoted "sacred biography") which is challenged by the facts of history. In many cases, it is apparent that the individuals concerned, either deliberately or unconsciously, produced and promoted the "myth", preferring it to the more conventional biography.

Amongst those more or less contemporaneous figures with whom Leadbeater may be compared in this, and who have been "exposed" once scholarly biographies have been written of them, are the founder of the

Theosophical Society, Helena Blavatsky (1831-1891), the best-selling Victorian novelist, Marie Corelli (1855-1924), and the "ghost-hunter", Harry Price (1881-1948).

Blavatsky's "myth" is outlined in works like Murphet (1975) and Butt (1925): it is vigorously de-bunked in Meade (1980), whose work has the subtitle, "The Woman Behind the Myth". Marie Corelli's "myth" is presented in the biography, *Marie Corelli, The Writer and the Woman*, by Thomas Coates and R.S. Bell (Hutchinson, London, 1903), and is investigated and exposed in *Now Barabbas was a Rotter* by Brian Masters (Hamilton, London, 1978). Harry Price established his own myth in his autobiography, *Search for Truth: My Life*

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for *Psychical Research*, (Collins, London, 1942) and in his *Confessions of a Ghost-hunter* (Putnam, London, 1936), and it was taken up by Dr Paul Tabori in his *Harry Price: The Biography of a Ghost-Hunter* (Athenaeum Press, London, 1950). This myth was carefully investigated, and exposed by Trevor H. Hall, in *Search for Harry Price* (Gerald Duckworth, London, 1978).

In each of these cases, the subject created an aura of mystery around his or her life, and effectively suppressed (at least amongst disciples) the facts of biography, creating a new past for themselves which was so convincing that others took it up as biography and perpetuated it. By the time the myth had been established not simply as a story about a person but, effectively, as an article of faith for the "true believers" who were his or her disciples, it had assumed, for the disciples, a reality with which the mere facts of history could not compete.

This produced what might be called "hagiographic dissonance", a sub-species of cognitive dissonance, the theory of which has been developed by Leon Festinger. [79] It would require a substantial work to develop such a concept further. It is sufficient in this context merely to note that the contradictions in Leadbeater's life-story and his re-creation of his own past are not uncommon amongst

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modern prophetic figures (whether in the religious sphere or elsewhere), or, presumably, in religious leaders of the past.

## 2. Unpublished Documentary Sources

Unpublished material consulted covered a wide range, and can most easily be divided according to category:

a. Public Archives

The State Archives of New South Wales hold the police files for investigations into Leadbeater; these were consulted and copied in 1975-6 and 1982. The Special Collections Department of Columbia University in New York contains a collection of archival material deposited there by one of Leadbeater's most vigorous American critics, Mrs Helen Dennis: this was consulted in 1982. The India Office Library and Archives in London contain a considerable collection of material relevant to Theosophy in India, especially insofar as it was involved with political matters: this was consulted in 1978-9 and 1982.

The Library of Lambeth Palace, London, includes substantial collection of material relevant to the

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background to and the founding of the Liberal Catholic Church: this was consulted in 1978-9. The Public Records Office in London was used to obtain relevant birth, marriage and death certificates, and the Archives of the Universities of Oxford and Cambridge were consulted regarding Leadbeater's claims to have been a student there. The Warburg Institute of the University of London contains archival material on a range of occult movements, most of it deposited there by Mr Gerald Yorke, with whose permission it was made accessible to the author.

The National Library of Australia includes some material directly relevant to Theosophy in Australia, notably papers relating to Alfred Deakin and a collection (including Esoteric Section papers) deposited by a former member of the Theosophical Society: these were consulted in 1982.

b. Private Archives

The private archives of a number of organizations were made accessible to the author. The Archives of the Theosophical Society at Adyar in India was opened to the author in December, 1979, at the direction of the then President of the Society, John Coats, and all files relevant to Leadbeater, his associates and movements in which he was

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involved were consulted. It should be noted that access was not given to

the archives of the Esoteric Section of the Theosophical Society, in which it can be assumed a large amount of valuable material reposes.

Very limited access was given to the archives of the Liberal Catholic Church at its international headquarters in London. Undoubtedly the most extensive collection of material in the world on small, episcopal churches - those usually described as based on *episcopi vagantes* or "wandering bishops" - is in the archives of the Catholic Apostolic Church (Orthodox Church of the British Isles) in London; these were made accessible and copies of large numbers of valuable documents given to the author.

Several Theosophical organizations unconnected with Adyar have archives which contain valuable material. The Theosophical Society International at Pasadena, California, made its collection of material on the history of the Theosophical movement available, and gave limited access to its archives. Point Loma Publications, at San Diego, California, which is a derivative of the Theosophical Society International, made its extensive archives freely available. These include a valuable collection of material specifically on Leadbeater, including a large number of letters to and from eminent Theosophical figures, like

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E.L. Gardner (for whom see chapter 23) and the editor of Blavatsky's works, Boris de Zirkhoff.

The United Grand Lodge of England made material on Leadbeater and Co-Masonry available from its archives. The archives of the Order of Ancient, Free and Accepted Masonry for Men and Women, a derivative of Co-Masonry were made available, and contained a considerable amount of valuable material on Co-Masonry.

### c. Private Collections

A number of individuals made their private collections available for purposes of research. These included Mary Lutyens, in London, who possesses a substantial amount of rare material, including many letters to and from Leadbeater, inherited from her mother, together with a large amount of documentation gathered for her own books.

Susunaga Weeraperuma, in Adelaide, made his extensive collection of material on Krishnamurti and his background available. John Cooper, in Sydney, gave access to his unparalleled collection of material on the history of Theosophy in Australia, together with the results of his own research in the archives of the Theosophical Society in

Sydney. Laurence Langley, in Sydney, made available his collection of material on the history of the Liberal Catholic Church, and the sources of its liturgy.

Richard Robb, of Wizard's Bookshelf in San Diego, gave access to his substantial collection of material on Helena Blavatsky and her influence. Mrs Brigit Kollerstrom, in London, gave limited access to her late husband's collection of diaries and papers concerning Leadbeater. Michael Godby, of Melbourne, gave access to a substantial collection of material gathered during research into the life of James Wedgwood and the origins of the Liberal Catholic Church.

### 3. Oral History

A considerable number of people who either knew Leadbeater and/or his associates, or who have special knowledge of movements with which he was associated were interviewed. These included (in alphabetical order) the following people; where titles are given they are those held at the time of the interview:

Rukmini Devi Arundale - widow of George Arundale, and one of the central figures in the Theosophical Society in the 1920's - interviewed at Adyar, 1979

Dick Balfour Clarke (1885-1981) - a close companion of Leadbeater and Krishnamurti in the 1920's - interviewed at Adyar, 1979

Elaine Baly - a pupil of Bishop James (a friend of James Wedgwood) and the daughter of Vyvyan Deacon (for whom see chapter 23) - interviewed in London, 1979 and 1982

Radha Burnier - Outer Head of the Esoteric Section of the Theosophical Society - interviewed at Adyar, 1979 (now also President of the Society)

James Burton - Regionary Bishop of the Liberal Catholic Church in Great Britain - interviewed in London, 1978

John Clarke - assistant editor of *The Theosophist* and a priest of the Liberal Catholic Church - interviewed at Adyar, 1979

John Coats - President of the Theosophical Society - interviewed at Adyar, 1979 (Mr Coats died in December, 1979)

John Cooper - an authority on the history of the Theosophical Society, interviewed at Sydney, frequently

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1980-1985

Marjorie Debenham - President Grand Master of the Order of Ancient, Free and Accepted Masonry for Men and Women, who had been involved in Co-Masonry and Theosophy in the 1920's - interviewed in London, 1978 and 1979

Mar Georgius (Newman) - Metropolitan of the Catholic Apostolic Church (Orthodox Church of the British Isles), a leading authority on *episcopi vagantes*, and the movement out of which the Liberal Catholic Church developed - interviewed in London, 1978

Rex Henry - secretary to James Wedgwood, and public relations officer for Mrs Besant in Europe in the 1920's - interviewed at Adyar, 1979, and at Mijas, Spain, in 1982

Ian Hooker - priest of the Liberal Catholic Church, Assistant Corresponding Secretary of the Esoteric Section of the Theosophical Society in Australia, who completed his Master of Arts degree in Department of Religious Studies at the University of Sydney in 1981 with a thesis entitled "The Founding of the Liberal Catholic Church" - interviewed in Sydney, 1980

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Grace Knoche - Leader of the Theosophical Society International, Pasadena and a resident of the Point Loma Theosophical Community in the 1920's - interviewed at Pasadena, 1982

Brigit Kollerstrom - widow of Oscar Kollerstrom, one of Leadbeater's closest pupils - interviewed in London, 1978 and 1979

Dora Kunz - National President of the Theosophical Society in America, and Leadbeater's first girl pupil - interviewed at Adyar, 1979

Mary Lutyens - biographer of Krishnamurti, daughter of Lady Emily Lutyens, and member of the Theosophical Society during the 1920's - interviewed in London, 1978 and 1979

Paula Mango - former wife of Dick Balfour Clarke, and one of Leadbeater's last group of pupils, the "Seven Virgins of Java" - interviewed at Adyar, 1979

Joy Mills - Vice-President of the Theosophical Society - interviewed at Adyar, 1979

Jack Patterson - Head of The Manor - interviewed

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at Sydney, 1980

James Perkins - Head of The Manor - interviewed at Sydney, 1976

Jean Raymond - Recording Secretary of the Theosophical Society - interviewed at Adyar, 1979

T. William Shepherd - Grand Secretary of Co-Masonry in Great Britain - interviewed at London, 1979

Mar Seraphim (Newman-Norton) - Metropolitan of the Catholic Apostolic Church (Orthodox Church of the British Isles), authority on *episcopi vagantes*, and the history of the movement out of which the Liberal Catholic Church developed - interviewed at London, 1978 and 1979

Lilian Storey - Librarian of the Theosophical Society, London - interviewed 1978 and 1979

Sten von Krusenstierna - Regionary Bishop of the Liberal Catholic Church in Australia - interviewed at Sydney, 1975 and 1976

Susunaga Weeraperuma - bibliographer of Krishnamurti - interviewed at Sydney, 1980.

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In addition to these major figures, a number of men and women who were associated with or knew Leadbeater or his associates were interviewed in England, India and Australia. Additionally, the author has corresponded with a number of people (other than those mentioned above) who have provided written information on Leadbeater or related matters. These have included:

Ted Davy - Editor of *The Canadian Theosophist*

Ellic Howe - authority on "fringe" Masonic groups and late nineteenth century occult movements

Arthur Nethercot - author of a two-volume biography of Mrs Annie Besant (see Nethercot 1961 and 1963)

Dr Hugh Shearman - Liberal Catholic priest and Theosophical author (including *Charles Webster Leadbeater, A Biography*, see Shearman, 1982)

Boris de Zirkoff - editor of *H.P. Blavatsky, Collected Writings*.

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### 3. Methodology



Given the scope of this work, and the amount of material involved in just presenting a detailed biography of Leadbeater, the aim of this work is to be phenomenological, rather than analytical or critical. In places, analysis or critical commentary is necessary, and will be given. This is especially the case when the traditional biography and the facts of history conflict. Extensive references will be given for all sources, but it can generally be assumed that the basic facts have been published in *The Elder Brother*, and that this thesis is a substantial expansion on that work, providing considerable additional material derived from primary sources.

The narrative is presented with the intention of giving the reader a clear picture of Charles Webster Leadbeater, and of drawing attention to the principal "mysteries" of his life without attempting to resolve them until the narration of his life story is concluded. In the final chapter, the threads of the narrative will be drawn together, and solutions to at least most of the mysteries offered.

The influence of charismatic figures, whether as founders, leaders or exemplars, is evident in all religious traditions. Generally, the lives of such people are invested

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with supernatural significance, and acquire the quality of myth, rather than historical biography. Both the myth and the history behind it are of great importance for the study not only of the religious tradition within which the individual exists, but for an understanding of the ways in which religious traditions develop. Reynolds and Capps note that

"In short, the study of the sacred biographies of founders and saviors within the history of religions has raised fundamental issues concerning the genesis and formative development of the religious symbols and images which have been the basic constitutive elements of many of the great world religions, and of many lesser traditions as well." [80]

The two most important issues which arise in this study are the way in which the myth develops out of the history, and the relationship between the myth and the history.

Although there is a limited amount of theoretical material on the study of biography in history, anthropology or psychology, there is very little on biography in the context of religious studies. [81] As Reynolds and Capps, editors of one of the few comparative studies in this field,

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comment:

"Unfortunately no major figure within the discipline has yet spelled out in any detail the procedures and implications of this specifically religio-historical style of biographical scholarship. However, some indications can be gleaned from the various biographical studies which historians of religions have published over the years." [82]

For this thesis, basic principles of procedures and methodology have been gleaned from consideration of biographical studies of figures such as Blavatsky, Mary Baker Eddy and Joseph Smith; the contrast between myth and reality appears in their biographies as it does in the case of Leadbeater.

It is not easy to reveal the history, if there is an historical basis, behind the myth, and less easy to explain the development of the myth in the context of history. In some instances in which history and myth conflict it is possible to show what, insofar as they can be known, the historical facts were. And theories can be developed as to how and why those historical facts came to be revised, or developed, denied or added to. But, however

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extensive the speculation, there are severe restrictions on the scholars ability to enter the unwritten past, let alone the minds of people long dead.

Leadbeater created a myth, and laid the foundations for his own sacred biography, or even hagiography. He was less concerned with the trivia of the history of one man than with a vast, cosmic drama in which he believed he was a central figure.

The sacred biographer is not primarily concerned to provide a narrative portrait or 'likeness' of the subject. Establishing the mythical image, of what might better be called the biographic image, takes precedence over a simply chronicling of biographical facts. Very often this biographic image is established by directing attention to a few key events in the life of the subject including, in most cases, his birth, his religious quest and its denouement, and his death.... Stories of an apocryphal nature may be supplied to fill gaps left by a relatively inaccessible or uneventful childhood." [83]

As will be seen, Leadbeater follows these principles of the religious biographer in providing material for his religious

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autobiography.

This thesis looks at the sacred biography, and, by "a simple chronicling of biographical facts", compares the myth with the history, seeking not only to compare the two, but to consider how and why the one developed out of the other.

#### 4. The Personality of the Man

Charles Webster Leadbeater, like all around whom a myth develops making them seem larger and better than human beings in real life can possibly be, was an amalgam of diverse, often contradictory qualities. He was almost unbearably pompous in some matters, yet possessed a rather loud sense of humour in others. He spoke in hushed and reverent terms about his colleagues in public conversation, yet was scathingly sarcastic about the same people in private conversation. He was dogmatic and condescending to those whom he regarded as his inferiors, and yet friendly and encouraging in his conversations with children, treating them as equals and confiding in them as friends.

For most of his life Leadbeater treated women with contempt. Yet his relationship with Mrs Besant was closer than any other relationship in his life. And he treated women with titles and status with respect. He was,

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as one of his students mused, a "crusty old Tory", believing in King and Empire and loyalty and the *status quo*, believing that the Powers which govern the world had ordered all things according to the best and most equitable scheme, and that it was not the right of mere human beings to criticize, let alone radically change that system.

He disapproved of social reforms, political changes and democracy. He firmly believed that people should be governed by their betters, and should cheerfully accept their positions in the hierarchy which evolution had established. Between the savage at the bottom, and the Master at the top, were the peasant, the unskilled labourer, the skilled artisan, the middle-classes, the upper-classes, the nobility and the Theosophists. This was the natural order of things, and change should only occur through the evolutionary movement upwards. [84]

He believed intensely in loyalty, firstly to those who have been appointed to high office, like the Monarchy, and secondly to the ideals of institutions. When confronted with an instance of a close colleague making a statement he regarded as simply false, he refused the suggestion that he should correct it lest the organization to which they were both committed

should suffer. He declared to his closest disciples that loyalty was more important

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than truth, and believed that there were, effectively, two moralities. First, that of the ordinary man who was bound to tell the truth all the time, and, second, that of the occultist who worked on a higher level, and might not tell the truth (he avoided the word "lie") when it was clear that those who did not understand the working of the higher life would misinterpret or misunderstand the truth.

Leadbeater loathed argument, criticism or questioning of any sort. Once the *facts* of the matter had been stated (usually by him) he thought that any discussion, let alone argument, completely unnecessary and positively disruptive. He described it both as a waste of time and "a dissipation of energy". As a result, he was a very bad politician, lacked tact or tolerance, and was unable to be subtle in any influence he wished to exert. This meant that he was also inclined to excessive irritability if he did not have his own way immediately. As Ernest Wood, who worked very closely with him for many years, recalled:

"One 'streak', however, that did trouble me was his liability to irritability, which would sometimes become quite explosive and verging on the cruel - a quality common enough, however, and accepted rather as a matter of course among old English gentlemen of the Victorian school. [85]

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And Leadbeater remained, throughout his life and well into the twentieth century, a Victorian. If the world changed, then the world was wrong, and he saw no reason to repeat its folly. Though, oddly enough, he was a Jacobite, believing that the House of Stuart was legitimately entitled to the British throne. This did not detract from the intense loyalty he felt, and tried to inculcate into his pupils, for the British throne, whoever happened to be occupying it.

He led a somewhat secluded life, occupied principally with the "inner planes" and therefore more or less blissfully unaware of the major changes that were re-shaping the external world.

Physically, he was a strong and robust man. Although his height seems to vary from one account to another, he was around five feet nine inches tall barefooted. His dignified bearing led people to believe he was well over six feet tall. His body was muscular, his chest massive, and his

arms long. For most of his life he was extremely active physically, swimming, playing tennis, and bicycling, well into his seventies, and giving up only when heart disease and diabetes, together with rheumatism, eventually limited his physical activities.

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His whole appearance gave an impression of dynamic energy, complete self-confidence and assurance. He attracted attention wherever he went, his whole manner dignified and superior, especially with his long white hair, patriarchal beard and inevitably flamboyant dress. His whole manner inspired confidence. There seemed no reason to believe he did not know exactly what he was talking about, did not see exactly what he described. Even those who believed he was a worthy successor to Svengali or Rasputin only ever equated him with the more extravagant characters of mystery and romance. His photograph even appeared in an evangelical magazine as a portrait of the Anti-Christ. [86]

But there were those who found his physical presence repulsive. The writer on occult and mystical subjects, Arthur Edward Waite (1857-1942), is said to be one of these, and the Australian Leida singer, Dorothy Helmrich (1889- ), who in her early days was a member of the Theosophical Society, was another. She found him so repulsive that she could not approach him. The reason given by his followers was that his vibrations were so high that they had a repelling effect on those less evolved. [87]

But to those who were neither repelled nor attracted, Leadbeater remains a mystery. As Mary Lutyens, in her biography of Krishnamurti, commented:

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"As for the integrity of C.W. Leadbeater, the person she [Mrs Besant] trusted most in all occult matters, I have not been able to make up my mind, although in 1925 I spent nine months in his community in Sydney in daily contact with him. I then believed implicitly in his clairvoyance; I do not disbelieve in it today. An extraordinary man, a man of charm and magnetism and with an apparent sincerity it was hard to doubt, to me he remains an enigma." [88]

As for Krishnamurti, the Indian philosopher whom Leadbeater "discovered" on the beach at Madras in 1909, and trained intensely for many years to play the role of Vehicle for the Coming Christ, and who

rejected the role as defined by Leadbeater, he rejects him completely. In December, 1976, at a gathering of friends in India, including Dick Balfour-Clarke, Krishnamurti was asked to accept the sincerity of all those who worked closely with him in preparation for the Coming - Annie Besant, Leadbeater, Arundale, Jinarajadasa and Wedgwood. He replied sternly: "The only sincere one was Mrs Besant." [89] To Mary Lutyens, when told about *The Elder Brother*, and asked for his comments, he said simply: "Leadbeater was evil", and refused to discuss the matter further, beyond the comment that he

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found even thinking about Leadbeater, or hearing his name, distasteful. [90]

Throughout his life Leadbeater had pupils, some very close, others less so. Of the closest pupils, only one remained close to him, and continued in work for the Theosophical movement. That was Jinarajadasa. Several of the others specifically rejected his occult claims, and others simply drifted away from contact with him.

Few contemporary members of the organizations with which he was so closely associated know anything of his life, however much they know of his work. The man is overshadowed by the myth, almost occupied by an archetypal being in whose existence his followers want to believe because it fills an essential role in their occult scheme of things. And many of his critics invest him with an almost archetypal evil, just as his disciples invest him with an almost archetypal good.

Leadbeater's journey from obscurity to fame and notoriety, from insignificance to archetypal power, is the subject of this study.

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## Chapter 2: The Early Years

In 1930, A.J. Hamerster(1883-1951), a respected member of the Theosophical Society, was asked to deliver a lecture on the life of Charles Webster Leadbeater, and to prepare his lecture for publication in the annual of the Order of the Round Table, a small chivalric association for young people. Hamerster met Leadbeater in Australia in 1926, and had corresponded with him. Anxious that his biographical material should be as accurate as possible, Hamerster submitted the draft of his lecture to Leadbeater, who "enriched the original manuscript with notes, corrections and suggestions", and wrote to Hamerster on April 15, 1931, approving the

text as an accurate biography. [1] The lecture was subsequently published in the *Round Table Annual* for 1932, and then all but disappeared.

But Hamerster, a careful historian whose work from the archives of the Theosophical Society's headquarters at Adyar, in Madras, India, had revealed all manner of interesting information, had all his writings collated and bound, some of them with additional handwritten notes, and deposited in the Adyar library. [2] His account of Leadbeater's life was not unusual: it simply presented the facts previously published by other Theosophical authorities, and subsequently repeated up to the present

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day. [3] Its uniqueness lay in the fact that it had been declared by Leadbeater himself to be an accurate account of his life.

The Leadbeater family derived, so the article ran, from old Norman stock, and came to England at the time of William the Conqueror in the 11th century. The name was adapted from the French *le Batre* (the builder). [4] Charles Webster Leadbeater was born in February 17, 1847, and at the age of twelve went with his father, his mother and his younger brother, Gerald, to South America, where his father was the director of a railway company. The years in Brazil were full of adventures, including a train chase in which Charles drove a locomotive at great speed to capture a cashier defaulting from his father's company. The younger brother was "atrociously butchered" by Red Indians [sic] and "renegade insurgents". When the family returned to London, the father contracted tuberculosis and died. "The life in South America", concluded Hamerster, "had made of the boy Charles a man."

The years between returning to London and being ordained into the Church of England in 1878 are left blank by Hamerster, and big article concludes with an account of Leadbeater's developing interest in spiritualism and theosophy. Mention is made of the fact that the "atrociously

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butchered" brother, Gerald, reincarnated fifteen years after his untimely death into C. Jinarajadasa, a boy born in Ceylon in 1875. Leadbeater's occult interests were said to have been stimulated when, as a child, he saw the famous Bulwer Lytton (Edward Bulwer-Lytton, 1st Baron Lytton, 1803-1873) perform a psychic demonstration at the Leadbeater home in London to convince Leadbeater's father of the reality of such things. [5]

This, in general, is the account of his life which accompanied Charles Webster Leadbeater throughout his Theosophical career. It was elaborated upon with additional details by other writers. Mrs Annie Besant, then President of the Theosophical Society, noted in an article in *The Theosophist* in 1911 that he had entered Oxford University but was obliged to give up his studies when the family fortune was lost in the "crash" of Overend, Gurney and Company's bank on the "historic 'Black Monday'" of 1866. [6]

In the same year a story by Leadbeater, entitled "Saved By A Ghost", appeared in *The Theosophist*: it had the subtitle, "A True Record of An Adventure in Brazil, Near Bahia, 1861-2". The story was offprinted, and also published, with some changes, in a volume of Leadbeater's short stories. [7] It detailed the adventures in Brazil, and included a detailed account of the death of brother Gerald.

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According to the story, Leadbeater's father was "the leading director of a certain railway then in the course of construction." [8] On one of his trips to the interior of Brazil he was accompanied by Charles, junior, and Gerald. They were attacked by Indians, and although they survived, the danger was sufficient to inspire their father to make a long speech about the meaning of life, concluding "... remember, we are in God's hands, and nothing can happen to us without His knowledge, and whatever is His will for us, somehow or other that is [?] for us, and if we die bravely, as Englishmen should, you may be sure we are serving Him in doing it." However, they escaped the Indians but were captured by "rebels". The leader of the rebel army, General Martinez, demanded that they join his army or be executed. [9] Leadbeater's father "indignantly refused, asserting over and over again that as an Englishman he declined to take part in such affairs."

Martinez was unimpressed with typically Leadbeaterian display of patriotism, and prepared to administer an oath of allegiance to his unwilling recruits. Part of the oath (for reasons never explained) involved trampling on a crucifix.

"I need hardly say that we had not the slightest

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intention of doing anything of the kind. We were members of the Church of England, and not of that of Rome, but nevertheless my mother was a



devoted follower of Dr Pusey [10] with whom she was intimately acquainted, and I myself habitually wore a tiny ebony and silver crucifix around my neck underneath my clothes, which the Red Indians [sic] had left me, because, I suppose, they recognized it as a magical symbol of the Christians and may have feared its power." [11]

Leadbeater's father, having managed to free himself from the ropes with which he had been tied, made a sudden dash into the jungle and disappeared, much to the annoyance of the rebels, and much to the amusement, oddly enough, of his two sons. Martinez ordered Gerald to trample on the crucifix, but Charles exhorted him not to do so.

"Don't do it, Gerald," I shouted back to him as I was dragged off, 'remember St Agnes.'" [12]

And Gerald, doubtless recalling the courageous thirteen year old Roman maiden, refused to obey and told Martinez, he was "a wicked man", whereupon the rebel leader, killed the child with his sword. Charles was dragged into the jungle, tied in

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an ingenious manner between two trees by way of a rack, and then pelted with broken bottles and struck with sticks. Eventually the Indians lit a fire beneath his feet, "which were soon most horribly burnt."

Fainting from pain, he recovered to find himself tied to yet another tree, in great pain and full of depressing thoughts and the desire for death. Suddenly he saw his dead brother Gerald standing in front of him -

"...my brother Gerald, whom I had seen only a few hours before cut down by the sword of Martinez. Indeed, the mark of that cruel blow still lay across his skull - a great ghastly wound cleaving the skull asunder." [13]

Gerald, however, looked peaceful and happy, and his presence totally transformed his brother's despair and desire for death into a peaceful certainty that he would be rescued. And, as he anticipated, in the middle of the night his father returned, assisted by a faithful Negro servant, and carried Charles, junior, off into the Jungle.

A lengthy chase followed, involving the rebel soldiers, blood-hounds and hiding in tree-tops. Eventually the Leadbeaters and their servant, arrived at a friendly

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*hacienda*, and set out on their return to the city (never named) where they were reunited with Mrs Leadbeater. [14] A band of volunteers set out to

fight the rebels, and Leadbeater's father immediately joined - "principally, I think because he was an Englishman" - and, doubtless for the same reason was given command of the company. Charles, junior, having recovered from the worst effects of his torture, was given permission to ride with the men. He hoped that this would give him the opportunity to gain his revenge for the death of his brother, and looked forward to a chance to kill Martinez.

Eventually, the company engaged in action against the rebels, and Leadbeater found himself attacking Martinez with a sword: he recalled that Martinez was the best swordsman in South America, but was undeterred. A fierce fight ensued, Martinez stumbled and lost his sword; Leadbeater leapt on top of him and held the point of his sword at the General's throat, putting his foot on the man's breast. Martinez begged for mercy.

"'Mercy' I said jerkily perhaps, for I was panting from the terrible exertion of the fight; 'what mercy did you show my brother'" [15]

At the height of this dramatic confrontation, the silver and

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ebony crucifix around Leadbeater's neck fell out from his shirt, and the rebel leader, seeing it, cried again for mercy "for the sake of the Christ whose image you wear." Unimpressed, Leadbeater was about to plunge the sword into his victim's neck when he felt his arm being held back and, turning, saw his brother Gerald. Martinez saw him too, and was terrified. Unable now to carry out his long anticipated revenge, Leadbeater left Martinez lying on the ground and walked away. The rebel leader leapt up, attacked Leadbeater with a dagger, and was shot by a government soldier, while Leadbeater was shot in the right arm by a rebel soldier. But he was able to fire back, killing the soldier, before falling to the ground.

Carried back home by his father, he was nursed to health, and shared with his father in the praise and decorations of a grateful government. A month later he watched the execution of Martinez by a firing squad, but felt no antagonism, "for I had looked into my brother's eyes, and I knew he lived and loved me still." The story, as told by Leadbeater, ended with an enigmatic foreshadowing of events to come, when Leadbeater and his brother were to be reunited, the brother in a different incarnation:

"And so I was content, though I knew nothing of the beautiful fate which would bring my brother

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back to life fifteen years later in a country far away, which would bring him in that new body into my life again, which would enable us both to recognize one another, and to realize that death can never part those souls that truly love." [16]

The story of the Brazilian adventure is significant more for what it reveals about the personality of the man who wrote it than for its biographical value. His vivid imagination in presenting historical events, his ability to give a convincing account of happenings which would otherwise appear inherently improbable, and his skill in interweaving the supernatural with the historical were all qualities which characterized all his writings. Leadbeater was known for the ability he possessed and the pleasure he gained in telling fantastic stories to his young disciples. He merged the sort of rugged adventure characteristic of popular books for boys (for example, the "Boy's Own" series) with elements typical of the Gothic novel or the classical horror story into an exciting tale in which natural and supernatural fused to create a thrilling atmosphere.

Additional material on the adventures in Brazil was given to his pupils. Clara Codd, who lived in

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Leadbeater's community in Sydney for two years, recalled that he told exciting stories of his travels in South America, and claimed to have been shown the lost treasures of the Incas by Indian boys while in Peru. He was also shown the secret rituals of the Incas' contemporary descendants (whoever they were), and, in later years recognized the signs and symbols he had been shown as similar to those used in Freemasonry. [17]

Jinarajadasa, who published a considerable amount of biographical material on his brother of a former life, left a *Memo for a Biography of C.W.L.* in the archives of the Esoteric Section of the Theosophical Society at Adyar. [18] Jinarajadasa noted that Leadbeater had been born in Lea Green Hall, at Stockport, in Cheshire, on February 17, 1847, but the family moved to London when Charles was quite young. In 1858 they travelled to Brazil, where his father was the chairman of a railway company owning concessions on the Bahia and San Francisco railway, and also in south Brazil. The family returned to London in 1861, and Leadbeater, senior, died in 1862. According to Jinarajadasa, Charles Leadbeater, junior, entered Queen's College, Oxford, in 1865 or 1866, but was obliged to leave after the family fortune was lost in the collapse of Overend, Gurney and Company. Leadbeater worked for a time at a shipbroker's, then at a railway contractor's, then in Williams, Deacon and Company's

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bank as a clerk. [19] This was followed by ordination in the Church of England, for which Jinarajadasa gives the date 1876.

Jinarajadasa also referred to a meeting with "General Morgan" [presumably Major General Henry Rhodes Morgan (1822-1910), an eminent early Theosophist] in 1866, when Leadbeater told the General of meeting a werewolf in Scotland. The werewolf story is told in detail by Clara Codd. [20] She says that at the time Leadbeater was a pupil at St John's College, Cambridge, and had travelled to the Orkneys or Shetlands with some other students; whilst staying in a hotel they set out on a walk. Leadbeater was separated from his companions, became lost and was given shelter by an old woman and her daughter. In the middle of the night he awoke to find a large grey wolf attacking him. He seized a knife and stabbed it; the wolf left the house and Leadbeater barricaded the door. The following morning he saw that the old woman's daughter had blood stains on her dress. Returning to his hotel he was again attacked by the wolf, lost consciousness and was finally found by his companions of the previous day. He was weak with fever for some weeks, and on recovering took his companions back to the cottage, but found it empty. This story, like that of the adventure in South America, mixes the "Boy's Own" and horror genres, and is typical both of the sort of story

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Leadbeater used to tell his pupils, and of werewolf tales of the time.

Leadbeater also claimed to have a family motto: *Toufours pret*, "always ready". [21]

Biographical accounts of Leadbeater appeared in various Theosophical publications throughout his lifetime; the same stories were repeated in articles by Theosophists who worked and lived with him, and a "definitive" article was published after his death by J.L. Davidge, who entitled it "Authentic Biographical Details on Bishop Leadbeater". [22] This repeated the stories of Brazil and the abruptly terminated career at Oxford, as did the obituary in the official journal of the Theosophical Society in England. [23] In two editions of *Who's Who in Australia* (1927-8 and 1933-4) the standard biographical details are included in entries for Leadbeater, presumably supplied by him, or at his direction. [24] More recently, the Theosophical Society in America repeated the popular account

in its study course on the history of Theosophy [25], as did the Presiding Bishop of the Liberal Catholic Church in his notes on the history of the Church for its clergy training course. [26] Both these courses, especially the Liberal Catholic Church Institute of Studies program, were intended to be basically scholarly approaches to their subjects.

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Given this impressive weight of material, and the fact that Leadbeater never contradicted or corrected any of the stories published in his lifetime, one might assume the standard account of Leadbeater's "mysterious beginnings" to be undoubtedly true. It is not. Whilst it is difficult to locate evidence about his early years, it is comparatively easy to dispose of the main claims of the popular version.

From the General Register Office in London some of the facts can be ascertained from records of births, deaths and marriages. Charles Webster Leadbeater was born on February 16, 1854, in Thompson Street, Stockport. His father was Charles Leadbeater, who gave his occupation as bookkeeper, and his mother was Emma Leadbeater, formerly Morgan. His parents had been married in St Jude's Church in the parish of West Derby in Lancaster on May 26, 1853. Charles, senior, was 28 at the time of his marriage, and gave his profession as bookkeeper or clerk, and his address as Stockport. Emma Morgan, spinster, was born in 1822, and was therefore 31 at the time of her marriage; her address was given as Edge Hill. Her father, Webster Morgan, was an accountant, and Charles Leadbeater's father was a builder. [27]

Thompson Street, Stockport, where Leadbeater was

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born, was a relatively new area of the town. It did not exist in 1851 when a census revealed the town's population to be 53,835, but appears to have been built as part of a development to provide additional housing. Of Lea Green Hall no trace appears in records relating to Thompson Street. Stockport was one of the largest towns in the County of Chester, lying on the River Mersey, and by the middle of the nineteenth century it had established itself as a considerable industrial town, with cotton mills, hat-making and engineering works. It was also an important market centre, and possessed five Anglican churches, six almshouses and three weekly newspapers. It lay five and a half miles from the major industrial centre of Manchester, and 192 miles north-west of London. Its population

began to decline in the last quarter of the nineteenth century, dropping from 30,746 in 1861 to 29,923 in 1871. [28]

The Leadbeater family seems to have been fairly mobile, for they do not appear in the census records for Stockport in 1851 or 1861. Charles Leadbeater died in 1862 in Rutland Cottage, John Street, Hampstead in London, but the census of April, 1861, does not show them at that address. At the time of his death, Charles, senior, was 36, and his son only 8. The occupation given on the death certificate is bookkeeper to a railway company. The cause of death was pythisis pulmonalis, in lay terms tuberculosis,

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from which he had suffered for three years. [29]

Of brother Gerald, the registers of births and deaths contain no record from 1850 to 1870. Nor do the records of deaths of British subjects overseas.

What is the true story of Charles Webster Leadbeater's early life? And why did he persist in concealing it? Where was he and what was he doing from the time of his birth in 1854 until he appears as an ordinand in the Church of England in 1878? And how was he educated after his father's death?

It seems unlikely that, given the actual date of his birth, Leadbeater was driving locomotives or engaging in sword fights with rebel generals in Brazil in 1860 (when he was 6) even if the family did go to South America. Equally improbable is the brother Gerald of whom no official record seems to exist. C. Jinarajadasa did not know he was Gerald reincarnated until some time after he had been "discovered" in Ceylon and taken from his homeland to London; it was a story told in later years by Leadbeater, although he claimed he had been sent to Ceylon by his spiritual Master for the purpose of finding Gerald reborn. [30]

The claim that Leadbeater attended Queen's College, Oxford, is refuted both by the College and by

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published records of those who matriculated to attend that University. [31] The University has no record of Charles Webster Leadbeater as a student in any of its colleges at any time, nor of him matriculating to become a student. [32] Cambridge likewise has no record of him. [33] That he did not attend any university is further indicated by the records of the Diocese

of Winchester, within which he was ordained: he is entered in the list of ordinands as a "Literate", that is, someone who is not a graduate but was admitted on special examination. [34]

The story of Bulwer Lytton seems unlikely, given the family circumstances. Even less likely is the story Leadbeater told in his book *The Masters and the Path* of seeing "Master M" in London in 1851 - three years before he was born. [35]

The bank of Overend, Gurney and Company did indeed "crash" (although it was on a "Black Friday" and not on a "Black Monday") on May 11, 1866. What was "for forty years the greatest discounting house in the world", suspended payment with liabilities in excess of eleven million pounds Sterling. [36] Since Leadbeater was only 12 at the time, it seems unlikely that it terminated his studies at University. The family fortune may have been lost, although from what records there are, it seems

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unlikely that such a fortune existed.

According to Jinarajadasa, Leadbeater's early working years were occupied in various clerical positions, and included eighteen months in the Parish of Bramshott as a lay reader prior to his ordination. Although there is no record of this in the parish archives records, it is not improbable. Jinarajadasa also suggested that Leadbeater was involved in the Church of All Saints, Margaret Street, London, a centre of Anglo-Catholic activity. [37] Leadbeater himself said that his mother was a follower of Dr Edward Pusey (1800-1882), the English theologian and leader of the Oxford Movement, and that it was her influence that led him to find a vocation in the Anglican ministry. [38]

But the "mysterious beginnings" remain. Why did he lie about the date of his birth and his early years? Why did he allow false accounts of his life up to the age of twenty-four (when he was ordained) to be repeated regularly in publications with which he was associated?

The answers derive from the complex personality of Charles Leadbeater and must be seen in the context of the highly romanticized "life of manifold adventures", as he called it, which he revealed to his friends and disciples. Leadbeater's ability as a story-teller, and his enthusiasm

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for romantic, fantasy and horror fiction provides some explanation. In the final chapter of this work in which the "mysteries" and the myths associated

with him will be examined some additional explanations will be considered. The answers are less "mysterious" than some suggested by contemporary disciples of his, one of whom claimed that Leadbeater has occultly altered records to prevent an outsider writing his biography. Another suggested simply that there were two Charles Webster Leadbeaters, born in different years but with parents of the same names; for the "real" Charles Webster Leadbeater (that is, the subject of this study) there were no records.

Throughout his life Leadbeater was not averse to re-writing history to suit his own requirements, be it the evolutionary past of man on this planet, the past lives of friends and enemies, or the humbler history of his own family. Whether he did this deliberately and consciously with intent to deceive and defraud, or whether it was unconscious compensation for personal inadequacies and the subconscious creation of a fiction which translated into fact, and was sincerely believed to be true, remains a matter of opinion.

In reaching any conclusion about the man, the claims he made for himself, and the claims that were made

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about him, one must consider the extraordinary career which carried Leadbeater from obscurity in the Church of England to international acclaim and notoriety. As an eminent investigator of criminal mysteries has said of human actions:

"...not one of them happens by pure chance unconnected with other happenings, none is incapable of explanation; they are the fruits which must of necessity develop under the influence of nature and individual culture, fruits whose formation is explained by the organism producing them. They are attached to the individual as surely as fruit emanates from the tree. We do not look to gather grapes from thorns or figs from thistles."  
[39]

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### Chapter 3: The Anglican Ministry

Leadbeater said he was led to enter the ministry of the Church of England by the influence of his mother, a disciple and friend - so he said - of the eminent Tractarian, Dr Edward Pusey. But, if the inspiration came from such a High Church source, one is led to wonder why it found its fulfilment in a Diocese and in a Parish neither of which was High Church, let



alone Anglo-Catholic. The explanation lies in the sources of influence available to establish Leadbeater, lacking a University degree or even a good education, in the Church.

Leadbeater's father's sister, Mary, had married William Wolfe Capes, an eminent churchman in the Diocese of Winchester. Capes represented almost everything the Established Church represented in the nineteenth century. [1] Born in 1834, he was educated at St Paul's School, London, and Queen's College, Oxford, of which he became a Fellow and Tutor, and subsequently Reader in Ancient History. Ordained in 1868, he was appointed Rector of the Parish of Bramshott in the Diocese of Winchester in 1869, remaining there until 1901. He spent a minimum amount of time in his parish, being heavily involved in the life of Queen's College, and later of Herford College, of which he was also a Fellow and Tutor. In addition to his

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ecclesiastical and academic duties, Capes was also a noted author, producing learned works on the early Roman Empire, Stoicism, university life in ancient Athens, and on the works of Livy. Capes was an extremely wealthy man, and the older residents of Bramshott still refer to large areas of their town as "Canon Capes' land".

The Parish of which Capes was Rector was under the patronage of Queen's College, Oxford, and all the Rectors and Curates - with the exception of Leadbeater - were graduates of that College. Bramshott lies nine miles from Petersfield in Hampshire, and in 1878 had a population of 1,411. The Church, dedicated to St Mary, was built in 1872 at a cost of two thousand two hundred pounds, and then seated three hundred people. Until 1900 women sat in the north aisle, men in the south, and families and children in the nave. The Rector received an annual income of eight hundred and twenty pounds, plus the Rectory. A school had been built in 1833, and was nationalized in 1871; by 1880 it had sixty pupils. Canon Capes had also built four houses for his curates. His influence on the parish was such that the history of Bramshott describes his time there as "the age of Canon Capes". [2]

One can assume that Leadbeater and his mother went to live in Bramshott at Capes' invitation some time

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before he was to be ordained; Jinarajadasa in a biographical note in the

archives of the Esoteric Section of the Theosophical Society at Adyar says Leadbeater was in Bramshott for eighteen months as a lay reader whilst completing preparations for his ordination. [3] There was a certain amount of reading to be done. In the Diocese of Winchester at that time candidates for ordination were required to be graduates of the Universities of Oxford, Cambridge, Durham or Dublin, or to be "Literates". Literates were candidates for ordination who lacked a University degree and were admitted on special application. They were required to pass a preliminary examination, and to satisfy the Bishop and his chaplains of their suitability. The examinations were held twice yearly, at Easter and in October; presumably Leadbeater sat for his examination in October, 1878, since he was ordained to the Diaconate in the Parish Church of St Andrew, at Farnham, on St Thomas' Day, December 21, of that year, by the Right Reverend Edward Harold Browne, D.D., Lord Bishop of Winchester.

The preliminary examination consisted of six sections covering the Old and New Testaments (the latter in Greek), the Creeds and the Thirty-nine Articles of the Church of England, the Prayer Book, "selected portions" of ecclesiastical history, and a chosen work from an ecclesiastical writer in Latin. In 1878 the examination

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covered the Book of Psalms, the Gospel according to Mathew, and Corinthians I, together with the history of the Church to the time of the Council of Nicaea, and the history of the English Church 1625-1662, and the *Commonitorium* of Vincentii Lerinensis. [4]

Having been ordained Deacon, and after paying a fee of thirteen shillings and seven pence, Leadbeater was licenced as Assistant Stipendary Curate in the Parish of Brarnshott, charged by the Bishop with "preaching the Word of God, and in reading the Common Prayers and performing all other Ecclesiastical duties" belonging to his office. His annual stipend was to be one hundred and twenty pounds, paid quarterly, and he was directed to reside in the parish. Stipendary assistant curates were traditionally placed in charge of a Parish when the Rector was responsible for a number of parishes, but by 1878 assistant curates were almost entirely appointed to large parishes to assist the incumbent, who paid their stipends, assisted by grants from the Ecclesiastical Commissioners and associations like the Society for Promoting the Employment of Additional Curates. By 1873 the average stipend for an assistant curate was one hundred and twenty-nine pounds five shillings and eight pence. Leadbeater's income was somewhat less than he might

have expected to receive, especially considering the wealthy parish into which he had been appointed. He lived with his

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mother in a cottage, "Hartford", about a quarter of a mile from the small village of Liphook, just outside Bramshott. The house had been built by Capes in 1861 as a residence for a curate. [5]

On St Thomas' Day, 1879, after serving a year as Deacon, Leadbeater was ordained to the Priesthood in St Andrew's Church, Farnham, by Bishop Browne. Thirteen other Priests and sixteen Deacons were ordained that day, amongst them John Wallace Kidston, B.A., M.A., B.C.L., a graduate of Queen's College, Oxford, who was also appointed Curate of Bramshott. Initially Kidston lived in a house in the same road as "Hartford".

As a Curate, Leadbeater was responsible for many of the routine duties involved in parish life: marriages, baptisms, funerals, conducting Morning and Evening Prayer, preaching, visiting the sick and conducting the Sunday School, as well as providing religious instruction for children preparing for confirmation. It cannot have been a busy life, especially after the arrival of Mr Kidston, even with the long absences of Canon Capes. But Leadbeater became increasingly involved with activities for children in the parish; he taught singing, organized clubs, and groups for them, ran the Sunday School, and was also responsible for the Church school. And he gathered about him a small group

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of boys with whom he developed especially close relationships, and this established a pattern which was to continue throughout his life.

During his years at Bramshott, Leadbeater also developed another interest which was to continue; the investigation of the supernatural.

"Occasionally there would appear in some newspaper an account of the appearance of a ghost, or a curious happening in a haunted house; and whenever anything of that sort came to my notice, I promptly travelled down to the scene of action, interrogated any witnesses that I could find, and spent a good deal of time and trouble in endeavouring personally to encounter the spectral visitant. Of course, in a large number of instances, I drew a blank; either there was no evidence worth mentioning, or the ghost declined to appear when he was wanted." [6]

Undeterred by such difficulties, and becoming more and more

involved in such research, Leadbeater was personally convinced of the existence of psychical phenomena.

" ....among the wearisome monotony of many failures

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there came sometimes a bright oasis of definite success, and I personally collected an amount of direct evidence which would have absolutely convinced me, if I had needed convincing." [70]

In addition to his interest in "spectral visitants", Leadbeater also undertook investigations into cases of "second sight", and travelled extensively in the Scottish Highlands examining instances and taking evidence. [8] He said that this interest in the supernatural began when preparing young people for confirmation and found that orthodox theology could not provide the answers to their questions. He had been led to wonder where the answers lay, and to explore many unorthodox theories.

But he had not heard of spiritualism, despite its vogue in Victorian England, until he read an article in the *Daily Telegraph* by the Reverend Maurice Davies describing seances held by D.D. Home for the Emperor Napoleon III of France. [9] This drew his attention to the techniques of table-rapping and moving. Amazed by the claims in the article, Leadbeater read it aloud to his mother and expressed his doubts at what was alleged to have happened. The article had concluded with a challenge to its readers: Davies suggested that his claims could be verified by a gathering of a few friends in a darkened room at which hands

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were laid on a table, or on the brim of a silk hat resting on a table. Davies claimed that either the table or the hat would begin to move, thus demonstrating the existence of "a force not under the control of anyone present". Leadbeater and his mother decided to experiment that evening.

"Accordingly, I took a small round table with a central leg, the normal vocation of which was to support a flower-pot containing a great arum lily. I brought my own silk hat from the stand in the hall, and placed it on the table, and we put our hands on the brim as described. The only person present, besides my mother and myself was a small boy of about twelve, who, as we afterwards discovered, was a powerful physical medium; but I knew nothing about mediums then. I do not think that any of us expected any result whatever, and I know I was immensely surprised when the hat gave a gentle but decided half turn on the polished surface of the table.

Each of us thought the other must have moved it consciously, but it soon settled the question for us, for it twirled and gyrated so vigorously that it was difficult for us to keep our hands upon it." [10]

But more was to cope: the hat began to rise in the air as

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they lifted their hands, and eventually the table went up with it.

"Here was my own familiar silk hat, which I never before suspected of any occult qualities, suspending itself mysteriously in the air from the tips of our fingers, and, not content with that defiance of the laws of gravity on its own account, attaching a table to its crown and lifting that also. I looked down to the feet of the table; they were about six inches from the carpet, and no human foot was touching them or near them. I passed my own foot underneath, but there was certainly nothing there - nothing physically perceptible, at any rate." [11]

The table and the hat continued their performance, rocking vigorously, until eventually the hat was thrown off the table to indicate that the experiment was to be concluded. Unlike the average spiritualist of his day, Leadbeater did not attribute these activities to visitations from beyond the grave, but only to some "new force":

"I was not myself thinking of the phenomenon in the least as a manifestation from the dead, but only as a discovery of a new force." [12]

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Leadbeater was thus led into spiritualism, and in the direction of a philosophy which would account for "strange new forces" without recourse to supernatural visits from the deceased. But, for the time being, and stimulated by his own experiment, Leadbeater began to explore the growing literature of spiritualism, and to investigate mediums. He attended innumerable seances, and while certain that there was "a certain amount of fraud and still more stupidity", he was convinced that at least some of the manifestations were supernatural, and some of them "due to the action of those whom we call dead."

Leadbeater was also engaging in spiritualist experiments with some of the boys in his parish. In his volume of stories, *The Perfume of Egypt*, he recounts an adventure called "The Forsaken Temple" in which there is clear reference to his own work. [13] The hero is living in a village and assisting the Rector with the choir and the Sunday school, and becomes particularly involved with two brothers, Lionel and Edgar St-Aubyn, who share his

developing interests in spiritualism. They are employed by him as "good physical mediums" in seances at his home. There seems little doubt that Lionel and Edgar St-Aubyn were Leadbeater's two closest boys in Bramshott, James and Frank Matley. The Matley brothers were taught, as were the boys in

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the story, music and singing by Leadbeater, and participated in seances with him. James Matley left the only known account of Leadbeater's work in his parish.

"When I first seem to know C.W.L. was one Saturday; I was with two others boys, I suppose between nine and ten years old; we had a dog and were going, with the aid of the dog, to catch a rabbit (I think the rabbit was fairly safe). We met C.W.L. on the way, or rather he was with my brother on a small hill, and appeared to have been firing with a saloon pistol at some target; he pointed the pistol at us and fired, and for fun I dropped down; he having seen the real thing was I fancy not greatly alarmed. The two came down to us and C.W.L. wanted to know what we were doing. We explained and then C.W.L. told Frank that he thought it was time that I was taken in hand, and that he would find for me a nicer amusement than the one I had contemplated. So there and then I was taken on, and from that time on we three were always together and became three brothers. Only studies and such like interfered with our meetings, which were at 'Hartford.'" [14]

Jim Matley and his brother used to spend all

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their spare time with Leadbeater: in the evenings they learned songs or played euchre, on Saturdays they went for long walks or visited other towns, even Journeying to London on one occasion to attend the theatre, and occasionally boating on the River Wey. Leadbeater also organized activities for other children in the parish, and established a branch of the "Union Jack Field Club".

"I think it was a club in which you promised not to be cruel to any creature, and to report anything of interest that happened amongst the creatures about you. Anyhow we at times with a crowd of boys would take walks into the Forest and across the Commons, collecting all sorts of specimens of natural history. C.W.L. was of course a favourite with the boys, it was to these that he seemed to go and to have most to do with."

[15]

Leadbeater also established a branch of the Church Society, in which the members had to promise not to tell lies and to be "pure and good". Meetings of the Church Society were held every fortnight, and the boys sang songs, told stories listened to readings, and then, consumed refreshments provided by Leadbeater, usually fruit, nuts, and cake. Matley suggested that it was the refreshments as much as anything else which encouraged all the parish boys to try to get into

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the Society, and led to some jealousy with the children of the "fairly strong crowd of dissenters" who lived within the Parish.

In addition to the Field Club and the Church Society, Leadbeater established a juvenile branch of the Church of England Temperance Society, which began in March, 1880, with James Matley as number one on the membership roll. Leadbeater also had an interest in astronomy, and owned a twelve inch reflector telescope through which he used to gaze at the moon and stars, often spending the long summer evenings observing the heavens. Occasionally he took some of his boys away on holidays, and on one trip took them to France; he also taught them to swim, and organized various sports. He was quite good at cricket and tennis.

And, as Jim Matley recalled, Leadbeater also involved some of his boys in his developing interest in spiritualism.

"...C.W.L. used to go to a good few spiritualistic seances and one Easter we spent going to a number in London, to Mr Husk where the famous Irresistable [sic] was, also to Eglinton. He had Husk down to "Hartford" one night for a seance; I think

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that a Mr Crowther came as well as we three. We had quite a good evening and lots of phenomena." [16]

Leadbeater's interest in spiritualism increased after the death of his mother on May 24, 1882. She was described in her death certificate as "Widow of Charles Leadbeater, cashier to railway contractors", and died from a chronic ulcer of the stomach which led to a haemorrhage into the stomach and bowels. Leadbeater himself was present at her death, but for some reason he did not register it until June 28. Like so many others who have been drawn into spiritualism, Leadbeater was encouraged to a deeper involvement after the death of a relative, and as a result of a feeling of

meaninglessness and uncertainty in his life.

Spiritualism, as Ronald Pearsall commented:

"...was tailor made for the nineteenth century. Beneath the rationalism and the optimism of Victorian England, there was a wide feeling of unease. God had been dismissed from His universe, and had left a yawning chasm.... Spiritualism was a haven for the repressed, the unsatisfied and the bereaved, and was held together only by commitment

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and a desire to believe." [17]

Spiritualism had established itself in the latter half of the nineteenth century, stimulated by fascination with the phenomena produced by the Fox family of Rochester, New York, who from 1848 onwards produced a series of "inexplicable" rappings and other marvels. It caught the interest of the age, and of Leadbeater. Also in 1848 Catherine Crowe published a book that remained one of Leadbeater's favourites: *The Night Side of Nature* was a mixture of myth, the supernatural and psychic phenomena.[18] By 1852 the first medium had travelled to England from America, and began an enthusiastic interest in table rappings, ghostly knocks and seances.

Essentially the appeal of spiritualism lay in its claim to provide practical proof of the immortality of the soul: it could demonstrate that the "dead" did not die by making them available for consultation with the living. It also promised answers to all manner of questions, since the dead were assumed to have transcended the normal limitations of human knowledge. Accordingly, they could know all that the living knew, and everything else besides. Such was the success of the phenomenon that by 1885 the first wholly spiritualist newspaper, the *Yorkshire Spiritual Telegraph*, had been established in England.

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The earliest phenomena of spiritualism were table turning and rapping, a simple manifestation in which the sitters joined hands on the top of a table and were rewarded by inexplicable movements of the table, or mysterious rappings from beneath it. This comparatively primitive technique gradually developed into the more sophisticated seance, a gathering of people centred on a medium, who would fall into a trance and be taken over by a spirit. Seances produced all manner of phenomena: messages via the medium, messages in which the spirit controlling the medium used the medium's vocal cords, direct voice messages (in which



the spirit's voice was heard to come from another part of the room, or via a trumpet provided for that purpose), appearances of spirit forms, materializations and even the manifestations of a spiritual "substance" known as "ectoplasm". Apports - material objects miraculously brought into the room - also occasionally appeared. Various types of phenomena passed through phases of popularity: one year, spirit photography, with shadowy forms materializing themselves onto sealed photographic plates; another year, slate writing with messages appearing mysteriously on sealed slates. Even levitation and conversations in the language of the Martians were not unknown. [19]

In the same year as his mother's death and in the

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midst of his spiritualist explorations, Leadbeater joined the Confraternity of the Blessed Sacrament, an Anglo-Catholic movement which had been founded in 1862 and dedicated itself to increasing devotion to the Presence of Christ in the Holy Eucharist. The Confraternity was actively opposed by the mainly Protestant hierarchy of the Church of England, and operated in virtual secrecy. It proclaimed a number of doctrines which, whilst not unknown in the Church of England today, were regarded as radical, even heretical, in 1882: these included prayers for the dead, the use of Eucharistic vestments, the doctrine of the Sacrifice of the Mass, fasting Communion, and the Real Presence of Christ in Holy Communion. [20] It remains a mystery as to why Leadbeater should have joined the Confraternity; not only was he a Curate in a distinctly Low Church Parish, but he was also in the midst of explorations into spiritualism. There was no branch of the Confraternity in the Diocese of Winchester, and so Leadbeater, who had become Priest Associate number 1331, was attached to the South Kensington Chapter. [21]

The question of Leadbeater's theological knowledge and attitude is one which became important in later years, especially when he began his explorations of Christian origins and doctrine, and began work within what became the Liberal Catholic Church. His preparation for

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ordination in the Church of England involved very little theological study as such, and his published works suggest a very limited understanding of either Christian doctrine in the general sense or of the teachings of the Church of England in particular. He wrote two books concerned

specifically with Christian theology - *The Christian Creed*, originally published in 1899 [22], and a work, never published in full, which in manuscript was called *An Enquiry Into the Failure of Christianity*. [23] Neither indicates any deep understanding of Christian theology, and the latter, devoted to an attack on what he supposed to be traditional Christian doctrine, in fact considers only what theology might be found in extremely elementary forms of Protestantism. What knowledge of more traditional theology he had, especially regarding the Greek phrasing of some doctrine in the Creeds, Leadbeater derived from a small nineteenth century study of Christology, *Salvator Mundi*, by Samuel Cox, to which he made frequent reference. [24]

If Christian] theology was not his special interest, then spiritualism, its phenomena and philosophy, was quickly to become and to remain a virtual obsession with him, although under other names.

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#### Chapter 4: Introduction to Theosophy

In 1883 Leadbeater met an old school friend who had become the captain of a vessel of the British India Steam Navigation Company, and was told a curious story. In 1879 this man had been the second officer on a steamer which carried Helena Petrovna Blavatsky, a remarkable Russian woman who had been the co-founder of the Theosophical Society, from Bombay to Calcutta, and he had met her. HPB, as she was almost universally known to disciples and enemies alike, startled the second officer with two phenomena for which he could offer no natural explanation. First, she struck a match and lit a cigarette in a howling gale, and, second, she accurately predicted that he would be appointed a captain when they reached Calcutta. Leadbeater was naturally interested in these stories, but he had not previously heard of Theosophy, and had no idea of how he could contact this mysterious lady. [1]

But later in 1883, by one of those strange coincidences that Jung called synchronicity, and Leadbeater would later attribute to the Masters, he received a catalogue of secondhand books, which included *The Occult World*, by A.P. Sinnett. [2] Leadbeater ordered the book and read it with interest. The book was dedicated to "the Mahatma Koothoomi", and included chapters on occultism and

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the adepts, the Theosophical Society, the teachings of occult philosophy, and an account of the phenomena, including the materialization of a cup and saucer, which had occurred in the presence of H.P.B. [3]

The book began with a remarkable claim:

"There is a school of philosophy still in existence of which modern culture has lost sight." [4]

and commented tantalizingly:

"The whole edifice of occultism from basement to roof is so utterly strange to ordinary conceptions that it is difficult to know how to begin an explanation of the contents." (5)

It presented a clear direction to those who wanted to pursue the path of this "utterly strange" philosophy:

"...the Theosophical Society remains the one organization which supplies to enquirers who thirst for occult knowledge a link of communication, however slight, with the great fraternity in the background which takes an interest in its progress, and is accessible to its

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founder. [6]

The book also made references to the letters A.P. Sinnett had received from the Mahatmas, or Masters, implying that communication with them by quite ordinary means, and without the need for moving tables or seance rooms, was possible. [7]

Leadbeater was fascinated, and eager to join the Theosophical Society. Reading Sinnett's account of H.P.B. he was more inclined to believe the stories, having had what he believed to have been "strong first-hand evidence" of her phenomenal powers from his friend. He was anxious to know more about her. He did not then have the benefit of all the biographies, passionately favourable and violently hostile, which were subsequently written. [8] A remarkable woman whatever one may think of her, HPB cannot be summarized in a few words. Much of her life remains, as she would no doubt have wished it, surrounded by controversy and mystery.

Helena Petrovna Blavatsky (1831-1891) was born at Yekaterinoslav in the Ukraine on July 30, 1831, the daughter of Colonel Peter Hahn. She received no regular education. On July 7, 1848, she married General Nikifor Blavatsky, Vice-Governor of Erivan, and some twenty years her senior. The history of this marriage and its subsequent ending is

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uncertain, but it seems that HPB left the General after little more than three months to begin a career of travel and adventure, the history of which is even less certain. Her early life, like that of Leadbeater, was described as "mysterious" - a time of secret occult development according to her pupils, and a time of partially hidden debauch and immorality according to her detractors. Separating fact from fantasy is difficult; her own accounts are not always consistent and her disciples and her enemies vie with one another to produce exciting explanations.

It does seem certain, however, that around 1858 she was converted to spiritualism whilst in Paris, where she met Daniel Home. [9] She returned to Russia briefly before continuing her travels, including, if one believes the story, a time in the home of the Masters, Tibet. [10]

She arrived in the USA in 1874. Spiritualism was then coming in to fashion, and the fashion was nowhere apparent than at a farmhouse in Vermont, where the Eddy family had established themselves as practitioners of the mysterious arts.[11] Amongst those investigating the phenomena was Henry Steel Olcott (1832-1907), an expert on agricultural chemistry and a lawyer, who was writing on spiritualism for the New York *Daily Graphic* and HPB's meeting with him on October 14, 1874, marked a change of

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direction in her previously random wanderings. [12] The Colonel and HPB eventually settled in New York, where HPB married again (bigamously, one presumes, since General Blavatsky was still alive [13]) for reasons connected, so she said, with her *karma*.

In the same year the Colonel, a rank attained in non-combatant service during the American civil war, published *People From the Other World*, and he received a letter from the mysterious "Brotherhood of Luxor". [14] This was but the beginning of a long series of occult communications. In September, 1875, HPB suggested the establishment of a Society for the discussion of things occult and psychical, and the Theosophical Society was born. [15] Its original object was:

"...to collect and diffuse a knowledge of the laws which govern the universe," [16]

and by 1878 this had expanded to:

"...to acquire an intimate knowledge of natural law ...to develop [man's] latent power[s] ...exemplify the highest morality and religious aspirations... to make known among western nations... facts about oriental

religious

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philosophies... disseminate a knowledge of that pure esoteric system of the archaic period, and, finally, and chiefly, to aid in the institution of a Brotherhood of Humanity... of every race." [17]

By 1881 the objects had been revised to virtually what they are today:

"1. To form the Nucleus of a Universal Brotherhood of Humanity.

"2. To study Aryan literature, religion and science.

"3. To vindicate the importance of this enquiry and correct misrepresentations with which it has been clouded.

"4. To explore the hidden mysteries of Nature and the latent powers of Man, on which the Founders believe that Oriental Philosophy is in a position to throw light." [18]

The birth of the Society encouraged the writing of HPB's first major literary effort, the two volumes of *Isis Unveiled*, subtitled "A Master Key to the Mysteries of Ancient and Modern Science and Theology". [19] It was published on September 27, 1877, the two volumes sweepingly titled, "I. Science", and "II. Theology". It received

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generally bad reviews, but criticisms - and suggestions that the work had been largely plagiarized - did not deter a small but growing band of disciples coming to sit at HPB's feet in "The Lamasery", as the residence she shared with Colonel Olcott in New York was called. In July, 1878, HPB became an American citizen, and in January, 1879, she and the Colonel arrived in London.

The Theosophical Society established its English headquarters in Great Russell Street, near the British Museum. Within a few weeks HPB and the Colonel departed for India, and, on May 25, 1880, in a temple in Ceylon, both took *pansil*, that is, became Buddhists. [20] The following year A.P. Sinnett's book *The Occult World* was published in London, and attracted further interest in the Theosophical Society and its founders. [21] Seeking a world headquarters for the new Society in the mystic east, HPB and the Colonel purchased Huddlestone's Gardens, a twenty-seven acre estate in Adyar near Madras. Thereafter, they departed from India early in 1884, and returned to London via France.

The Theosophical Society, although theoretically free from doctrine and working for research and the promotion of brotherhood, quickly

developed its own philosophical bases, essentially deriving from HPB's writings and teachings. These, of course, were said to have

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their origin in the "Ancient Wisdom", underlying all religions, and in the teachings of the Masters or Mahatmas, advanced Beings with access to information and sources of knowledge denied to ordinary men and women in the world, who constituted the Inner Government of the World. These Beings were said to sometimes select pupils in the world for the purpose of reviving knowledge of the Ancient Wisdom, and HPB was proclaimed, initially by herself and later by her disciples, to be one such person. She produced teachings and messages supposedly coming from the Masters; letters were received by various of her colleagues and acquaintances purporting to be communications from the Masters. The origin of such messages was the centre of great controversy in HPB's lifetime, and throughout the later history of the Society.

Although the teachings of Theosophy developed and changed even within Blavatsky's lifetime, certain key themes appear to have remained constant, and continued even in the versions of Theosophy presented by later teachers, like Leadbeater. These included monism (as opposed to dualism), an oriental concept of emanation and evolution (and eventual re-absorption into the divine) rather than creation and continuing separation of the creation from the creator, with life perceived as manifesting in and evolving through forms including the mineral, vegetable, animal and human. The

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manifestation and evolution of life was believed to occur through many lifetimes (that is, reincarnation), in different forms, on different planets, and in different races and civilizations. Present manifestations are the consequence of previous lives; this is usually described as the working of *karma*, a law of the universe in which cause manifests in effect. Forms of life manifest on a number of planes of existence, of which the physical is but one. Man exists, and has "bodies" which function on other planes.

The evolutionary scheme presupposes higher and lower, or more advanced and less advanced, manifestations, including human beings. High in the evolutionary scheme are the Masters or *mahatmas*, some of whom constitute a spiritual government of the world, and may become teachers or *gurus* to pupils in the world. The founders of all the great world

religions, which are seen, in varying degrees, to express spiritual truth, or Theosophy, were Masters. Theosophy, or the "ancient wisdom", is understood to be less a religion, in the conventional sense of something to be believed in, than to be a science, that is, a system stating the facts of the nature of the cosmos. It has traditionally been revealed either by Masters to their pupils, or by those whose spiritual development has led to the opening of spiritual (or what would probably be called, outside Theosophy, psychic) faculties of perception. [22]

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However, in 1883, Leadbeater knew little of Theosophy, and still less of HPB and her Masters. Sinnett concluded *The Occult World* with the suggestion that those who found interest in what he had written should join the Theosophical Society (known, in keeping with the penchant for initials, as the TS). But he gave no address to which prospective members could write. His reference to a branch in London was equally unhelpful since the Post Office directory contained no reference to it. Leadbeater enquired of his friends, but none of them had any knowledge of the Society.

However, some time later Leadbeater journeyed to Scotland to gather more evidence of second-sight amongst Highlanders and, whilst staying at a hotel, he came across a small pamphlet published by a spiritualist group which included an announcement about the London Lodge of the Society. It mentioned that the President of the Lodge was Dr Anna Kingsford (1846-1888), and that she was the wife of a West Country vicar. [23] Leadbeater immediately wrote to Dr Kingsford seeking information, and received a printed pamphlet in reply.

"It was some time before I received a reply, for, as it transpired afterwards, Dr Kingsford was away

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on the continent for a holiday; and even when it arrived it proved only to be only a printed circular - very beautifully printed, however, with much of silver about it. But it gave me the information I wanted - the address of the Secretary in London, and it further told me that in order to join the Society I must be proposed and seconded by two members." [24]

Leadbeater responded by writing to the Secretary, Mr Kirby, saying that he did not know any members of the Society who could nominate him, but he wanted to join. [25] After a considerable delay, Kirby replied suggesting that Leadbeater might call upon Mr Sinnett or a Mr G.B. Finch,

so Leadbeater immediately wrote to Sinnett, who suggested he go up to London to visit him. [26]

Leadbeater was appropriately impressed by the Theosophical author, whose work the two men spent much time discussing. But an obstacle lay in the way to Leadbeater's membership of the Society:

"The more I heard of Theosophy the more anxious I became to learn all that could be told to me; but when I spoke of joining the Theosophical Society, Mr Sinnett became very grave and opined that that

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would hardly do, seeing I was a clergyman. I wondered why the Society should discriminate against members of the cloth; and at last I ventured timidly to put the question. Mr Sinnett replied: 'Well, you see, we are in the habit of discussing every subject and every belief from the beginning, without any preconceptions at all; and I am afraid that at our meetings you would be likely to hear a great deal that would shock you profoundly.'" [27]

Leadbeater reassured Sinnett on that point, recalling his investigations into the supernatural, and mentioning that he had already attended some of Mrs Annie Besant's lectures at the Hall of Science in London. Mrs Besant was not at that time a member of the TS, which she joined in May, 1889, but was already a controversial speaker on unorthodox themes, and from 1874 onwards had been lecturing on Free Thought, sectarianism, rationalism, socialism and atheism. [28] Leadbeater suggested that he thought it unlikely that any members of the Society could say anything that would shock him. He assured Sinnett that he was "that kind of clergyman". Sinnett "partially thawed", and then suggested that they would have a "peculiar pleasure" in admitting a clergyman to membership, but that the matter would have to be considered by the Council. So Leadbeater returned to his

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parish to await their decision.

Within a week the reply came. The Council agreed to his admission and Sinnett was prepared to nominate him, and suggested that he call upon Mr Finch who would, in all probability, be prepared to second the nomination. Thus Leadbeater was duly nominated and seconded, and finally accepted. And he then received notification that his initiation would take place at Mr Sinnett's residence, and attended the house on February 21, 1884. His application of membership was dated November 20, 1883,



and the record of his membership kept by the London Lodge noted that he had been elected to membership on December 16 of that year. [29] His entry was number 2530 on the roll of members kept by the Recording Secretary at Adyar.

Leadbeater's initiation into the TS took place in distinguished company: Professor William Crookes (1832-1919) and his wife were initiated on the same occasion, and their distinguished presence greatly impressed Leadbeater, who knew Crookes as the discoverer of thallium, the inventor of the radiometer, and the "apostle of radiant matter". [30] Crookes was also noted as an investigator of psychical phenomena, in which area he achieved a marked degree of controversy. [31]

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The occasion of the initiation was a solemn one:

"To join the Theosophical Society in those days was a somewhat formidable undertaking. We found Mrs Sinnett's drawing room crowded to excess, the assembly was in fact overflowing on to the landing and a little way up the stairs. I suppose there may have been some two hundred people present, including some who bore very distinguished names - such as Professor Myers, C.C. Massey, Stainton Moses and others. We three were planted together upon a sofa in the midst of the crowd, and Mr Sinnett after delivering a homily upon the objects and works of the Society, duly communicated to use a series of signs and passwords by means of which we were able to recognize our fellow members in any part of the world." [32]

Thereafter Leadbeater attended almost all meetings of the London Lodge, usually spending the night with the Sinnetts before travelling by train back to Bramshott. His Theosophical career had begun.

Having now heard of the Masters or Mahatmas, the mysterious beings who were said to constitute the inner group of the TS, Leadbeater was anxious to make contact with

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them. [33] In the course of his investigations into spiritualism he had been attending a series of seances with William Eglinton (1857-1933) [34]. Eglinton was a leading exponent of slate writing, a technique popular for a time, in which a sealed slate would have a message written on it during a seance, even though the slate was supposedly inaccessible to human

agents. [35] Eglinton had previously provided more spectacular phenomena in the form of levitation and materializations, once being - so it was claimed - "translated" from one room to another during a seance. He had travelled widely during his spiritualist career, visiting South Africa, Scandanavia, Germany and India. In Calcutta he met HPB and Colonel Olcott, although for some reason he later denied this. Eglinton was initially sceptical about Masters and Mahatmas, but became convinced when one of his spirit controls affirmed their existence and instructed Eglinton to work for them. Eglinton had a number of "controls" - Ernest, Daisy (oddly enough, a Red Indian), Abdullah and others. Eglinton also joined the London Lodge of the TS in 1884.

During one of his seances with Leadbeater, the "control" Ernest mentioned the "Masters of the Wisdom" and Leadbeater immediately enquired further. Ernest said he could take a letter to the Masters, and accordingly Leadbeater wrote a letter to the Master KH (that is,

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Koothoomi), one of the better known of the Theosophical Masters, asking the Master to accept him as a pupil. He also enquired whether it was necessary, as Theosophical belief then held, for him to spend seven years of probation in India prior to his acceptance as the pupil of a Master. The letter was placed in an envelope, and sealed; this envelope was then placed in another envelope, with a letter to the spirit Ernest reminding of his undertaking to deliver the letter, and this was placed into another envelope which, with a letter to Eglinton, was placed into yet another envelope and posted to the medium. The seals of all the envelopes were "examined microscopically" by a friend of Leadbeater's to eliminate the possibility of fraud.

By return mail came a letter from Eglinton announcing that the envelope marked for Ernest had duly disappeared. A few days later an envelope addressed in a hand unknown to Leadbeater was delivered at Bramshott. On opening it, he found his own envelope addressed to Ernest, with that name crossed out and his own written underneath it. The seal was intact. On opening the letter to Ernest, Leadbeater found that his letter to KH had vanished and the letter addressed to Ernest had a few words written underneath its original text informing him that his letter to the Master had been delivered, and that a reply might be received. Once again, the seals were intact.

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Meanwhile, Leadbeater had plenty to occupy his time. His work in the parish cannot have been demanding for he had begun to work enthusiastically for the TS. Sinnett had been receiving hundreds of letters enquiring about Theosophy, and was unable to answer them. He suggested, in response to Leadbeater's request for some practical work to do, that he take charge of the correspondence. There was not a great deal of literature on Theosophy then available: Mr Sinnett's *The Occult World*, together with HPB's *Isis Unveiled* and Dr Kingsland's *The Perfect Way*. [36] So in response Leadbeater had to write at length in longhand. He had, of course, read all the books available on Theosophy, together with a great many on spiritualism, psychical research and the supernatural. He took the accumulated mass of letters back to his parish: he noted that in the first batch there were four hundred and thirty-seven. Allowing himself only four hours sleep a night, he wrote reply after reply in his neat laborious handwriting. Naturally, these replies occasioned further enquiries and so a large-scale work of correspondence was established. Writing letters on Theosophy occupied most of his time thereafter, but it was work which he enjoyed, and he found it more rewarding than the dull routine of parish life. He possessed a fluent, easy style and considerable skill in communicating the ideas of Theosophy, and settled happily into what was to prove the

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beginning of a career as a Theosophical teacher.

But he was still awaiting a reply from KU.

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## Chapter 5: The Influence of Mademe Blavatsky

It was Leadbeater's meeting with Helena Petrovna Blavatsky that really gave impetus to his Theosophical career, and led to his separation from the Church of England. At the time of his first meeting with her the London Lodge was engaged in considerable in-fighting over differences between the doctrines expounded by the President of the Lodge, Dr Anna Kingsford, and Mr Sinnett, the Lodge's actual leader. [1] The formalized orthodoxy which developed within the TS in later years - especially after the publication of HPB's *magnum opus*, *The Secret Doctrine*, - was at this time unknown. Individual teachers tended to present their own interpretations of the rather tenuous "Ancient Wisdom", and it was left to HPB, as the

agent of the Masters, to decide which interpretations were acceptable in cases of conflict.

On April 7, 1884, the night appointed for the election of officers of the London Lodge, the disputes between the Sinnett and Kingsford factions developed into open argument. Colonel Olcott presided, and Mr G.B. Finch was elected President, with Mr Sinnett as Vice-President and Secretary, and Miss Francesca Arundale as Treasurer. [2] One of the members of the Council was Sir William Crookes. Dr Kingsford was distinctly angry at having lost the presidency

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of the Lodge and the meeting was uncomfortably tense.

The tension was broken by an unexpected arrival:

"...suddenly and sharply the door opposite to us opened, and a stout lady in black came quickly in and seated herself at the outer end of our bench. She sat listening to the wrangling on the platform for a few minutes, and then began to exhibit distinct signs of impatience. As there seemed to be no improvement in sight, she jumped up from her seat, shouted in a military command the one word 'Mohini' [3], and then walked straight out of the door into the passage. The stately and dignified Mohini came rushing down that long room at his highest speed and as he reached the passage he threw himself incontinently flat on his face on the floor at the feet of the lady in black. Many people arose in confusion, not knowing what was happening; but a moment later Mr Sinnett himself came running to the door, and went out and exchanged a few words and then, re-entering the room, he stood up at the end of our bench and spoke in a ringing voice the fateful words: 'Let me introduce to the London Lodge as a whole - Madam Blavatsky.' The scene was indescribable; the

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members, wildly delighted and yet half-awed at the same time, clustered round our great Founder, some kissing her hand, several kneeling before her, and two or three weeping hysterically." [4]

After some minutes of wild adulation, HPB - thought to be in Paris until her dramatic entry - took over the platform and the meeting, and restored order. She demanded an explanation of the unsatisfactory state of the meeting, and summarily closed it, taking the officers into conference with her privately. The rest of the members departed in what Leadbeater described as a "state of wild excitement". Since Leadbeater had been

invited to stay the night with the Sinnetts, he remained behind to witness the discussions between HPB, Dr Kingsford and Sinnett. The situation was finally resolved when Dr Kingsford received an order to establish her own "Hermetic Lodge", while Sinnett took charge of the London Lodge. [5]

After the party retired to the Sinnetts' house, Leadbeater was presented to HPB, and Sinnett told her of Leadbeater's letter to the spiritualist journal, *Light*, in which he supported and defended the concept of the Masters. [6] She seemed pleased and commented:

"I don't think much of the clergy, for I find most

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of them hypocritical, bigoted and stupid; but that was a brave action, and I thank you for it. You have made a good beginning, perhaps we may do something yet." [7]

Leadbeater was overawed by her presence, and "listened eagerly to every word that fell from her lips", as a result of which, he reflected in later years, he learnt a good deal. He felt that he had found, if not one of the Masters of the Wisdom, at least one of their close disciples.

"The impression that she made was indescribable. I can well understand that some people were afraid of her. She looked straight *through* one; she obviously saw everything there was in one - and there are men who do not like that. I have heard her make sometimes very disconcerting revelations about those to whom she spoke.... Prodigious force was the first impression, and perhaps courage, outspokenness, and straightforwardness were second." [8]

On October 30, 1884, Leadbeater travelled to London to bid farewell to HPB, who was preparing to leave for India on November 1. He stayed the night at the Sinnetts', and that evening was informed by HPB that the

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Master DK said a reply to his letter to the Master KH had been sent to him. [9] No doubt Leadbeater had made his correspondence to the Master generally known in the Lodge and HPB would have been aware of it. HPB told him nothing of the contents of the reply, and so on the morning of October 31 he hurried back to Bramshott by train. The promised letter was waiting for him:

"Last spring - March 3rd - you wrote a letter to me and entrusted it to 'Ernest'. Tho' the paper itself never reached me - nor was it ever likely to considering the nature of the messenger - its contents have. I did not

answer it at that time, but sent you a message through Upasika [i.e. HPB]. In that message of yours you said that since reading *Esot. Bud.* and *Isis* your 'one great wish has been to place yourself *under me as a chela*, so that *you may learn more of the truth.*' 'I understand from Mr S.' you went on 'that it would be impossible to become a chela without going to India.' You hoped to be able to do so in a few years, tho' for the present ties of gratitude bind you to remain in this country. [10]

The Theosophical theory at the time held that it was necessary for a pupil or *chela* to spent seven years during a

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probationary period living in India, a country believed not only to be more spiritual than the materialist West, but also to be the home of several Masters. [11] Accordingly, many Theosophists looked to India with great longing, and wanted to travel to the mystic East. In his letter to Leadbeater, however, KH declared that it was not necessary to go to India, and talked about the moral qualities necessary for acceptance as a *chela*.

While there seemed to be no special problem with Leadbeater's morals, the fact that he was a clergyman did create a difficulty, much as it had done when he had first applied to join the TS. KH explained:

"*There is also the collective karma of the caste you belong to to be considered. It is undeniable that the cause you have at heart is now suffering owing to the dark intrigues, the base conspiracy of the Christian clergy and missionaries against the Society. They will stop before nothing to ruin the reputation of the Founders. Are you willing to atone for their sins. Then go to Adyar for a few months. 'The ties of gratitude' will not sever or even become weakened for an absence of a few months if the step be explained plausibly to your relative. He who would shorten the years of*

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probation must make some sacrifices for theosophy." [12]

The envelope in which the letter from KH had been posted bore the postmark "Kensington CX OC 30 84", indicating that it had been posted in Kensington, a district in the west of London, on October 30, 1884. In response to suggestions that it was strange that a letter purporting to come from a Master in Tibet should have been posted not far from the home of HPB in London, it has been explained that the letter "seems to have been sent to somebody in London to post"; the stamp had been put in the bottom right hand corner. Underneath the address, "The Rev'd C.W.

Leadbeater, Liphook" had been written an "E", subsequently crossed out, and the word "Hants.", the standard abbreviation for Hampshire, written.

The reference in the letter to the "dark intrigues" and the "base conspiracy" was to troubles besetting the TS at its Indian headquarters. Christian missionaries, displeased at the spectacle of Englishmen travelling to the orient to sit at the feet of teachers of those religions from which the missionaries sought to make converts, sought to take action against the Society and its founders. Not only were they outraged by the encouragement the TS was giving to the native religions, but also by the

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bad publicity (from their point of view) resulting from any acknowledgement by Westerners that oriental philosophies or religions had more than a curiosity value. At this time the East tended to be collectively dismissed as amongst the barbaric and primitive superstitions of African tribes and other uncivilized realms as yet unreached by the British Empire and the accompanying gospel of the Church of England. An interest in bizarre religions in anything other than an anthropological spirit was not only bad for the prospective native converts to Christianity, it was also undignified and politically dangerous.

The missionaries also regarded HPB as a charlatan and a fraud, and, probably worse, immoral. Charges of immorality and fraud followed her throughout her Theosophical career, much as they would later pursue Leadbeater. He, no doubt, saw something of a challenge in being a convert from the Established Church to a very anti-establishment philosophy, though, of course, the TS in 1884 represented only the educated upper-middle classes, and was, in morals and manners, if not in philosophy, very Establishment. The early English Theosophists may have been excited by hints of HPB's immorality and her Bohemian lifestyle, but their public reputations could not allow them to follow her in anything more practical than metaphysics. The Society in its early years was a semi-secret society for

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the upper-middle classes, and this certainly added to the indignation of the British missionaries in India. [14]

Filled with enthusiasm and anxious to devote his life to the service of the Masters, Leadbeater hurried back to London the day after he received the letter. He hoped to be able to send a reply to KH via HPB. At first

HPB refused even to read the letter, saying that such things were private, but at Leadbeater's insistence she finally did so, and asked him what reply he proposed to make. He wanted to say that he was willing to give up his career in the Church and go to India, to devote himself entirely to the Master's service, but that it would be some three months before his affairs could be put in order to allow him to do so. HPB assured him that, because of her close association with the Master, he would immediately be aware of Leadbeater's reply, and would answer in the near future. For this reason, she warned Leadbeater, he must stay near her at all times until the reply was forthcoming, and not leave her for even a moment. Thus he accompanied her while she donned her coat and hat for a carriage ride, and sat, uncomfortably cramped, beside her huge bulk as they travelled to a meeting in the home of Mrs Cooper-Oakley. [15] Whilst HPB was seated in an armchair before the fire in the Cooper-Oakley's drawing room, casually rolling a cigarette [16], her hand jerked strangely, and a small mass of whitish mist formed on her

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palm, condensing into a piece of folded paper. She handed it to Leadbeater, saying: "There is your answer." Despite the curiosity of the assembled group, HPB ordered Leadbeater out of the room to read his note, instructing him to reveal the contents to no-one. The letter read:

"Since your intuition led you in the right direction and made you understand that it was *my desire* you should go to Adyar *immediately*, I may say more. The sooner you go the better. Do not lose one day more than you can help. Sail on the 5th if possible. Join Upasika at Alexandria. Let no one know that you are going, and may the blessing of our Lord and my poor blessing shield you from every evil in your new life. Greeting to you, *my new chela*. K.H." [17]

As Leadbeater commented, "In occult terms, to hear is to obey" and he resolved to carry out Master's direction immediately.

HPB left London that day for Liverpool, and Leadbeater spent the day going from one shipping office to another trying to arrange a passage for himself. Eventually he found that the only available passage was on the Messageries Maritime's *S.S. Erymanthe*, which sailed from

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Marseilles to Alexandria. This meant that he had to leave London on the night of November 4th. He hurried back to his Hampshire parish to gather



his belongings together, and make the necessary arrangements for his departure. No doubt his uncle was astonished to be informed that Leadbeater was severing all connection with the Church and his family, and leaving England in three days to go to India; he never saw his uncle again. For Leadbeater, the break with the Established Church must have been both painful and extremely exciting.

All his church activities had to be given up; he ceased to be headmaster, choirmaster, Sunday school director, organizer of boys' clubs. He returned to London on December 1, buying his clothes for the tropics, and returning in the afternoon to spend the evening with his two favourite boys. On the 2nd he took his last Sunday services at Bramshott, and stayed up until 3.00 a.m. with the two boys, as he also did after a fireworks display on the 3rd. On the 4th he left Bramshott at 8.16 a.m., and departed from Charing Cross at 9.05 p.m., being seen off by Mohini and Miss Arundale. After a Channel crossing described as "very stormy" he reached France, and boarded a train for Paris. He had not slept since making his decision to follow HPB. After reaching Paris at 6.00 a.m. on the 5th, he left for Marseilles, and boarded the French steamer *Erymanthe* for

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Alexandria.

The voyage through the Mediterranean was rough, but Leadbeater spent his time reading and re-reading *Esoteric Buddhism* [19], commenting in his recollections of the trip, "we were fairly thorough in our studies in those days." Arriving at Alexandria he found the authorities preparing to quarantine all passengers for five days because of rumours of cholera at Marseilles, and he was taken away by the Egyptian officials to some barracks at Ramleh where the passengers were charged a pound a day for what Leadbeater described as "very unsatisfactory accommodation". After several days under very trying circumstances, and alarmed at the prospect of missing HPB and her party, Leadbeater was also to get a letter [from] the British Consul, who informed him that HPB was waiting for him at Port Said. He eventually arrived on the *Erymanthe*, and was met by Mr Cooper-Oakley and taken to the hotel where HPB greeted him enthusiastically, saying: "Well, Leadbeater, so you have really come in spite of all the difficulties." He replied, in correct English manner, that when he made a promise he made of point of trying to keep it. But HPB was pleased with his appearance for less than altruistic reasons: she was returning to India specifically to reply to attacks on her character and the Society by Christian missionaries, and saw it as something of a triumph that she should arrive

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accompanied by a clergyman of the Established Church who had become her disciple.

Following directions from the Master, HPB and her group went to Cairo via the Suez Canal. In the course of an uncomfortable and unpleasant journey, partly in a small boat and partly in a train, Leadbeater was the recipient of yet another communication from the Master KH. During the railway journey from Ismailia to Cairo, HPB precipitated a letter from KH with a message for Leadbeater:

"Tell Leadbeater I am satisfied with his zeal and devotion." [20]

They stayed for several days in Cairo where HPB, assisted by Leadbeater, found material for use against Mr and Mrs Coulomb, former employees and friends of hers who had made accusations of fraud against her. [21] The Coulombs claimed that HPB had sought their assistance in fraudulently producing messages from the Masters by using a cupboard in the shrine room on the TS estate at Adyar. They also claimed to have assisted her in producing alleged manifestations of psychic powers, including appearances of the Masters and letters purporting to come from them.

In May, 1884, the Society for Psychical Research

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[the SPR] appointed a committee to investigate the phenomena associated with the TS, and HPB, Colonel Olcott and others appeared to give evidence before the committee in London. In November, 1884, an investigator from the SPR, Richard Hodgson, visited Adyar, interviewed various people, including the Coulombs, and examined the shrine room. [22] He returned to London in April, 1885, to present his report to the SPR, and the committee enquiring into the Theosophical phenomena presented its conclusions at the SPR's general meeting on June 24th of that year. [23] They concluded with regard to HPB:

"For our own part, we regard her neither as the mouthpiece of hidden seers, nor as a mere vulgar adventuress; we think she has achieved a title to permanent remembrance as one of the most accomplished, ingenious, and interesting imposters in history." [24]

Controversy still surrounds the report of the SPR and its conclusions, and the SPR itself has declared these findings - as with all its reports - to be the responsibility of those who produced them. [25]

However, this controversy was still in the future, and no doubt HPB hoped to avoid it by casting

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sufficient doubt upon the credibility of the principal witnesses against her, ably assisted by a clergyman. One evening, sitting in HPB's room sorting papers, Leadbeater was startled to notice a figure standing in the room, and even more startled to be introduced to the figure as the Master DK. HPB commented scathingly: "A nice occultist! You will not go far on the path of occultism if you are so easily startled at a little thing like that." It was Leadbeater's first meeting with a Master, and marked the beginning of an association that was to continue for some fifty years until his death - or so he said.

During their stay in Cairo HPB's party mixed with both the elegant society of the Egyptian upper classes, including dinners with the Prime Minister and the Russian consul, and with the fringes of society where the more interesting and the bizarre could be found. Leadbeater witnessed what he described as "many curious phenomena" constantly taking place around [HPB] - including the mediumistic reception of messages, the use of HPB's body by other entities, automatic writing, the precipitation of money, paintings, drawings and writings. [26] The closeness of things psychic gradually faded from the TS, as Leadbeater noted with nostalgia:

"In the early days of the Society messages and

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instructions from the Masters were frequent, and we lived at a level of splendid enthusiasm which those who have joined since Madame Blavatsky's death can hardly imagine." [27]

During the few weeks of their voyage, HPB totally transformed and remade Leadbeater's personality, changing him from an "ordinary lawn tennis playing curate - well meaning and conscientious, I believe, but shy and retiring" [28] into a pupil of the Masters. Her methods were "drastic and distinctly unpleasant" he later recalled, but effective. On one occasion she ordered him to carry a chamber pot, complete with its contents, around the deck of the vessel, to the amazement, not to say the horror, of the other passengers as they basked in the morning sun. Whether this was an effective means of tempering him against the influence of public opinion, or merely the manifestation of a rather strange sense of humour on HPB's part, is unclear. [29]

The party eventually left Cairo and journeyed on to Port Said where they embarked on the vessel *Navarino*. On December 17th, they arrived at Columbo where Colonel Olcott was waiting for them, and were introduced to the leading officials of the Society. Leadbeater had at last set foot in the mystic East. He had come a long way - geographically and

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psychologically, and not least of all theologically - from St Mary's Parish church in Brainscott.

But he had only just begun to travel.

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### Chapter 6: Buddhism and India

Whilst staying in Colombo with HPB and Colonel Olcott, Leadbeater was presented to the leading Buddhist scholar Hikkaduwe Sumangala Thero, High Priest of The Peak and of Galle, and Principal of the Widyodaya Monks College at Maradana. [1] On an earlier visit to Ceylon both HPB and Olcott had made public professions of the Buddhist faith and had been formally received into that religion. Now HPB asked Leadbeater to do likewise:

"...she thought that, as I was a Christian priest, the open acceptance of a great oriental religion would go far to convince both Hindus and Buddhists of my bona fides, and would enable me to be far more useful in working among them for our Masters." [2]

Assured by HPB that this would not involve the renunciation of what she defined as "the *true* Christian faith", the arrangements were made for Leadbeater to be presented to the High Priest for the ceremony.

In the garden of the Buddhist College, Leadbeater repeated the Three Refuges and the Five Precepts of Buddhism in the presence of Hikkaduwe Sumangala Thero, and became a Buddhist:

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I reverence the Blessed One, the Holy One, the  
Perfect in Wisdom....

I take the Lord Buddha as my guide.

I take His Law as my guide;

I take His Order as my guide...

- (1) I observe the precept to refrain from the destruction of life.
- (2) I observe the precept to refrain from taking that which is not mine.
- (3) I observe the precept to refrain from unlawful sexual intercourse.
- (4) I observe the precept to refrain from falsehood.
- (5) I observe the precept to refrain from using intoxicating liquors or stupefying drugs. [3]

HPB saw it as a personal triumph, and wrote:

"I sent for the High Priest of the Buddhists and introduced the English parson Theosophist to him; I proclaimed in the hearing of everyone that he was to enter Buddhism. He blushed but was not greatly disturbed, for he had seriously made up his mind to do it, and in the evening a solemn

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ceremony was performed on the shore in the temple of Buddha. The parson Theosophist uttered the pansil (*les cinq preceptes*); a lock of his hair was cut from his head; to become a Buddhist and a novice - I was revenged." [41]

Although Leadbeater may not have interpreted this as a rejection of Christianity, he did write to the Secretary of the Confraternity of the Blessed Sacrament in London resigning his membership, and giving as the reason the fact that he had become a Buddhist. [5]

After a day or two in Colombo, the *Navarino* continued on its voyages and eventually arrived in Madras, after considerable difficulties in landing due to a heavy swell necessitating the use of small boats to put the passengers ashore. As she was being winched off the ship in a chair, HPB used language which Leadbeater recalled "rather surprised even the hardened officials". Eventually they set foot on Indian soil. Thousands of people were present to greet them, including members of the TS and hundreds of local people who regarded HPB as a heroine for her attacks on the local missionaries. HPB's party was transported in a cart pulled by enthusiastic Indians, and travelled to the Hall of Pachiappas College; the latter part of the journey was in car provided by the local Maharaja.

Addresses of

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welcome were delivered, including one by a Mr Gyanendranath Chakravarti, whose eloquence and charm surprised and impressed Leadbeater. [6] Colonel Olcott and HPB replied to the speeches:

"[HPB] began very well by saying how touched she was by this

enthusiastic reception, and how it showed her what she had always known, that the people of India would not accept tamely these vile, cowardly, loathsome and utterly abominable slanders, circulated by these unspeakable - but here she became so vigorously adjectival that the Colonel hurriedly intervened, and somehow persuaded her to resume her seat, while he called upon an Indian member to offer a few remarks." [7]

At the end of what Leadbeater described as "almost interminable proceedings", they departed for Adyar, where yet another reception awaited them. [8]

It was on December 21st, 1884, that Leadbeater arrived at the headquarters of the TS at Adyar, an estate which had been purchased by HPB and Olcott on May 31st, 1882. A nominal price of six hundred pounds had been asked since the recent opening of the railway to the Nilgiri Hills, a popular holiday centre for government officials,

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had caused property values in Madras to fall. The original estate consisted of some twenty-eight acres, with a main building on south bank of the Adyar river and a number of outbuildings. The estate was covered in rich tropical vegetation, including mangoes, banyan trees and a plantation of casuarinas. In 1883 Colonel Olcott had begun a series of improvements to the buildings. A library building, with an outer wall bearing panels with sculptured elephants' heads, was the first major addition. [9]

The main house, "of the ordinary Anglo-Indian type", provided most of the living accommodation:

"When I first saw it, it possessed on the ground floor a square central hall, on each side of which were two comfortable rooms. At the back of the hall was a sort of ante-chamber, evidently intended to be the main drawing-room, which ran almost the whole length of the house and opened out on to a broad terrace overlooking the Adyar River. That room was being used as the office for the Recording Secretary of the Society and the Manager of *The Theosophist*, and we also kept there our little store of books for sale, out of the nucleus of which has grown the extensive business of the Theosophical Publishing House. As is usual

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in India, the whole of the house was covered by a flat cemented roof." [10]

HPB occupied a room constructed for her on the roof, and Olcott lived in one of the pavilions in the garden on the eastern side of the main

building. Dr Franz Hartman occupied the other room in the pavilion. [11] When HPB and her party arrived, the accommodation on the estate was virtually fully occupied, and Leadbeater spent his first few nights on a settee in the Colonel's room. But no inconvenience mattered, for living at Adyar was the fulfilment of a dream for him:

"...what it was for me to find myself at last upon the sacred soil of India, among dark-skinned brothers of whom I had heard so much - any one of whom might, for all I knew, be a pupil of one of our holy Masters - all of whom, I thought, must at any rate have been from childhood students of the Sacred Lore, knowing far more about it all than we Westerners could know." [12]

Leadbeater had arrived in time for the annual Convention of the TS for 1884. Each year in December a large gathering of Theosophists met at Adyar, or, in later years, sometimes at Benares, for lectures and meetings. In 1884 the

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Convention was held in a huge temporary hall, known as a *pandal*, with walls and roof of palm leaves. [13] Much of the convention was devoted to discussions about appropriate ways of responding to the allegations of fraud against HPB, charges made by former employees of the Estate, and members of the TS, and propagated by hostile Christian missionaries. Much to HPB's indignation, the Convention decided against the prosecution of the defamers on the grounds that it would bring the TS and its doctrine of the Masters into public ridicule, and, as Olcott argued, resolve itself into "a trial of the Esoteric Philosophy and of the existence of the Mahatmas, and, as these subjects are the most sacred, not only to Hindus, but to occultists of all religions... the prospect is shocking to their feelings." [14]

The Convention also heard the Colonel's proposal to erect a Parthenon to house portraits of all the Founders of the World Religions, and listened to speeches from Mrs Cooper-Oakley and Baron Ernest von Weber, President of the German League Against Scientific Cruelty. A Committee was formed, under the leadership of the Colonel, to receive and transmit teachings from the Masters, and the Masters, so the Convention was told, agreed to establish a parallel committee of their own *chelas*, to give out material through

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T. Subba Row and Damodar K. Mavalankar. [15] The TS Committee consisted of the Colonel, HPB, T Subba Row, Damodar, A. J. Cooper-Oakley, Mrs Cooper-Oakley, and S. Ramaswami Iyer. [16]

While staying at Adyar Leadbeater saw and heard many things which further convinced him of the reality of the Masters. One night, when sleeping in the Colonel's room, he was woken in the middle of the night by the presence of a tall figure carrying a lantern; this surprised him, since the door of the pavilion had been locked.

I half raised myself in bed, but as I saw that the visitor had aroused the Colonel, who apparently recognized him, I sank back reassured. After a few minutes of earnest conversation the figure suddenly vanished - which was the first intimation to me that he was not an ordinary physical plane visitant." [17]

The Colonel immediately went back to sleep, and Leadbeater did likewise, but the following morning told Olcott what he had seen.

"He informed me that the messenger was Djwal Kul - now a member of the Great Brotherhood, but then

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the principal pupil and lieutenant of the Master Kuthumi - the same whom I had already seen in the Hotel d'Orient at Cairo, though in this case the light was not strong enough to enable me to recognize him." [18]

And, later, Leadbeater met KH himself on the flat roof of the headquarters building, outside HPB's room. Leadbeater was on the roof, casually looking towards the balustrade running round the edge of the building

"when the Master materialized in the very act of stepping over the balustrade, as though He had previously been floating through the air. Naturally I rushed forward and prostrated myself before Him; He raised me with a kindly smile, saying that though such demonstrations of reverence were the custom among the Indian peoples, He did not expect them from His European devotees, and He thought that perhaps there would be less possibility of any feeling of embarrassment if each nation confined itself to its own methods of salutation." [19]

Apart from this brief lesson in occult etiquette, KH did not say anything more.

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Shortly after the end of the Convention, Leadbeater accompanied



Olcott to Burma, sailing to Rangoon on a vessel, the *Asia*, the captain of which was Leadbeater's old school friend who first told him of HPB. Their visit to Burma was at the invitation of the king, Thebaw III. [20] After their arrival in Rangoon, they set about introducing Theosophy to the Burmese, Olcott lecturing both on Theosophy and one of his specialities, Mesmerism. [21] A sudden urgent telegram from Adyar, announcing that HPB was seriously ill, summoned Olcott back to headquarters, and left Leadbeater to carry on the work. With some trepidation he took the lectures, discussions and meetings, fearing that he lacked the Colonel's "ready wit and facility of exposition".

HPB was gravely ill, and hope for her recovery had largely been given up. However, whilst Olcott was with her at Adyar, one of the Masters visited her, and, as had happened on other occasions, gave her the choice of giving up her work and her old, sick body, or of continuing to do another piece of work for the Masters. She decided to continue her work, and made an immediate recovery, so much so that Olcott felt he could safely return to Burma and continue his work there.

During the period in which Leadbeater and Olcott

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were in Burma, three separate branches of the TS were established there, and they toured the country, lecturing and visiting the great Buddhist shrines. They also met with the Chief Abbot of Mandalay, and the Roman Catholic Vicar Apostolic of Southern Burma, Bishop Bigandet. Having been told that the King was an exceedingly bad character, "a debauched tyrant, a monster of vice and cruelty", and that his reason for inviting them was curiosity to see white Buddhists, they cancelled their tour of northern Burma, which was to have included an audience with the King in Mandalay. A planned tour of lower Burma, Assam and Bengal was cancelled when news of HPB's renewed illness came from Adyar, and they hurriedly returned to India.

They arrived to find the Adyar estate in a condition of crisis; although the Convention had decided that no libel action should be initiated against those making accusations of fraud against HPB, there was still considerable dissension amongst the members. Additional dissatisfaction had been aroused over the management of the estate, then totally in the hands of Olcott as President. Olcott and Leadbeater reached Adyar on March 19th, and by the 21st the situation had deteriorated to such a condition that HPB resigned her position as Corresponding Secretary and prepared to return to Europe. She sailed from India on the 31st, accompanied by Dr Hartmann,

and never returned.

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The popular rumour that she was a Russian spy - which had followed her for years - was given credence by this move, and her enemies immediately spread abroad the story that she was fleeing because of imminent war in Afghanistan. [22]

Olcott, alarmed by the dissension and controversy, decided to change the form of administration of the Society, and appointed an Executive Committee which, with him, would govern it. Amongst the eight members were two Europeans, Leadbeater, who acted as secretary, and Mr Cooper-Oakley. The Committee operated for several months, but eventually faded away.

In May, Olcott left for another lecture tour, visiting various centres in southern India. Leadbeater remained at Adyar, filling the office of Recording Secretary

"principally because it allowed me to stay in the centre of the movement where I knew that our Masters frequently showed Themselves in materialized forms." [23]

He also looked after the book depot, and acted as manager of *The Theosophist* in succession to Damodar, who left Adyar on February 23rd to travel to Tibet at his Master's command,

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and was never seen again. [24] Leadbeater discovered that his predecessor had "lived entirely on higher planes [so] that he had actually had no time for the physical" and had therefore neglected the more mundane duties of his administrative office, leaving huge piles of unanswered correspondence.

Leadbeater settled down to the task of organizing the chaos, answering the letters, and fulfilling the other, rather dull duties of his new work. He eagerly anticipated the appearance of the Masters, for whom he had travelled to India. It was not a long wait.

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## Chapter 7: The Development of Occult Powers

Leadbeater had, albeit quietly, entered upon a Theosophical career

that was to take him to the heights of stardom within the Society, and the depths of notoriety outside it. Altogether the life at Adyar was a lonely and uninteresting one as he struggled with the business responsibilities of Recording Secretary and manager of *The Theosophist* office. [1] Mr Cooper-Oakley, for whom he had already developed a distinct dislike, was the only other European on the estate, and they had little contact with one another.

"We lived an almost ascetic life, there being practically no servants, except two gardeners and Manikam the office boy.... every morning as I rose I put a large supply of crushed wheat into a double saucepan, so arranged that it would not burn. Then I swam in the Adyar River (it was cleaner in those days) for half an hour or so, and then returned to find my wheat nicely cooked. Then the aforesaid office-boy led a cow round to my verandah and milked her on the spot into my own vessel, bringing me also a bunch of bananas from the estate when there happened to be any. I then consumed half the wheat, leaving the other half

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for a second meal about four o'clock in the afternoon or when the cow came round again, and then I warmed up the wheat and dined sumptuously thereon. The Adyar budget was probably simpler that period than it has ever been since." [2]

The monotony and boredom of this solitary existence were broken, so Leadbeater later claimed, by a visit from the Master KH, and this visit marked the beginning of the psychic powers and communication with the Masters for which Leadbeater was best known and which established him as a Theosophical authority.

"It should be understood that in those days I possessed no clairvoyant faculty, nor had I regarded myself as at all sensitive.... One day, however, when the Master Kuthumi honoured me with a visit, He asked me whether I had ever attempt a certain kind of meditation connected with the development of the mysterious power called *kundalini*. [3] I had of course heard of that power but knew very little about it, and at any rate supposed it to be absolutely out of reach for Western people. However, He recommended me to make a few efforts along certain lines, which He pledged me not to divulge to anyone except with

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His direct authorization, and told me that He would Himself watch over

those efforts to see that no danger should ensue. Naturally, I took the hint and worked away steadily, and I think I may say intensely, at that particular kind of meditation day after day. I must admit that it was very hard work and sometimes distinctly painful, but of course I persevered, and in due course began to achieve the results that I had been led to expect. Certain channels had to be opened and certain partitions broken down. I was told that forty days was a fair estimate of the average time required if the effort was really energetic and persevering." [41]

After continuing the effort for forty-two days, and feeling himself to be on the brink of victory, Leadbeater was again visited by KH who

"...performed the final act of breaking through which completed the process and enabled me thereafter to use astral sight while still retaining full consciousness in the physical body - which is equivalent to saying that the astral consciousness and memory became continuous whether the physical body was awake or asleep." [5]

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Far from representing the end of his occult training, this proved to be only the first step, leading to "the beginning of the year of the hardest work I have ever known". While he remained in the octagonal room, which he taken over from Olcott, spending most of his day alone, he was visited by several Masters who instructed and trained him in the use of his newly acquired clairvoyance. His principal teacher was the Master DK, with whom Leadbeater later recalled a close association in a past life when the Master had been incarnated as Pythagorus' chief pupil, and Leadbeater had been one of his students. [6] In this lifetime, DK continued his teaching role:

"I know not how to thank him for the enormous amount of care and trouble which He took in my psychic education; patiently and over and over again He would make a vivid thought-form and say to me: 'What do you see?' And when I described it to the best of my ability, would come again and again the comment: 'No, no, you are not seeing true; you are not seeing all; dig deeper into yourself, use your mental vision, as well as your astral vision; press just a little further, a little higher.'" [7]

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The testing and instructing continued for several months, and was assisted on the physical plane by visits from T Subba Row, who came to the TS estate in order to take part in Leadbeater's training. Leadbeater

later declared:

"In my own case, Madame Blavatsky taught me very much on behalf of the Master, but I was separated from her for some five years and sent out to India when she was in Europe. Consequently, it was impossible for her, except by occasional letters and on the astral plane sometimes, to give me any help. Therefore I was put into the care of Swami T Subba Rao." [8]

Although T Subba Row was originally a favourite of HPB, he broke with the TS after criticisms by European members regarding contradictions between his teachings and those of HPB, and his failure to make Eastern esoteric knowledge available to TS members. It has also been suggested that he left the TS when he discovered evidence that letters purporting to come from the Masters had been forged. [10] After his resignation he still used to visit the TS headquarters, and held private meetings in the homes of various of his pupils, amongst whom were Mr and Mrs

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Cooper-Oakley; Mr Cooper-Oakley was a sort of chela to him. It was said that the only people to whom Subba Row would talk about occultism were the Cooper-Oakley and Leadbeater. Subba Row died in June, 1890, of a skin disease which Olcott tried unsuccessfully to cure by mesmerism. A number of his writings were published after his death, and two books had been published during his lifetime. [11]

It is difficult to assess the debt Leadbeater owes to Subba Row, whose written works consisted almost entirely of commentaries on the *Bhagavad Gita*. [12] However, Leadbeater described him as "our great pandit", and expressed his gratitude to the Master DK and Subba Row equally in his account of his occult training. [13] But it was only after the death of Subba Row, and after the death of Mr Cooper-Oakley, that Leadbeater made these claims, and one is left wondering whether or not there was any relationship between Leadbeater and Subba Row at all. Certainly, their occult teachings as recorded in their written works are not the same and are, in many places, contradictory. [14] And the whole question of Leadbeater's training under the Masters, which is said to have occupied so much of his time during the lonely months at Adyar, is brought into question by his correspondence at the time with Olcott and Sinnett. [15]

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Sinnett received letters conveying how miserable, unhappy and lonely Leadbeater was at Adyar, and, although Sinnett had no doubts as to

Leadbeater's clairvoyance, and indeed made use of it in later years, he did note that it was only when he returned to London at the end of 1899 that Leadbeater told him of his occult training. [16] Letters from Olcott to Leadbeater also imply that Leadbeater was expressing his unhappiness, and certainly wanted to return to England. [17] Yet one would wonder why a man who had given up everything to go to the Orient to find the Masters, and had found them, and was being trained by them, could be unhappy and miserable whilst receiving this training. Or, for that matter, remain completely silent about it until four years later, when he did return to England.

The year 1885 ended with the annual convention, and in the official photograph Leadbeater appears as one of very few Europeans. From 1886 to 1889 Leadbeater lived in Ceylon at the headquarters of the Buddhist Theosophical Society. Jinarajadasa later suggested that it was "never Theosophical", but consisted of dedicated Buddhists who had very little interest in Theosophy. [13]

Olcott, having seen the opening of the Adyar Library at the beginning of 1886, departed on January 27 to undertake a lecture tour on behalf of the Buddhist National

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Educational Fund in Colombo. Leadbeater accompanied him, and they stayed with the Buddhist TS on their arrival. The following day they both attended the cremation of a Buddhist monk and were impressed with the efficiency of that method of disposal of the dead. After some weeks in Colombo, they travelled around the island, their journey interrupted by an attack of malaria which forced Olcott to bed, and left Leadbeater to do the lecturing. Olcott recorded in his diary that he had lectured thirty-two times, and Leadbeater twenty-nine in the course of their stay in Ceylon.

Olcott's *Buddhist Catechism* appeared around this time in a new edition of 5,000 copies, and an elementary catechism, *Sisya Bodya*, written by Leadbeater, was published in 2,000 copies. [19] Fund raising for the National Education Fund had been highly successful, and the Buddhist TS and its publication, the *Sandhasesa*, had both benefitted from the visit. A Buddhist Defence Committee had been established, and a Buddhist flag devised and adopted. The tour achieved what Olcott described as "a fair show of work". On April 26th Olcott departed for Madras, leaving Leadbeater in Colombo as his representative, to supervise what Olcott called "Buddhist (secular) affairs". [20]

The conditions under which Leadbeater lived were far from

comfortable and the atmosphere uncongenial.

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Jinarajadasa, whose association with Leadbeater began shortly after this time, recalled:

"Apart from the want of the congenial atmosphere of Adyar, the purely physical disagreeableness of the living conditions at the place, in Pettah 'native town', in one of the most crowded parts, for a European of refined habits, would have made most leave it quickly. Mr Leadbeater had, on the first floor at the end of the building abutting the street, one tiny room to serve as a writing, dining and living room; the tiny bedroom was partitioned off from the verandah by a canvas screen. He certainly had a bathroom to himself, to which he had to descend to the ground floor; but next to it was - not a *water closet*, for it had no water, nor even the Indian arrangement with a daily 'sweeper', but a horrible cesspool cleaned once a year." [21]

On the ground floor there was also the printing press and the meeting hall in which lectures were given from 9.00 p.m. until midnight once a week. Leadbeater received a small allowance from the Buddhist Society, and it provided him with a servant, but

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"...how small the 'subsistence' allowance was can be gauged from the fact that he lived mostly on porridge, bread and bananas, and a little something that passed for milk. Tea and coffee were expensive luxuries. Mrs Sinnett used periodically to send him socks and handkerchiefs." [22]

Leadbeater travelled regularly into the villages, usually going by night on a bullock cart, and spending days organizing schools and obtaining subscriptions and donations. It was hard and uninspiring work, but it had its occult rewards.

Leadbeater desired to send a letter to his Master (one might wonder why this was necessary, since he claimed to be in regular communication with KH) and to this end he wrote to HPB in London, enclosing his letter to the Master. In her reply, dated June 23rd, 1886, and written from Eberfield in Germany, HPB refused to undertake Leadbeater's commission, and returned his letter saying:

"As to the enclosure I really do not take it upon myself to send it. I *cannot* do it, my dear friend; I swore not to deliver any more letters and the Master has given me the right and privilege to refuse it.

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So I have put it aside and send it to you back as I received it. If Mahatma K.H. had accepted or wanted to read the letter he would have taken it from my box, and it remaining in its place shows to me that he refuses it." [23]

Her letter could only have added to the despair and depression that the isolated Leadbeater was experiencing had not there been an additional message of six lines written in blue pencil across the last page of HPB's letter:

"Take courage. I am pleased with you. Keep your own counsel and believe in your better intuitions. The little man has failed and will reap his reward. SILENCE meanwhile. K.H." [24]

According to Jinarajadasa, this message was precipitated while the letter was passing through the post. The letter from Leadbeater to KH, which HPB said she had enclosed, was missing. The message - whether precipitated miraculously in the course of the mails or added in some more mundane way - undoubtedly brought hope and renewed enthusiasm to Leadbeater. That he was trying to send letters to KH via HPB suggests that the visitations and visions of the previous year, if indeed they had been a reality, had ceased. Perhaps, thrown from the solitary and occult environment of

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Adyar into the squalid and crowded conditions of Colombo, his psychic powers were temporarily stifled. The letter restored his certainty that the Master was still involved in his life, and, more importantly, satisfied with his work. Jinarajadasa later commented:

"Five simple words, but what life they must have brought to Mr Leadbeater! ...Next after Mr Olcott it was Mr Leadbeater who helped to build up the Buddhist Educational Movement in Ceylon, though the Buddhists seem hardly aware of that even today. Still, if the Master said 'I am pleased with you', what mattered what the others did not say?" [25]

Isolated from the rest of the TS, Leadbeater's only contact with the movement into which he had so enthusiastically thrown himself came through letters from the Sinnetts, and occasional correspondence with HPB, which maintained his link with London. Mr Sinnett's letters were usually full of gloom and despair at what HPB had done, at what "those people at Adyar" were doing. His pessimism was countered by the more cheerful



correspondence from Mrs Sinnett, and the rare letters from HPB. [26]  
In addition to the lecturing and organizing,

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Leadbeater was also responsible for the editing of *The Buddhist*, *The English Organ of the Southern Church of Buddhism*, which began publication in 1888 as a weekly paper costing three rupees for a year's subscription. [27] *The Buddhist* contained articles on Buddhism, items of news, and a number of hymns which Leadbeater adapted from *Hymns Ancient and Modern*, the standard Anglican hymnal of his day. These were, no doubt, intended to compete with the unrevised versions as sung by Buddhist converts to Anglicanism. Leadbeater's versions included:

Glory to Lord Buddha,  
Raise the song again,  
Glory to Lord Buddha,  
King of Gods and men.

Buddha conquered sorrow;  
Vanquished is our foe;  
On our way rejoicing  
Thankful, let us go.

In His path is safety -  
In His Law our joy -  
Who if we be faithful  
Can our hope Destroy.

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And:

Come, ye Buddha's people,  
Up and let us sing  
Hymns of praise and glory  
To our Lord and King.  
Oft as men exalting  
Waft His praise on high,  
Deva-hosts rejoicing  
Make their glad reply. [28]

These hymns were put to good use in the Buddhist Boys' School which Leadbeater managed. His work in Ceylon was regarded as a great success by Colonel Olcott, who wrote to HPB in March 1886:

"Leadbeater is making a good impression on the people... and he will not dream of trying to break off the Buddhists from the T.S. and set up a little kingdom of his own. There was a great crowd here on Saturday evening to hear his experiences. He goes the whole figure for Buddhism and against Christianity. [29]

*The Buddhist* contained many instances of Leadbeater's newly acquired dislike of Christianity. In one

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issue, expressing his delight that the Buddhist festival of Wesak was being properly celebrated in Ceylon, he noted that it was unlike religious festivals in England. These were characterized by

"bestial orgies, savage combats and brutal horseplay, and defiling the balmy air with volleys of oaths and indecent language." [30]

And speaking of the increasing number of converts to Christianity, he described it as "the progress of perversion". Since the teachings of this "perversion" were neatly summarized in the Catechism of the Church of England, Leadbeater expressed his contempt for them by burning a Catechism at a meeting of the Galle Branch of the TS. The incident acquired an amount of notoriety, and it was later rumoured that he had in fact burned a Bible, declaring it to be a 'pack of lies". [31]

In 1886, Olcott founded, and Leadbeater became first Principal of the Buddhist High School, at 54 Maliban Street in the Pettah district of Colombo. It began with 37 pupils, but through the three years of Leadbeater's leadership both the quality and the quantity of the pupils improved, and they moved to better premises in Prince Street. Opposition from a nearby Roman Catholic School, and

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an old regulation obliging schools to be separated by a statutory distance, led to its return to Haliban Street. [32] The High School subsequently developed into Ananda College. [33]

Leadbeater's stay in Ceylon was broken each year by a visit to Adyar for the annual convention of the TS, the 11th Convention being held from December 27th to 30th, 1886, and the 12th Convention from December

27th to 29th, 1887. On August 3rd, 1888, he returned to Adyar to take over the management of *The Theosophist*, but returned to Ceylon the following year to visit a young boy whom he subsequently claimed was the reincarnation of his brother, Gerald, of the "Saved by a Ghost" story. [34] In later years, Leadbeater claimed that he had been told, prior to going to Ceylon in 1886, that his younger brother, atrociously murdered in South America, had been reincarnated as a Singhalese boy. [35] Leadbeater determined therefore to find Gerald in his new body, and psychically examined a number of boys until he found the right one.

This was a thirteen-year-old Buddhist boy named Currupumallage Jinarajadasa, who had been born in 1875 in the "Singhalese division of the Hindu race, of Buddhist parents". Leadbeater discussed Theosophical matters with the boy, and told him of the two Masters who were especially

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interested in the TS and its work. Jinarajadasa decided to follow Master KH, and Leadbeater said this was on the basis of relationships in past lives. Leadbeater employed some of the traditional techniques of spiritualism with his newly discovered protege - for example, he claimed to have obtained phrases in classical Greek via Jinarajadasa's use of a planchette. [36]

Eventually, in 1889, Leadbeater told Jinarajadasa that his *karma* necessitated travelling to England to be educated there as a worker in the Masters' service, and for occult training, but he did not tell the boy that he was supposed to be Gerald reborn until some time after they had arrived in England. Following their arrival in England, Leadbeater told Sinnett that the Master's instructions were that the boy was to be educated in England, but that Jinarajadasa was to return to Ceylon after his education; Sinnett commented that he thought Leadbeater had become too attached to the boy to allow him to return to his own country.

Jinarajadasa's parents had strong objections to their son leaving the country, and decided that he should be educated in Ceylon. In later years, Jinarajadasa recalled his own feelings at the time:

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"What, then, was to be done? There was, of course, only one answer, and that was for me to run away from home." [38]

Leadbeater arranged with the master of a schooner in Colombo Harbour for Jinarajadasa to swim out to his vessel, be picked up and hidden on board until the ship set sail for England via the Cape. Leadbeater was

to meet his new pupil in the English Channel. Jinarajadasa planned to do everything so secretly that he could not be traced and so, packing a bag with a few of his possessions, he set out for the boat. He left his bag with a sailor who had been persuaded to take it on board, and swam out to the boat that was to take him to the schooner. On board, he was hidden in the Captain's cabin, and remained there for over thirty-six hours.

Not unexpectedly, there was an alarm on the part of Jinarajadasa's parents when he did not return home. They searched for the boy, and his father, suspecting that Leadbeater was in some way involved in his son's disappearance, threatened him with a revolver, demanding to know Jinarajadasa's whereabouts. After thirty-six hours, however, the family had decided that, if the boy was returned to them, they would allow him to go to England with Leadbeater "with their formal blessing". Leadbeater took the

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boy back to his parents, and after he received their blessing, departed with him for England on November 28th, 1889. [39] Olcott and Sinnett had helped to finance the return from Ceylon, after receiving letters from Leadbeater appealing for their assistance. Olcott had replied in March 1889, saying that both he and Sinnett would give Leadbeater twenty pounds on his return, and expressing his regret that Leadbeater could not "get on with those particular races of Asia." [40]

Sinnett had offered Leadbeater a position as tutor to his son, an invitation which had been received coincidentally, or karmically, with the Masters' instruction to take Jinarajadasa to England. Leadbeater and his companion arrived in England at the end of December, and Leadbeater promptly called on HPB to pay his respects, and introduce his pupil. However, apart from this and one other brief formal visit, he had no further contact with her from the time of his return to London until her death. [41] She did send him a copy of *The Voice of the Silence*, a small devotional work of hers published in 1889, and inscribed it:

"To my sincerely appreciated and beloved brother, W.C. [sic] Leadbeater." [42]

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Much speculation has been aroused by her mistake in his initials.

In addition to tutoring Denny Sinnett and Jinarajadasa, Leadbeater was also tutor to George Sydney Arundale, the nephew of the leading Theosophist, Miss Francesca Arundale. [43] George was to play an

important part in Leadbeater's Theosophical future. Born on December 1st, 1878, in Surrey, he was the son of the Reverend John Kay, a Congregationalist minister. His mother died in giving birth to him, and he was placed in the care of his maternal aunt, Francesca Arundale, and assumed her name. He met HPB very early in his life, and his occult future was indicated by the metal tube which he wore round his neck throughout his childhood: it contained locks of the hair of the Master KH and had been given to him by Olcott at the Master's direction. [44]

For two years Leadbeater and Jinarajadasa lived in the Sinnett's house at 7, Ladbroke Gardens, Notting Hill, London, whilst he tutored Denny, George and Jinarajadasa. Relations between Leadbeater and Sinnett became progressively strained as the older man, formerly the star of the Theosophical galaxy (next, of course, to HPB herself) found himself being dislodged by the younger Leadbeater. Jinarajadasa also maintained that Sinnett had a "strange

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defect of character" which manifested itself in an "ingrained prejudice as to the superiority of Western races and the inferiority of Eastern races", although it would seem that Leadbeater shared that prejudice. [45]

Jinarajadasa also recalled that Sinnett developed a strong antagonism towards HPB and Olcott, and was unwilling to accept the rigid rules laid down by the Masters (via HPB). This, it was said, together with his disloyalty to the founders, HPB and Olcott, had alienated him from the Masters, and they therefore ceased their long correspondence with him. [46] Sinnett, however, refused to admit this:

"There was in Mr Sinnett a strong belief, which it was the business of none of us to challenge, that if ever the Master determined to communicate, He would do so with him first, and only through him to others. It would have come distinctly as a shock to him that Mr Leadbeater, so junior to him in all Theosophical matters, had received letters, and not he, Mr Sinnett." [47]

For this reason, Jinarajadasa suggested, Leadbeater did not make public the letters he had received until after Sinnett's death.

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It may have been that Sinnett finally dismissed Leadbeater as tutor to his son because he saw Leadbeater as an occult rival; it would not be the first nor the last time that a Theosophical Leader tried to eliminate

competition.

However, this theory is contradicted by the fact that Sinnett seemed to regard Leadbeater as a close friend and ally against HPB, and spoke highly of Leadbeater's "wonderful clairvoyant faculties". [48] Other reasons were suggested for Leadbeater leaving the Sinnett's residence and employment. One story claimed that Miss Arundale heard of Leadbeater's "reputation" for immorality with boys, and removed George from his care, encouraging Sinnett to do the same with Denny. [49] This seems unlikely, since Sinnett continued to have Leadbeater as Secretary of his London Lodge of the TS. [50] In fact, Sinnett himself stated that Leadbeater left because he, Sinnett, was financially ruined. Leadbeater found employment on the staff of the *Pioneer* newspaper through Sinnett's influence. [51]

It remains to be determined why HPB herself seems to have had no time for Leadbeater after his return from Ceylon. She did not admit him to her own Esoteric Section of the TS, and it is said that she would refer to him, when in a less charitable mood, as "W.C. Leadbeater". [52] Certainly, Leadbeater was completely absent from HPB's circle between his return to England in 1889 and her death in 1891. From

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being a rising star, sacrificing all to follow HPB to India at the Master's instruction, a *chela* of whom she had such high hopes, he was now relegated to the supporting role of a small fish in a large esoteric pond, his work in Ceylon ignored, the psychic powers which he said he had gained at Adyar were unacknowledged, and his contacts with the Masters unrecognized.

Except, of course, by Sinnett, who employed Leadbeater as a medium for contact with the Masters, physical letters having ceased to appear. [53] The messages received from KH via Leadbeater conflicted strangely with the teachings of the same Master through HPB. [54] Leadbeater was a member of Sinnett's group of closest disciples, but not of HPB's Inner Group (formed in the Summer of 1890) and he was not one of her pupils. It would seem, indeed, that she had nothing to do with him, although he later claimed to have been both her friend and her pupil. [55]

During this period of Theosophical obscurity, Leadbeater provided for Jinarajadasa's education, while they shared crowded accommodation. Leadbeater worked as a journalist on the staff of the London office of the *Pioneer* newspaper of India for a time, taught, gave English lessons for foreigners, and did other temporary work. Jinarajadasa

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completed preparation for matriculation to Cambridge University via the University Correspondence College. It was a time of hardship and near poverty.

"There was a period when his income was so low that he and I lived in a tiny room, for which seven shillings was the rent. It was just enough room for two beds and a table and a couple of chairs, and a box or two and a wash-stand. His considerable collection of books was tied up in bundles and placed under the two beds. I had my classes to attend to and he had his lessons to give or his office to go to. My share was to look after the very modest housekeeping. I recall the day when the only money in hand was one half-penny, although a few shillings were expected in the evening. Fortunately he still had some good clothes left, for it was *de rigueur* then at the meetings of Mr Sinnett's Lodge, of which Mr Leadbeater was secretary, all should be in full evening dress. There were occasions when his full dress suit and gold watch were pledged with the pawnbroker. [56]

Amongst the interests which Leadbeater seems to have been cultivating at this time was that of "individualizing cats";

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this began as the result of his clairvoyant observations of Jinarajadasa's cat, Ji, which his protege had found when they were living in London. Jinarajadasa used to take the cat to Cambridge with him during term, and Leadbeater claimed to have observed, psychically, the process whereby the cat became "a soul, a tiny baby soul, it is true, but an immortal soul nevertheless" and also to have witnessed the "descent of the Monad, the building of the Individuality in the causal body". [57] In addition to travelling physically with Jinarajadasa to Cambridge, and later, on tours all over the world, Ji also travelled in her astral body, it was said, to visit an eminent Theosophist in Sweden, and to attend Leadbeater's lectures in California. After producing two litters a year, she died in Italy after an operation - "No longer a cat, but a baby soul" - and waited in Devachan - the heaven world - to take birth in human form. [58]

Leadbeater's obscurity and isolation would end, as would the hardship, as the result of a new friendship. At a reception at the London Lodge of the TS in the Sinnett's drawing room in 1890 Leadbeater met Mrs Annie Besant, who had joined the Society on May 21st, 1889, and rapidly became HPB's closest pupil. Neither of them recalled their first meeting with any clarity in later years, and the friendship didn't fully develop until

four years later. Whether Mrs Besant was impressed by Leadbeater's resemblance to George

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Bernard Shaw - "they wore their beards in the same cut, their noses and ears had a sharp Mephistophelian conformation, and in their eyes was the same quizzical expression" [59] - or whether the attraction was more subtle and psychic, and based on past lives, is uncertain. But, as Mrs Besant's principal biographer has concluded:

"Charles W. Leadbeater, the renegade Anglican clergyman, had come into her life, as the central figure this time, and not as a supernumerary. He was to remain a leading character - perhaps the leading character - until the final earthly curtain." [60]

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### Chapter 8: Annie Besant and Occult Work

Reflecting on the forces of destiny which brought them together, Leadbeater recalled that he had first seen Mrs Besant about 1876 or 1877 when he attended a lecture by her at the Hall of Science in City Road, London. It is interesting to speculate on the direction both of them would have taken had their friendship originated at this date and this less esoteric setting. [1]

It is impossible to summarize adequately even that portion of the life of Annie Besant prior to her conversion to Theosophy in less than a whole book, and her biographers - friendly, hostile or impartial - have taken whole books to do just that. [2] She was born in 1847, the year Leadbeater claimed for his birth, no doubt to emphasize his links with her, and as a devout young Anglican lady of twenty married the Reverend Frank Besant (1840-1917), Vicar of Sibsey, Lincolnshire, and brother of the author, Walter Besant. At twenty-seven, she left her husband and her home, leaving a son behind and taking her daughter with her, for a career in the then-fashionable Freethought movement. [3]

She became closely associated with Charles Bradlaugh (1834-1891), wrote pamphlets attacking the Church and the Establishment, propagated birth-control (then

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equated with atheism and immorality), founded the Freethought Publishing Company, and joined the Fabian Society. [4] In 1889 she was given a copy of HPB's *The Secret Doctrine* by W.T. Stead to review for his *Pall Mall Gazette*. [5] Mrs Besant had read Sinnett's *Occult World*, and, like Leadbeater, had been experimenting with spiritualism: "At forty-two, veteran of Secularist, Socialist and Malthusian battles, Annie Besant admitted she was ready for Theosophy." [6] She was converted by HPB's book, *The Secret Doctrine*, and joined the TS, to the horror of her friend and colleague in social reform, George Bernard Shaw, who thought she'd gone mad, and threw herself into Theosophical work with the enthusiasm which had marked all the other phases of her varied career.

Mrs Besant was accepted as a pupil by HPB, and quickly became the leading ---[?] in the TS in London. In July, 1890, she established the London headquarters of the Society at her own residence at 19, Avenue Road, London, which she deeded to the Society. It became a home for both HPB and other leading Theosophists. From that time onwards, Mrs Besant dealt with HPB's correspondence, and helped to edit *Lucifer*, the magazine HPB had established in London to rival *The Theosophist* at Adyar.

The household at Avenue Road became something of

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a Theosophical commune. It consisted of HPB, Mrs Besant, Archibald and Bertram Keightly, the Countess Wachmeister, George Mead (HPB's secretary), Claude Wright, Walter Gorn Old (the well - known astrologer, "Sepharial"), Emily Kingsbury, Isabel Cooper-Oakley and James Pryse. [7] Their routine was a fixed, almost monastic one: breakfast at 8.00 a.m., then work until lunch at 1.00 p.m., further work until dinner at 7.00 p.m., and then a meeting in HPB's room.

Foreseeing her approaching death, HPB intensified the training of her own pupils. Her health was failing. She suffered from Bright's disease, rheumatism, and a bad heart, all aggravated by her peculiar life-style, eccentric habits and heavy smoking. In the spring of 1891 she caught influenza, and on May 8th she died. Mrs Besant was on her way to the USA, and Olcott was in Australia. HPB was cremated at Woking Cemetery, the funeral service being conducted by George Mead. [8] Leadbeater, accompanied by Jinarajadasa, attended. HPB's ashes were divided between America, Europe and India, being carried by Olcott from London, across the American continent, thence to Japan and to Ceylon, and then to India where, despite the objections of orthodox Hindus who

believed that their presence would defile the Adyar estate, they were deposited in an urn.

Mrs Besant quickly assumed the mantle of Elijah,

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and succeeded HPB as the effective leader of the TS. Olcott, although nominally head as President, had never been able to compete with the charisma of HPB and could not now compete with her successor. Mrs Besant had been the leading figure in the Esoteric Section of the TS which HPB had established and to which Olcott had expressed his opposition. The ES (as it was known) had been founded on October 9th, 1888, as a group of the personal pupils of HPB. Sinnett had already established an "Inner Group" of the London Lodge (of which Leadbeater was a leading member, and of which Mrs Besant had been a member for a time) and HPB had previously set up a small group of her own followers. Olcott allowed the establishment of the ES under protest, and its constitution and sole direction was vested in HPB.

Sinnett declined to participate, although some of his own students did join the ES. Leadbeater was never associated with HPB's ES, and continued working with Sinnett. Mrs Besant was appointed Chief Secretary of the Inner Group, and Recorder of the Teachings on April 1, 1891, and W.Q. Judge was appointed to establish the ES in the United States. [9] Although officially the ES was just HPB's private group of pupils, and had no formal place within the TS, it quickly became the power centre of the Theosophical movement. After HPB's death, Mrs Besant and W.Q. Judge were jointly appointed by the ES Council to rule over it.

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On the physical plane life may not have been easy for Leadbeater, but since his meeting with Mrs Besant, he was, Theosophically speaking, on the ascendant. His name was found alongside that of Mrs Besant, George Mead and A.P. Sinnett answering questions in the British TS journal, *The Vahan* [10], and he was becoming increasingly popular as a lecturer in London and the surrounding area. In 1894 he wrote the first volume in the vast range of occult literature that was to flow from his prolific pen in the course of the next forty years.

At that time, the London Lodge under Sinnett held no public meetings, and, apart from regular meetings for members, there were only three or four occasions during the year on which Sinnett issued invitations to a select few

people whom he believed had the potential for developing an interest in Theosophy. On one such occasion, Leadbeater was invited to lecture, and chose the topic, "The Astral Plane." [11] He set about preparing his notes for the lecture on the backs of old envelopes, a habit originating in his years of poverty and one which continued throughout his life. He delivered the lecture on November 21st, 1894, and then began to transcribe it for publication in *The Transactions* of the London Lodge. This transcription was also written on the insides of old envelopes, and Jinarajadasa wrote the

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manuscript up from these scraps of paper, a process which took him four weeks. He and Leadbeater divided their time between this work and their ordinary daily activities. Eventually the manuscript went to the printers, and was returned with a copy of the printer's proofs. In the ordinary course of events, the original manuscript, now dirty and worn from useage in the printer's office, would have been thrown away.

But like so many other events in Leadbeater's life, the ordinary course of events was interrupted.

"...now happened an unusual and unexpected incident which distinctly flustered [him]. One morning he informed me that the Master K.H. had asked him for the manuscript as He desired to deposit it in the Museum of Records of the Great White Brotherhood. The Master explained that *The Astral Plane* was an unusual production and a landmark for the intellectual history of mankind." [12]

The Master had gone on to explain that never before had such a scientific study been made of the astral plane "in a manner similar to that in which a botanist in the Amazon jungle would out to work in order to classify its trees, plants and shrubs, and so write a botanical history of the

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jungle." Therefore the Master wanted it placed in the secret occult Museum, of which he was Keeper of the Records, along with a range of objects of historical interest to the Masters. These included old texts relating to the origins of religions, and models of the earth at various stages of its evolution. [13]

Leadbeater set about carrying out the Master's instructions, although unhappy that the manuscript was soiled and torn.

"The question then arose how the manuscript was to be transported

to Tibet. This, however, did not bother him because [Leadbeater] had certain occult powers which he did not reveal to others, though I have observed them on certain occasions." [14]

The manuscript was tied with a ribbon, and placed in a small wooden box which had been Leadbeater's mother's workbox. A pile of books was placed on top of the box, since the key had long been lost, and Jinarajadasa hoped to have some sort of proof to offer of a real "phenomenon". The following morning the box was opened: not unexpectedly, the manuscript was no longer there. Jinarajadasa concluded:

"My chagrin at losing the opportunity to prove a

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phenomenon was not consoled by being told [by Leadbeater] that I myself had taken astrally the manuscript to the Master." [15]

The small difficulty of how one would remove a *physical* object in the *astral* body - since Leadbeater says in *The Astral Plane* that astral bodies cannot affect physical objects - is not explained. Presumably it was part of "certain occult powers", or due to the intervention of the Master. [16] While the manuscript reposed safely in the Museum of the Records, the printed version was published by Mrs Besant as Manual Number 5 in her series of *Theosophical Manuals*. [17]

While he was undertaking the research for *The Astral Plane* in 1894, Leadbeater was also developing new areas of interest in employing his clairvoyant powers, and beginning his characteristic emphasis on the scientific nature of these investigations:

"...sight on [the astral] plane is a faculty very different from and much more extended than physical sight. An object is seen, as it were, from all sides at once, the inside of a solid being as plainly open to the view as the outside; it is therefore obvious that an inexperienced

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visitor to this new world may well find considerable difficulty in understanding what he really does see, and still more in translating his vision into the very inadequate language of ordinary speech. [18]

"But he has to learn not only to see correctly but to translate his memory of what he has seen accurately from one plane to the other; and to assist him in this he is trained to carry his consciousness without break from the physical plane to the astral or devachanic plane and back again,

for until that can be done there is always a possibility that his recollections may be partially lost or distorted during the blank interval which separates his periods of consciousness on the various planes." [19]

In May, 1894, Leadbeater began his investigations in the past lives of Theosophists; reincarnation had been one of the doctrines of the TS almost from its beginnings. [20]

"This is the scheme of evolution appointed for man at the present stage - that he shall develop by descending into grosser matter, and then ascend to

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carry back into himself the result of the experiences so obtained. His real life, therefore, covers millions of years, and what we are in the habit of calling a life is only a day in this greater existence. Indeed, in reality it is only a small part of one day; for a life of seventy years in the physical world is often succeeded by a period of twenty times that length spent in the higher spheres. Every one of us has a long line of these physical lives behind him, and the ordinary man has a fairly long line still in front of him. Each of such lives is a day at school." [21]

Past lives, as well as the occult history of the earth and all that constituted Man's past, could be "looked up" by consulting the Akashic Records:

"...whatever happens within our system happens absolutely within[?] the consciousness of the Logos, and so we at once see that the true record must be His memory." [22]

The Akashic Records are consulted, to put it simplistically, by psychically "tuning in" to the mind of the Logos, the Soul of the world, within which everything that has happened is recorded or "remembered". [23]

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Leadbeater's first investigations of the Akashic Records were stimulated by a discussion in the London Lodge on the subject of Root Races, and sub-races (later to become almost an obsession of his). John Varley, an eminent Theosophist and a former pupil of HPB, was requested to make a study of modern ethnology and to compare it with the history of the races from occult sources and published in *The Secret Doctrine*. [24] To assist Varley in this work, Leadbeater offered to discuss the subject with one of the Masters while in the astral body that night, thus supplying information which might not otherwise be available. The results of the

collaboration between Leadbeater and Varley were published in the *Transactions* of the London Lodge, and they were encouraged to continue their research.

Leadbeater focused on the person of Varley himself, delving into his past lives and associations. For these researches, Leadbeater did not find it necessary to leave his physical body, and carried out his investigations whilst fully conscious and awake. Sixteen past lives were examined and details noted so far as the investigator could "bring back" the overwhelming mass of material at his disposal.

"In truth [the investigator] observes not only what

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he would have seen if he had been there at the time in the flesh, but much more. He hears and understands all that the people say, and he is conscious of all their thoughts and motives; and one of the most interesting of the many possibilities which open up before one who has learnt to read the records is the study of the thought of ages long ago - the thought of the cave man and the lake-dwellers as well as that which rules of the mighty civilizations of Atlantis, of Egypt or Chaldea." [24]

Leadbeater realized the tremendous potential of these investigations both as a new way of exploring history, and, more interestingly, of "correcting" it. Theosophical investigators - including HPB - held that the exoteric version of history revealed only the outer layer, and became distorted - either deliberately or with the passage of time - until the underlying facts were all but lost. Through access to esoteric sources of knowledge the facts could be recovered.

"What splendid possibilities open up before the man who is in full possession of this power may easily be imagined. He has before him a field of historical research of most entrancing

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interest... [He can] review at his leisure all history with which we are acquainted, correcting as he examines it the many errors and misconceptions which have crept into the accounts handed down to us..." [25]

The results of his investigations into the past lives of John Varley, and thus into the history of the civilizations into which he was incarnated, were eventually published as *The Lives of Erato*. Erato - the Muse of lyric poetry - was the name given to the incarnating entity which was John Varley in the

present life. For, as Leadbeater noted:

"As a history cannot be written without names, and as reincarnation is a fact - and therefore as the reappearance of the same individual throughout many succeeding ages is also a fact, the ego playing many parts under many names - we have given names to many individuals by which they may be recognized throughout the drama in which they take part... a human being, in the long story in which the lives are days, plays hundreds of parts, but is himself throughout - be he man or woman, peasant, prince or priest." [26]

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It was originally intended that the names of constellations would be used, together with the names of stars and Greek heroes, for the incarnating entities, but as the number of the "lives" being investigated grew (reaching some three hundred reincarnating entities at its zenith) other categories were eventually included.

Leadbeater usually required a "point of departure" in his investigations of past lives; as he noted in *Clairvoyance*, a special link to put the investigator *en rapport* with his subject is a requirement of clairvoyant investigation of the past - either an object to be psychometrized, a memory of an historical place, or something similar to "tune in" to the point in time at which he wishes to begin his research. [27] In the case of the first investigation with John Varley it was a particularly vivid dream of Varley's which was used. Neither Varley nor Leadbeater initially interpreted the dream as referring to a previous life, and thought it but a strange astral experience. But when Leadbeater "looked up" the dream on the astral plane, he discovered that it had been a recollection of a previous life "flashed" on the "astral light".

From that point the investigations progressed with energy and enthusiasm. Each of the lives was carefully tabulated: an average of 1,264 years between incarnations

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was noted, with an average life-span of 55-1/2 years. The lives were seen to run in cycles of gender, the first three and the last seven being male, and the intervening seven female. They had information on seventeen lives, including the present John Varley, ranging from Chaldea 19,245 BC, in the 6th sub-race of the 4th Root Race, through Egypt, Atlantis, North America, China, Japan, India, Athens and to Germany in 1503 AD for the last

incarnation before the present. Great attention was given to detail - a characteristic of all Leadbeater's work - as, for example, in the account of the first life he investigated, that of a priest in ancient Chaldea:

"Your ceremonial vestments are gorgeous and remarkable - a sort of triple tiara of white metal on the head, a robe of most curious texture seemingly metallic, white but taking various colours such as blue and red in different lights somewhat like shot silk." (28)

Varley, his artistic interest aroused, enquired "whether it could be a mixture of spun glass with silk", to which Leadbeater replied:

"Possibly ...but we hardly have time to deeply inquire into the matter just now." [29]

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Precise dates were added later - after 1910 [30] - when each life was concluded with a statement of information as, for example, the first life in Chaldea:

"Born 19,245 BC

Died 19,159 BC

Length of life 76 years

Period in Devachan 2,022 [31]

Note: The period in Devachan refers to the time spent out of earthly life [?] and includes the time spent in Kama Loka." [32]

The process of dating clairvoyant investigations of past lives could be complicated: in the case of events known to orthodox history these could be supplied from memory, although orthodox history was sometimes shown to be wrong. However, for unknown events, or events in the very distant past, other methods were necessary.

"It must be remembered that it is possible for the investigator to pass the records before him at any speed that he may desire - at the rate of a year in a second if he will, or even very much faster still. Now there are one or two events in ancient history whose dates have already been accurately

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fixed – as, for example, the sinking of Poseidonis in the year 9,564 B.C. It is therefore obvious that if from the general appearance of the surroundings that a picture seen is within measurable distance of one of these events, it can be related to that event by the simple process of running through the record rapidly, and counting the years between the two as they pass." [33]



For the measurement of very distant periods - millions of years ago - Leadbeater made use of his astronomical knowledge and calculated time by the movement of the stars.

During the course of his investigations Leadbeater identified various individuals by mystical names, some of whom he recognized in their present incarnations. In some cases these identifications were revealed so that those concerned might know who they had been in the past lives.

For example, in a past life in India from 4,032 BC to 3,987 BC Varley had been introduced to Leadbeater and Sinnett, and while in Peru, when he lived from 12,089 BC to 12,004 BC he had been a brother to the entity now living as Francesca Arundale. In Atlantis, 9,603 BC to 9,564 BC, he had ignored the advice of his grandfather, and lost his life when the continent sank. Much, of the information given in The Lives of Erato and those lives which followed it was sufficiently

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vague and general to be beyond either proof or refutation in a scientific sense. Whether or not a particular scribe had lived thousands of years ago in a now lost civilization, the son of a "nice looking mother", had been a successful artist, and lost his own first son at an early age, is beyond scientific assessment. [34]

However, in one of the lives Leadbeater offered what Jinarajadasa was to interpret as some sort of tangible proof of his historical accuracy. In Life XV (Greece, 520 BC - 449 BC), when Varley and Leadbeater were brothers, Varley produced some statues under the name of "Kalamis". Leadbeater gave a list of the statues, which included a number of figures of Apollo, including one in the British Museum, the "Apollo of Omphalos", and a figure of Aphrodite produced for a rich man named Kallias, who offered it to the goddess. Upon this latter statue was an inscription in Greek. Jinarajadasa, in his account of these investigations, recalled:

"I well recall C.W. Leadbeater copying out this inscription. He could make nothing out of it, though he knew a little Greek when at school. At this time I was studying Greek for the London University intermediate examination; but I had not studied Palaeography, so this was above me...  
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took it to my professor, who was an ex-Fellow of St Peter's College, Cambridge. He read off instantly from the slip I gave him, and gave the

meaning: "Kallias son of Hipponikos, makes a votive offering." [35]

It should be noted that Leadbeater had studied Greek for his examinations prior to ordination.

This sort of phenomena impressed the Theosophists of the time, and contributed to Leadbeater's reputation as a clairvoyant. And it was this reputation more than anything else which encouraged Mrs Annie Besant to develop a friendship with him, and to begin to work with him on a long program of occult research. She began to collaborate in the investigation of past lives, and Olcott asked them to trace out his previous incarnations. Leadbeater also explored the past lives of Dr Arthur Wells, formerly a Roman Catholic monk who had left the Church to join the TS, [36] and Basil Hodgson-Smith, the eight-year-old boy who was Leadbeater's companion at the time. [37]

Mrs Besant, who had shown no inclination to psychic gifts prior to her meeting with Leadbeater, developed them "overnight" (as she said) under his influence, so that by 1895 Theosophical journals were giving

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accounts of their joint investigations into the astral and mental planes, life after death, reincarnation and past lives. [38] In August, 1895, she invited Leadbeater and Jinarajadasa to move to the Headquarters of the TS in Avenue Road. She also invited Leadbeater to accept the position of Assistant Secretary of the European Section of the TS, a position which had become vacant as the result of internal struggles in the Society, and the "schism" of W.Q. Judge in the USA. [39]

Shortly before this time Leadbeater had been living in Ealing, sharing a house with Dr Wells, and Jinarajadasa, although the latter was at Cambridge for most of the year. Another Theosophist, F.T. Brooks, stayed with Leadbeater for several months, occupying Jinarajadasa's room, and engaging in conversations with Leadbeater who "dropped hints about occult development", and also investigated Brooks' past lives, although these were not published. [40] Also in the house was Basil Hodgson-Smith, described by Brooks as "Leadbeater's boy-companion of the time".

Brooks later achieved notoriety within the TS when he resigned and wrote a series of vitriolic attacks on the Society, Mrs Besant and Leadbeater under such titles as *The Theosophical Society and Its Esoteric Bogeydom* and

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*Neo-Theosophy Exposed*. [41] In these he both attacked those of whom he did not approve, and revealed a great deal of "inside information" about the Esoteric Section of the Society of which Mrs Besant had now declared herself Outer Head (as contrasted with the Inner Head, who was a Master). However, at the time he was staying with Leadbeater, Brooks was a young rising star, anxious to learn all he could from the leading figures of the Society. But he did not like Leadbeater, and sought the advice of Bertram Keightley, an eminent Theosophist who did not like Leadbeater either. [42] Keightley warned Brooks that Leadbeater was

"...persistently pursuing, in spite of many friendly warnings, a very risky path of psychical development. It meant, in the forced unfolding and constant use of the astral and lower mental senses, a tremendous outpouring of the 'personality' at the expense of the real High Self, and might ultimately lead to most dire results, the least of which was an almost indefinite retardation on the day of real liberation." [43]

Leadbeater himself, in one of his later books, referred to exactly the same dangers when talking about "Cases in which the personality captures the part of the ego which is put

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down, and actually breaks away", and talked about a type of Black Magician "in outward appearance more respectable, yet really even more dangerous because more powerful" who used the techniques mentioned by Keightley. This person sought the acquisition of occult power "to be used always for his own gratification and advancement, to further his own ambition or satisfy his own revenge", and adopted "rigid asceticism as regards mere fleshly desires and starves out the grosser particles of his astral body" but "the centre of his energy is none the less entirely in his personality." [44] There were some Theosophists, Brooks and Keightley among them, who saw or came to see this description by Leadbeater as a diagnosis of his own case. Brooks felt himself being progressively and involuntarily drawn under Leadbeater's influence, and heeding the warning given by Keightley, appealed to Mrs Besant for help. Eventually, she sent him to India.

But, risky path or not, Leadbeater continued to make use of his psychic powers. *The Devachanic Plane* was published in 1896 as Theosophical Manual Number 6, without any reference to Mrs Besant's role in its production. Following the success of his works on the astral and devachanic planes, articles on his investigations appeared in *The Theosophist* and *Lucifer*. The two small books - *The Astral Plane* and *The*

*Devachanic Plane* [45] - are

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characteristic of Leadbeater's style when writing of his clairvoyant investigations, appearing to be scientific and objective even though the subject matter would be regarded by most scientists as unscientific to the point of fantasy. Jinarajadasa, in his introduction to later editions of *The Astral Plane*, noted:

"A close analysis and study of these facts by any eager student who has an unprejudiced and impartial mind, cannot but give him the feeling that, though he may be unable to believe in the statement recorded, yet nevertheless there is one characteristic about them, that they appear to be descriptions of objects and events seen *objectively*, as through a microscope or telescope, and not subjectively, as in the case of a novelist spinning out the incidents of a vivid story." [46]

A typical example of this "objectivity is found in Leadbeater's record of a clairvoyant examination of Christians found on the devachanic plane after death:

"The unintellectual devotion which is exemplified on the one hand by the illiterate Roman Catholic peasant, and on the other by the earnest and sincere 'soldier' of the Salvation Army, seems to

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produce results very similar to those (of other religions), for these people also are found wrapped up in contemplation of their ideas of Christ or his mother respectively. For instance, an Irish peasant was seen absorbed in the deepest adoration of the Virgin Mary whom he imagined standing on the moon after the fashion of Titian's 'Assumption', but holding out her hands and speaking to him. A medieval monk was found in ecstatic contemplation of Christ crucified and the intensity of his yearning love and pity was such that as he watched the blood dripping from the wounds of the figure of his Christ the stigmata produced themselves on his own body." (47]

In 1897 Leadbeater contributed a series of articles to *Lucifer* entitled "Our Relation to Our Children" in which he outlined his views of children, parents and education. Feeling it "presumptuous that a bachelor should venture to offer suggestions to parents on a subject so especially their own", he began with a brief account of his own experience with children:

"...though I have none of my own, I have always

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been fond of children, and in very close relation with them through almost the whole of my life - for many years as a Sunday School teacher, then as a clergyman, school manager and choir trainer, and as headmaster of a large boys' school. So that I am, at any rate, speaking from long practical experience and not merely vaguely theorizing." [48]

His conclusions, based on his observation and experience of children and the educational system, were that young people were being misled by the ignorance and perverted by the hypocrisy of their elders and the inadequacies of the schools. He was harshly critical of the public school in particular and educational methods in general, and stated:

"The practical result of nineteen centuries of ostensibly Christian teaching is that our boys live among us as an alien race, with laws and rules of life of their own..." [49]

He nowhere commented on "our girls", but considering his eccentric attitude towards women, more manifest in later years but already developing, this is not surprising.

He believed that children should be listened to,

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and talked to as individuals in their own right, given firm but gentle discipline, and encouraged to grow up into a carefully pre-planned mold. As he commented:

"It is simply impossible to exaggerate the plasticity of these unformed vehicles. We know that the physical body of a child, if only its training be begun at a sufficiently early age, can be modified to a very considerable extent... Now if the physical body of a child is thus plastic and readily impressionable, his astral and mental vehicles are far more so." (50)

He believed that not only the physical environment of the child was important, but that the very psychic atmosphere surrounding the child was vitally important in shaping his development, and the child could be damaged by negative or destructive thoughts emanating from the parents or friends. Parents had a responsibility to protect their children from the undesirable influences which might be projected towards them. Leadbeater, claiming to be possessed of clairvoyant powers, was in a better position to comment on such influences, and was capable of watching the inner development of the child, while its parents could only see the physical growth:

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"If the parents themselves possessed the astral sight it would, no doubt, be of great assistance to them in showing exactly what were the capabilities of their child; but if they have not that advantage, there need not, therefore, be the slightest doubt or question about the result, for that must follow sustained effort with mathematical certainty, whether the process of its working be visible to them or not." [51]

The message was clear: parents who could not observe the inner development of their children should accept the advice, or even the direction, of one who could. And indeed they did. Theosophical parents welcomed the opportunity to consult an occult paediatrician, and so the training and development of children became another area of special interest and concern for Leadbeater.

He began to take two or three boys under his special care and tuition, bringing them up in accordance with the best Theosophical principles. He was especially interested in cases of "difficult" boys, or boys with "difficulties". Basil Hodgson-Smith, son of Leadbeater's close friend, Alfred Hodgson-Smith, had already been placed under Leadbeater's tutelage, and accompanied him on his travels for some years. [52] Obviously, had there been any hints of immorality when Miss Arundale and Mr Sinnett

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withdrew their charges from his care, these were not widely known. Leadbeater expanded his work with children when he took over the Lotus Circle in London, an organization for the children of Theosophists, which grew and expanded under his direction. [53]

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## Chapter 9: Occult Work Expanded

In the summer of 1896, Mrs Besant, Leadbeater and Jinarajadasa spent a holiday at the summer home of Mr and Mrs Bright, at Shepperton on the Thames; with them were Professor and Mrs Chakravarti. [1] Mrs Besant was at this time very much under the influence of Chakravarti, whom she came to regard as a "Master in the flesh", and he had been her "earthly plane" teacher for some years. As Arthur Nethercot noted in his biography of Mrs Besant, Chakravarti "lurks mysteriously in the wings of the

whole melodrama without ever coming directly on stage". [2] Mrs Besant had met Chakravarti when he was about thirty, and had immediately been captivated. Other Theosophists were less impressed: W.Q.Judge said he was "perverted by the forces of evil" and was a powerful hypnotist, and Archibald Keightley attacked him for being a meat-eating psychic and a medium. Undeterred, Mrs Besant continued to look to him as her source of occult inspiration, and published a small volume of fragments from his letters to her under the title, *The Doctrine of the Heart*. [3] Mrs Besant believed, until Leadbeater enlightened her after his own investigation of the matter, that HPB had reincarnated as Chakravarti's daughter, then aged three years old. As in life, so in death, HPB was to prove restless, and the vehicle of her

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alleged reincarnation changed according to who was in favour at the time. The daughter of "The Master in the flesh" soon lost her exalted position.

Chakravarti was also to lose his place as the principal occult influence on Mrs Besant. She progressively lost interest in the Bengali Tantrik, and became more interested in another learned member of the TS, Bhagavan Das. [4] His philosophy began to appear in her books, and she prescribed his *Science of the Emotions* for study by all members of her Esoteric Section. In 1901 Mrs Besant finally abandoned Chakravarti, and broke contact with his group, considering him to be no longer a "safe guide". She was later to write to a fellow Theosophist:

"Like many of the older members I have known how you and others for quite a long time regarded [Chakravarti] as a Master in the flesh and later had to repudiate him when certain facts indicated the mistake." (5)

She did not mention herself among the "others".

Bhagavan Das was less enthusiastic about playing the part of her *guru*, and this left a vacancy into which Leadbeater fitted perfectly. For Mrs Besant has always

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required a "leading man" in whatever role she played. Long after her death George Bernard Shaw wrote:

"Like all great public speakers she was a born actress. She was successively a Puseyite Evangelical, an Atheist Bible Smasher, a Darwinian Secularist, a Fabian Socialist, a Strike Leader, and finally a Theosophist, exactly as Mrs Siddons was Lady Macbeth, Lady Randolph, Beatrice,

Rosalind and Volumnia. She 'saw herself' as a priestess above all; that was how Theosophy held her to the end. There was a different leading man every time: Bradlaugh, Robertson, Aveling, Shaw, and Herbert Burrows. That did not matter. Whoever does not understand this, as I, a playwright, do, will never understand the career of Annie Besant." [6]

Arthur Nethercot adds to the list of "leading men" Charles Voysey, Thomas Scott, Moncure Conway, the "masculine Helena Blavatsky", and Chakravarti. Followed by Leadbeater. [7]

Following the success of their investigations into the past lives of Erato, Mrs Besant collaborated with Leadbeater in exploring the previous incarnations of her travelling companion, secretary and confidante, Miss Annie

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J. Willson, a spinster of independent means. [8] With the symbolic name of Arcor, she kept a record of the investigations as they proceeded.

In 1896 they began to extend the range of their research. One weekend Leadbeater, Mrs Besant, Jinarajadasa, Bertram Keightley (presumably forgetting his objections to Leadbeater's psychic development) and Jinarajadasa's cat, Ji, left London for a period of "escape" at Box Hill, Surrey. Here, staying on an isolated holiday cottage, safe from the "malevolent thought forms" of the metropolis, they began to investigate the occult history of the earth, its past races and civilizations, with Jinarajadasa taking copious notes. Amongst the details he recorded were accounts of civilizations on the moon, Atlantis and Lemuria. Jinarajadasa noted that Leadbeater did most of the "seeing", whilst Mrs Besant merely added an occasional detail. The explorers were assisted by visits from the Masters, as well as HPB and Damodar (astrally, of course).

Most of their weekend investigations were undertaken while lying on a rug in the Ashdown Forest. Leadbeater, it was noted, worked from the Akashic (higher mental) level, while Mrs Besant worked from the Buddhist. Their investigations were continued once they returned to London, largely during walks on Hampstead Heath, and

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eventually part of the results was published.

The concept of an "inner side" of the history of the world was long established in occultism. It could either be argued that the events of history were but the manifestations of unseen forces, or that the public



version of history was an inadequate and inaccurate representation of what had actually occurred. HPB presented both arguments in *Isis Unveiled, The Secret Doctrine* and various of her lesser works. Spiritualists had argued, on the basis of teachings from "the other side", that there was an occult side to history, as had Emmanuel Swedenborg, who claimed to be able to decypher the message of recorded history through divine inspiration. [9] Leadbeater and Mrs Besant were working within this well-established tradition in their own explorations.

In August, 1896, Mrs Besant, Leadbeater, Jinarajadasa and cat, and Bertram Keightley spent four days at Lewis Park Farm, near Nutley, in Sussex. They extended their investigations from lost continents and forgotten civilizations, moving on to other planets in the solar system, including four as yet unknown to astronomy, through which waves of life were passing. For, as Leadbeater had discovered, in confirmation of the teachings of Theosophy:

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"The scheme of evolution of which our Earth forms a part is not the only one in our solar system, for ten separate chains of globes exist in that system which are all of them theatres of somewhat similar processes. Each of these schemes of evolution is taking place upon a chain of globes, and in the course of each scheme its chain of globes goes through seven incarnations. The plan, alike of each scheme as a whole, and of the successive incarnations of its chain of globes, is to dip step by step more deeply into matter, and then rise step by step out of it again. Each chain consists of seven globes, and both globes and chains observe the rule of descending into matter and then rising out of it again. In order to make this more comprehensible let us take as an example the chain to which our Earth belongs. At the present time it is in its fourth or most material incarnation, and therefore three of its globes belong to the physical world, and two to the lower part of the mental world. The wave of Divine Life passes in succession from globe to globe of this chain, beginning with one of the highest, descending gradually to the lowest and then climbing again to the same level at which it began." [10]

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Leadbeater discovered that most of the human race had arrived at Earth via Mars and would eventually move on to Mercury: this was regardless of the opinions of scientists who continued to insist that neither of these planets would be suitable environments for any forms of life

imaginable to them, and equally regardless of HPB who taught that Mars and Mercury were not part of the Earth chain. [11] The more advanced amongst the human races, into which category Leadbeater and Mrs Besant placed themselves, and most Theosophists, had come from the moon, the relics of whose great civilizations they confidently predicted man would one day discover. They remain, however, as yet unknown to more orthodox means of exploration.

Having developed their ability to travel in time and space, and to use a sort of psychic "telescope", they now turned their vision from the great to the small, and using what Arthur Nethercot called a "Theosophical microscope", they began to examine atoms and molecules in research called "Occult Chemistry". They set about examining the very nature of matter, penetrating clairvoyantly into the structure of the elements, and exploring the universe of the atom. The power of "magnification" is said to be one of the powers, or *siddhis*, of the great *yogi*, meaning that he is able to look at small objects and see them greatly

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enlarged. [12] This did not involve either Leadbeater or Mrs Besant in trance, or loss of consciousness, and whilst undertaking this research they were able to dictate their findings to a secretary, and to draw diagrams of what they saw.

After what must have been astrally, if not physically, an exhausting weekend, the company returned to London. Far from concluding their investigations of occult chemistry, this was just the beginning. Leadbeater had first used his psychic powers in delving in to the atom at the request of Mr Sinnett, and thus discovered that he possessed "ultramicroscopic" vision. As Sinnett recalled:

"It occurred to me to ask Mr Leadbeater if he thought he could actually see a molecule of physical matter. He was quite willing to try and I suggested a molecule of gold as one which he might try to observe. He made the appropriate effort and emerged from it saying the molecule in question was a far too elaborate structure to be described." [13]

However, practice making perfect, after his collaboration with Mrs Besant, descriptions of molecules, gold amongst them, were produced. These began to appear in *Lucifer* in

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November 1895, shortly after the research had begun, and in a pamphlet

entitled *Occult Chemistry*, in which the authors stated:

"The physical world is regarded as being composed of between sixty and seventy chemical elements, aggregated into an infinite variety of combinations. These combinations fall under the three main heads of solids, liquids and gases, the recognized substates of physical matter, with the theoretical ether scarcely admitted as material." [14]

Hydrogen was the first atom to be investigated: it consisted of " ...six main bodies, contained in an egg-like form. It rotated with great rapidity on its own axis, vibrating at the same time and the internal bodies performed similar gyrations." [15]

The six "bodies" each contained three "ultimate physical atoms". The ultimate physical atom, the basic unit of matter, had been discovered one afternoon whilst strolling

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along the Finchley Road. Leadbeater and Mrs Besant settled down to resolve the difficulties of the periodic table of the elements, a problem which had been bothering chemists of a more orthodox persuasion for some time. They examined the elements in their atomic structure, and discovered the "ultimate physical atom", the smallest individual unit of matter. To this, the Sanskrit term *anu* was given, and they realized it was the basic building block for all the other elements - hydrogen contained eighteen such units, oxygen two hundred and ninety, and nitrogen two hundred and sixty one.

A diagram of the *anu*, together with details of these remarkable discoveries, were published. Some critics were unkind enough to suggest that the diagram of the *anu* bore a remarkable resemblance to a drawing found in *Principles of Light and Colour*, a strange work by Dr Edwin Babbit, first published in 1878. [16]

Leadbeater and Mrs Besant had discovered yet another new world untouched by the feet of previous explorers, and they set off on their "fantastic voyage" to investigate it the most scientific way they could. However, few scientists found their work interesting, let alone worth taking seriously. A few Theosophically inclined scientists have attempted to relate the occult discoveries to the

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scientific ones. [17]

Turning from atoms and ancient civilizations to thoughts, Leadbeater and Mrs Besant found yet another new area for collaboration. They began

examining the workings of the human mind in so far as such workings extruded into the external world via "thought forms". [18] Making another announcement of a scientific breakthrough in *Lucifer*, Mrs Besant stated that two "clairvoyant Theosophists" (of whose identity no details were given in print, but of which the select few within the Society were aware) had begun observing the substance of thought. This announcement was accompanied by four pages of illustrations of various thought-forms, good and ill, which they had observed and described to an artist. Mrs Besant added scientific flavour to the article by making mention of Rontgen, Baraduc, Reichenbach, vibrations and the ether. [19] Olcott recommended the article highly, and Bertram Keightley reviewed the work enthusiastically.

The results of their joint efforts were eventually published in a book, with the prosaic title, *Thought Forms*, for which the art work was undertaken by John Varley, a Mr Prince and a Miss McFarlane. [20] The illustrations showed such fascinating thoughts as "grasping animal affection" (brown-red swirls), "murderous rage" (a

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bright red spike) "self-renunciation" (a pale blue lotus), "sudden fright" (a cloud of red-grey crescents), and "at a shipwreck" (a grey-brown cloud). Some musical effects had also been examined: Wagner produced weird mountains in pink, green and red. These were to be preferred to the atmosphere at a funeral (a grey orange mushroom-cloud) or in a bar (where the craving for alcohol produced undesirable brown-red hooks).

There was a tradition of "seeing thoughts" and even of photographing them in spiritualism, although it generally developed somewhat later than the earliest explorations undertaken by Leadbeater and Mrs Besant. But in the early 1890's spiritualist publications were referring to photographs of thoughts. The idea was popular in France, as well as in England. Dr Hyppolite Baraduc, a French spiritualist, published a number of works on seeing and photographing thoughts. These included *Photographie des Etats Hypervibratoires de la Vitalite Humaine* (1897). A summary of his work is found in his book *The Human Soul. Its Movement, Its Lights, and the Iconography of the Fluidic Invisible* (1913). He included photographs of a child in a happy, sad and meditative state, of a person after prayer, and of a person after hearing a sermon. [21] "Thought photography" became something of a fad amongst spiritualists around the turn of the century. [22]

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In 1899, doubtless still drawn in some way to the Anglicanism of his earlier years, Leadbeater wrote a Theosophical interpretation of the doctrines of Christianity. Published under the title *The Christian Creed: Its Origin and Significance*, this volume presented the basic doctrines which were later to become known as "Theosophical Christianity". [23] In July and August, 1898, Mrs Besant had delivered five lectures on "Esoteric Christianity" in which she extended the theories of G.R.S. Mead and presented Christianity in a Theosophical form. [24] These lectures were later expanded into a book and published as *Esoteric Christianity, or The Lesser Mysteries*, in 1901. By 1904 Mrs Besant was lecturing at Queen's Hall, London, on "Is Theosophy Anti-Christian" in response to a statement by the Anglican Bishop of London that it was. [25]

So Leadbeater was riding on, or perhaps stimulating, a wave of interest in the Theosophical interpretation of Christianity when he began his occult investigations of Christian origins. In *The Christian Creed* he noted that the ordinary churchman

"confuses (a) the disciple Jesus; (b) the great Master whom men call the Christ, though he is known by another and far grander name amongst the

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Initiates; and (c) the Second Aspect or Person of the Logos." [26]

He assured his readers that the Creeds had been basically misunderstood for centuries, and that his clairvoyant research into their history revealed the true meaning. For example, in the earliest copies of the creed written in Greek which have "yet been clairvoyantly examined by our investigators" (again, unnamed) the words commonly translated as "Jesus Christ" appear in the Greek as "the chiefest healer" or "deliverer", or as "the most holy one". Transliteration and mistakes, deliberate and accidental, had produced the present corrupt version.

Leadbeater, however, realized the difficulty of persuading unenlightened orthodoxy of his newly discovered interpretation:

"It is, however, of little use for us to speak of these various readings until some explorer on the physical plane discovers a manuscript containing them, for then only will the world of scholars be disposed to listen to the suggestions which naturally follow from them." [27].

Leadbeater further noted amongst the popular errors of

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misreading that "Pontius Pilate" was a mistake in transliteration for the Greek meaning "the dense sea", and that the phrase "suffered under Pontius Pilate" should read "endured the dense sea", meaning that the Logos descended into the dense material plane. That was, according to Leadbeater, the real sacrifice of Christ, unrelated to the myth of Calvary. Most of these errors were, he noted, the results of mistakes by scribes, and he observed, via the Akashic Records, some of the scribes making the mistakes. Some errors were, however, due to deliberate forgery.

His clairvoyant investigations further led him to agree with G.R.S. Mead that Jesus had been born in 105 BC, became an Essene, had been trained by men from Egypt and India, and travelled to Egypt where he was initiated. Jesus yielded up his body for the use of the Christ - who had previously made use of the body of Krishna in India - at the age of twenty-nine when he was baptized. Neither Jesus (the body) nor Christ (the Occupier of it temporarily) was a direct manifestation of the Second Person of the Trinity, with whom they are often confused in orthodox theology. [28] This interest in the occult side of Christianity was to developed later in Leadbeater's life as a major preoccupation, bringing with it a whole new series of books, a theology of Theosophy, and a Theosophy of theology.

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In July, 1899, 19 Avenue Road, where Leadbeater had lived with Mrs Besant, was sold; ironically the purchaser was Mrs Katherine Tingley, head of the rival TS organization established by W.Q. Judge in the USA, who loathed Leadbeater and Mrs Besant in equal terms, but wanted the house because of its associations with HPB. [29] Leadbeater did not have to worry about accommodation, however. In 1890 a number of American Theosophists, having heard of this rising star of occultism, guaranteed his expenses for a lecture tour of the United States. Before leaving for the United States, Leadbeater joined Mrs Besant, Chakravarti, G.R.S. Mead and Colonel Olcott in addressing the Convention of the European Section of the TS in London, following this with a tour of Holland during which he received favourable coverage in the press. He was described in Theosophical journals as a "meteor", showing a "profound learning and deep knowledge". He arrived in New York in October. Jinarajadasa meanwhile returned to Ceylon in September, 1899, having completed his degree in Sanskrit and Philology at St John's College, Cambridge. [30]

The *Theosophic Messenger*, the American TS journal, emphasized Leadbeater's special interest in the development of young boys, their

training and education, and mentioned his involvement with the Lotus Circle and the Golden Chain, another Theosophical Group for children. [31]

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After lecturing in New York, Boston, Toronto and Toledo, Leadbeater moved to Chicago in November and was introduced to another worker for children, Mrs Helen Dennis, with whose interests Leadbeater had much in common, and with whose family he was to have considerable dealings in later years. From Chicago he moved to Seattle, Washington, and San Francisco, achieving success and popularity wherever he went, and accompanied wherever he went by Basil Hodgson-Smith, his boy companion.

During his visit to California he was confronted with practical problems resulting from the division within the TS which followed the separation of W.Q. Judge from the Adyar-based organization of which Colonel Olcott was President. Judge has been accused of forging letters from the Masters. [32] He established the rival Theosophical Society in America, and after his death in 1896, was succeeded by Katherine Tingley, popularly known as "the Purple Mother". [33] By 1900 she had established the International Theosophical Headquarters at Point Loma in California, and opposed Mrs Besant and Leadbeater with vigour and enthusiasm. [34] When Leadbeater arrived in California. Mrs Tingley persuaded the hotel in which he was to lecture to cancel his booking by threatening to withdraw her organization's business. This unhappy confrontation was only a hint of the unpleasantness that was to emanate from

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Mrs Tingley's Universal Brotherhood and Theosophical Society, pursuing Leadbeater from California to Australia, and there causing a police investigation into his activities and morals. [35]

For the moment, however, his only problem was locating another venue for his lectures; he was in the ascendant and, it seemed could only go on ascending. In May, 1901, he attended the US convention at which Olcott, whose past lives Leadbeater was currently investigating, presided, and by July he was addressing the European Convention in London on his highly successful tour of the United States and Canada.

In November, 1901, *The Theosophist* announced that Leadbeater was holidaying in the country after his US triumph, and shortly afterwards he departed for a six month tour through Europe after the Convention of the

British Section. He visited France, Belgium, Holland and Italy, before returning to London, where he picked up the threads of his interest in Theosophical Christianity, and lectured on "Theosophy and the Higher Criticism," "Theosophic Christianity" and "Steps to First-hand Knowledge," a subject which must have given his listeners the hope that he would reveal the secrets of his clairvoyance, enabling them to engage in astrally exploring, the investigation of past lives

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and the probing of the atom. They were reminded that it was a long and arduous process, the precise details of which Leadbeater was sworn not to reveal.

In March, a charter was granted to Leadbeater and some twenty young people to establish a Lotus Lodge of the TS for those who were now too old for the Lotus Circle; he was authorized to spread this movement throughout the world, and established a magazine, *The Lotus Journal*. Basil Hodgson-Smith was, naturally, a prominent member of the Lodge.

By May, Leadbeater was lecturing on "The Ancient Mysteries" in Paris, and the *Theosophic Messenger* announced the glad tidings that the "Leadbeater Fund" had raised enough money to bring him back to America, and have him stay for at least two years. Local branches desiring to have him lecture were requested to provide accommodation for Leadbeater and young Basil Hodgson-Smith. While the American lodges were preparing for his lectures, Leadbeater was lecturing in Florence, and attending the 12th European Congress on July 5th and 6th. *The Theosophist* that month announced his forthcoming visit to America, and informed its readers that the Steinway Hall in Chicago had been booked for every Sunday night for the next six months to provide a suitable venue. Funds were being solicited, and seats were

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being sold.

In August, Leadbeater returned to America, and, beginning in Chicago, undertook another triumphant lecture tour, addressing meetings in halls filled to overflowing. Hundreds of people had to be turned away from his lectures, and many of his listeners hurried to join the TS. The Press found him excellent copy and the tour received widespread and favourable publicity. The first six months were spent lecturing in the Steinway Hall in Chicago, and during the course of some twenty-six lectures he ranged from



"The Gospel of Wisdom", "Man and His Bodies", through to "The Necessity of Reincarnation", "The Nature of Theosophical Evidence" and "Invisible Helpers". He intended the lectures to "put before the public in broad outline the principal teachings of Theosophy", and they were subsequently published as *Some Glimpses of Occultism Ancient and Modern*. [36]

During this particularly successful Chicago season he was introduced to Robin Dennis while staying in the home of the boy's parents. Like several others in the USA, Robin was to re-appear as one of the ghosts that would.... *[[missing line in copy]]*

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Theosophists not only with his lecturing, but also with his psychic abilities and his specialist knowledge of children. He investigated the past lives of Alex Fullerton, General Secretary of the American section, under the name of "Alastor" [37], and was asked to take care of Douglas Pettit, a boy whose parents had read Leadbeater's article on the responsibilities of Theosophical parenthood. [38]

As he travelled from Chicago to Montana, enlivening a number of lodges in the central States, he was accompanied not only by Basil Hodgson-Smith, and an eminent Theosophist, Thomas Prime, but also now by Douglas Pettit. They toured Yellowstone National Park and travelled to the northwestern cities of the United States and Canada, finally arriving in San Francisco. In September, 1902, he had attended the annual American Convention, and it was planned that his tour should take him back to Chicago for the 1904 Convention; Alex Fullerton had planned the itinerary. Twenty-five thousand copies of *What Theosophy Does For Us* had been printed for gratuitous distribution during the tour, and they proved popular.

At the annual Convention of the TS in Benares, India, in December, Olcott's Presidential Address praised Leadbeater highly, concluding that "A more indefatigable and tireless worker when on tour could not be imagined." [39]

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The Convention also heard that five books by Leadbeater had appeared in 1902 - a revised edition of *The Devachanic Plane*, *The Unseen World*, *An Outline of Theosophy*, a French translation of *Invisible Helpers*, and a Dutch translation of *Dreams*. By December, 1903, when the next Annual Convention was held at Adyar, Olcott could once again praise Leadbeater in the Presidential Address, noting that his tour had been

met with "surprising success". [40] Leadbeater's literary output in 1903 had been even more considerable, and was remarkable since many of the books had been written whilst he was on tour. The new works included *Man Visible and Invisible*, *The Soul and Its Vestures*, *The Other Side of Death*, *The Nature of Theosophical Evidence*, *Reincarnation*, *The Life After Death - Purgatory*, and *The Life After Death - The Heaven World*. Several of these were pamphlets, but *Man Visible and Invisible* and *The Other Side of Death* were major works on areas of special interest to him. [41] The former extended the work on thought-forms, and was pleasantly illustrated with coloured diagrams of the invisible constitution of man at various stages in his moral evolution. The coloured pictures demonstrated the differences between savages and saints as far as auras and emanations were concerned. This book was published both by the TPH in London and John Lane in New York. While writing *Man Visible and Invisible*, Leadbeater had consulted an earlier work on a similar subject, A. Marque's *The Human*

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*Aura*. [42]

*The Other Side of Death* contained a lengthy account of the after-death state, heaven, hell, purgatory, reincarnation, spiritualism, hauntings, vampires, and related phenomena, with a chapter on Leadbeater's own experience of spiritualist phenomena in his Anglican days. It represented a considerable expansion of a series of lectures he had given in England, which had been published by the Theosophical Publications Committee of Harrogate, and parts of which had been reproduced in *Lucifer*.

"We are not separated from the dead, for they are here about us all the time. The only separation is the limitation of our consciousness, so that we have lost, not our loved ones, but the power to see them. It is quite possible for us to raise our consciousness, that we can see them and talk to them as before, and all of us constantly do that, though we rarely remember it fully." [43]

In later years Leadbeater made frequent use of this raising of his consciousness when answering letters from those who enquired after their deceased loved ones; having consulted the dead he could reply with unusual authority. And his post-mortem communication was not limited to human beings,

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for, as he wrote to a woman enquiring about her deceased cat:

"Dear Madam,

"You need have no anxiety about the departed Tom. Your affection has brought him to the stage of individualization, and he will therefore not be reborn in feline form. You will therefore certainly encounter him in the course of evolution, but you must remember that it will only be at a much later stage and therefore in another world than this.

Yours faithfully,

C.W. Leadbeater." [44]

Evolution, of all life forms, was a major concern of Theosophy; Jinarajadasa described the theory as "The greatest achievement of modern science". [45]

The report of the American Section of the TS for 1903 announced that seventy branches of the Society existed in America, some of which had formed as a direct result of Leadbeater's work, and added that the tour had been extended to February, 1905, when Leadbeater planned to travel to Australia. Meanwhile, Leadbeater continued his tour of America, lecturing, writing, undertaking psychical

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investigations and meeting people. At the 18th Annual Convention of the American Section in Chicago in September, 1904, he noted that "a most wonderful wave of Theosophical feeling has swept over this country and is sweeping over it," and concluded: "It is due to the radiation of thought on these subjects." [46] The American Section of the TS by that time had 2,299 members in sixty-nine branches (one had been "lost" in the preceding year). Leadbeater's tour had lasted two years and four months and had been characterized by "incessant labour and incalculable good."

Watching with interest and a certain amount of envy, the TS in Australia has set about raising funds to bring Leadbeater to its shores, and *Theosophy in Australia* was able to announce early in 1905 that the "Leadbeater Lecture Fund" had raised enough money to do so. [47] Leaving Douglas Pettit behind, and acquiring another young companion, Fritz Kunz [48], the seventeen-year-old son of an Illinois farmer, Leadbeater journeyed across the Pacific to begin another successful lecture tour. He was met in Sydney on May 5th by Mr T.H. Martyn. Martyn was a highly successful businessman, and treasurer of the TS in Sydney, and he welcomed Leadbeater with great enthusiasm. [49] Shortly after

Leadbeater's tour concluded, Martyn presented Sydney Lodge with a large portrait of the eminent Theosophist.

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Having paid a brief visit to New Zealand prior to his arrival in Australia, Leadbeater and his companions travelled throughout Australia, visiting Sydney, Melbourne, Brisbane, Cairns, Tasmania, Adelaide and Perth. Although the Australian Section of the TS could only claim 517 members, it felt itself stimulated and revitalized by Leadbeater's visit. In November, 1905, accompanied by Basil Hodgson-Smith and Fritz Kunz, he sailed for India, promising the Australian Section that he would try to persuade Mrs Besant to allow him to return.

He arrived at Adyar in time for the 30th Annual Convention held there from December 27th to 30th, at which the principal lectures were those given by Mrs Besant on the *Bhagavad Gita*. [51] The Estate at Adyar was so changed that Leadbeater hardly recognized it. He presented a glowing account of his lecture tours to the assembled gathering, and much impressed the 800 delegates from various parts of the world. No doubt they had already been impressed by his interesting articles in *The Theosophist* of recent months, based on his current research into "Successive Life Waves" (accompanied by a complicated chart showing the movement of life around the planets in the solar system), "The Future of Humanity", and "The Use and Abuse of Psychic Powers". His books continued to be translated into other languages, and

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to sell widely.

The only hint of disharmony within the TS came in a brief mention of some protest at Mrs Besant's involvement in a new Masonic movement for men and women; much more was to be heard [from] Co-Masonry in later years. [51] The enthusiasm and praise heaped upon Leadbeater's head at the Convention was a fitting conclusion to almost five years of hard work on behalf of the Society; Leadbeater had established himself as the greatest Theosophical authority of his time in matters psychic and occult phenomena, as a brilliant lecturer, and an outstanding publicist for the Theosophical cause. Few of the delegates who applauded him so enthusiastically can have anticipated the shattering announcement Olcott would be obliged to make only five months later, turning the "Rising Star" into a "Fallen Prophet".

Meanwhile, riding on the crest of his acclaim, Leadbeater undertook a tour of India, and arrived in Benares in February, staying there with Mrs Besant who had established her Indian home in that city. While the two of them were renewing their collaborative efforts in Theosophical work, Mrs Besant received a letter from the United States. No doubt when she saw the Chicago postmark and the sender's name - Mrs Helen Dennis - she anticipated

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another letter of praise and enthusiasm for Leadbeater's work in America. This letter, however, was to destroy, at least temporarily, the friendship and collaboration between Leadbeater and Mrs Besant, force him from the Society for which he had worked so enthusiastically, and haunt him for the rest of his life.

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#### Chapter 10: Accusations of Immorality

The letter from Mrs Helen Dennis, corresponding Secretary of the Esoteric Section in the United States was dated January 25th, 1906. [1] It began:

"I have suddenly learned the cause of the Pettit boy's hatred and contempt for Mr Leadbeater, of which I spoke to you in London and which cause he had at that time refused to reveal. It is not, as I had suspected, a childish and personal grievance but as you will see from the charges and evidence formulated below, was the result of morally criminal acts on the part of Mr Leadbeater himself. Before he was allowed to go to California with Mr Leadbeater he told the parents of this boy that his first effort in training boys, was a frank talk on the sex question with careful instruction to them on the necessity for an absolutely pure and virgin life. He stated that he liked to gain their confidence while they were young and before they had erred through ignorance. He wished to inform them before even a first offence which he said was fatal, so absolute must be their virginity. This was the understanding between Mr Leadbeater and the boy's parents in

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arranging his travels with him..." [2]

Mrs Dennis then specified the charges against Leadbeater:

"First: That he is teaching boys given into his cure habits of self-abuse and demoralizing personal practices.

"Second: That he does this with deliberate intent and under the guise of occult training or with the promise of the increase of physical manhood.

"Third: That he has demanded, at least in one case, promise of the utmost secrecy." [3]

Mrs Dennis added the testimonies of the mothers of two boys (one of whom was herself, although she did not state this) giving details of how the information had been received. The first boy had suddenly become antagonistic towards Leadbeater, but despite rebukes from his mother would not explain his feelings, saying: "Mother, I shall never tell you, but if you knew what I know, had heard and seen the things I have heard and seen, you would not wonder." Eventually:

"A few months ago charges reached me of immoral sexual practices by Mr L. with boys, having been made in India, and the same having been suspected

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in England. When [the boy] was again questioned he testified that Mr. L. had taught him how to practice self-abuse. When asked what reason he gave for teaching him such practices he said, 'Mr Leadbeater told me that it would make me grow strong and manly.' Asked his reason for concealing these facts so long from his parents, he said, 'He made me promise not to tell.'" [4]

The mother of the second boy had also noticed her son's sudden change of attitude toward Leadbeater after a short trip the boy had made with him when he was fourteen years old. The boy no longer replied to Leadbeater's letters until his mother insisted upon it, whereas previously affectionate letters had been frequent between them. When questioned the boy said he could not tell why his attitude has changed. When the charges against Leadbeater became known to the boy's mother, she questioned him again:

"With great reluctance he admitted the facts of Mr L.'s immoral conduct and in reply to the question 'When did it happen?' he said 'The very first night I visited him we slept together.' When asked what excuse Mr L. gave for such conduct, the boy's words were 'Mother, I think that was the worst part of the whole thing, somehow he made me

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believe it was Theosophical." [5]

The boy had rejected Leadbeater's advances and the matter was dropped, although the boy felt that Leadbeater no longer liked him, and he was glad to return home.

The letter from Mrs Dennis was countersigned by Alex Fullerton (General Secretary of the American Section), F.F. Knothe (Assistant General Secretary) and Helen M. Chidester (Assistant Secretary of the ES in America). [6] They pledged that the matter would be kept secret, but demand that "searching investigation and prompt action" should follow. A copy of the letter was also sent to Leadbeater. Both he and Mrs Besant received their letters at Benares, discussed the charges and talked about what action should be taken with regard to them.

On February 26th, Mrs Besant wrote to Mrs Dennis:

"Your letter causes me some grief and anxiety, and I think I shall serve you, Mr Leadbeater and the Society best by perfect plainness of speech. Mr Leadbeater is intimately known to you, and you have definite experiences in connection with him on superphysical planes; you know something of his

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relations there, and the impossibility of the existence of such relations with deliberate wrong-doing. All this must not be forgotten in the midst of the terrible [sic] to which you are subjected. I know him better than you can do, and am absolutely certain of his good faith and pure intent, though I disagree with the advice he has *in rare cases* given to boys approaching manhood." [7]

She went on to discuss the problems faced by those "who have had much experience with boys", how some boys are ruined by self-abuse and others by seeking immoral women, and how others are simply tormented by sexual thoughts "which poison the whole nature". She suggested that nature provided for the relief of such torment by "involuntary emission", but that this left the boy subject to long periods of torment when the mind was full of "unclean images". Leadbeater's view, she had determined, was that the natural process of discharge could be hastened, though he said he would only recommend this in rare cases, and after a careful diet, exercise, and a "rousing of the boy's pride and self-respect against yielding" had failed. He had told her that he had given "the advice" in only three or four cases "believing that it would save the boys from worse peril". Leadbeater had agreed not to give the advice again, and offered to

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retire from active work; Mrs Besant opposed his retirement, and urged Mrs Dennis to understand that, given Leadbeater's occult status, the charges made were an impossibility. She reminded her that "all who approach the path have to face these searching ordeals, and hold on through all".

On February 27th, Leadbeater wrote a long and extremely interesting letter to Alex Fullerton. In it he explained the principles behind his approach.

"The business of discovering and training specially hopeful younger members and preparing them for Theosophical work has been put into my charge. Possibly the fact that I have been associated with the training of young men and boys all my life (originally, of course, on Christian lines) is one reason for this, because of the experience it has given me. As a result of that experience, I know that the whole question of sex feelings is the principal difficulty in the path of boys and girls, and very much harm is done by the prevalent habit of ignoring the subject and fearing to speak of it to young people. The first information about it should come from parents or friends, not from servants or bad companions. Therefore I always speak of it quite frankly and naturally to those I

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am trying to help, when they become sufficiently familiar with me to make it possible. The methods of dealing with the difficulties are two. A certain type of boy can be carried through his youth absolutely virgin and can pass through the stages of puberty without being really troubled at all by sensual emotions; but such boys are few. The majority pass through a stage when their minds are filled with such matters, and they surround themselves with huge masses of most undesirable thought forms which perpetually react upon them and keep them in a condition of emotional ferment. These thought forms are the vehicles of appalling mischief since through them disembodied entities can and constantly do act upon the child. The conventional idea that such thoughts do not matter so long as they do not issue in overt acts is not only untrue; it is absolutely the reverse of the truth. I have seen literally hundreds of cases of this horrible condition, and have traced the effects which it produces in after life. In this country of India the much abused custom of early marriage prevents all difficulty on this score. Now all this may be avoided by periodically releasing that pressure, and experience has shown that if the boy



masturbates at stated intervals he

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can comparatively easily rid his mind of such thoughts in the interim and in that way escape all the more serious consequences. I know that this is not the conventional view, but it is quite true for all that, and there is no comparison in the harm done in the two cases even at the time apart from the fact that the latter plan avoids the danger of entanglement with women or bad boys later on. You may remember how St Paul remarked that while it was best of all to remain a celibate, in the rare cases where that was possible, for the rest, it was distinctly better to marry than to burn with lust. Brought down to the level of the boy, that is practically what I mean, and although I know that many people do not agree with the view, I am at a loss to understand how any one can consider it criminal, especially when it is remembered that it is based on the clearly visible results of two lines of actions. A doctor might advise against it, principally on the ground that the habit might degenerate into unrestrained self-abuse; but this danger can readily be avoided by full-explanation and it must be remembered that the average doctor cannot see the horrible astral effects of perpetual desire." [8]

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Leadbeater then considered the specific cases, and admitted having taught masturbation to the Pettit and Douglas boys, and to having told one boy that his physical growth might be encouraged by the practice. He concluded his letter with a post-script:

"I see that there is one point in Mrs Dennis' letter on which I have not commented - her reference to a conversation on the necessity of purity for aspirants for occult development, and to the fact that (for a certain stage of it) one[']s life without even a single lapse is required. It is, of course, obvious that the lapse referred to meant connection with a woman or criminal relations with a man and did not at all include such advice as has been suggested in the body of my letter." [9]

In the case of Douglas Pettit, Leadbeater continued to claim that the incident had been an isolated one, occurring as the result of the boy's request for advice regarding the psychological and physiological effects of the onset of puberty. Leadbeater said he was able to tell from the boy's aura that he was experiencing desires and feelings which disturbed him, and offered masturbation as a natural

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outlet for these. The boy, however, subsequently made a sworn statement in which he gave his account of events:

"Mr Charles W. Leadbeater and myself occupied the same bed, habitually sleeping together. On the morning succeeding the first night that we slept together and before we rose to dress, Mr Charles W Leadbeater explained to me the practice [of masturbation] and urged me to engage in the practice, giving as a reason therefore that it would aid me in overcoming any desire to have sexual intercourse with women - which desire, he told me, would develop in the course of nature at my age very soon. Mr Charles W Leadbeater also told me that the practice was recommended by his Master and teacher for that reason and advised me not to speak of the matter to anyone. This reciprocal practice continued for the greater part of seven months." [10]

In the case of Robin Dennis, Leadbeater claimed that Mrs Dennis had been concerned about the influence of mother boy on her son, and had therefore asked Leadbeater to have Robin stay with him in the hope that he would be able to help in the situation. Leadbeater claimed that Robin confessed the "relationship with regard to sexual matters

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to which he has entered" with the other boy, and said that has discussed the problem with Robin, giving him advice on diet and physical exercise, the latter not including masturbation. He claimed that it was only when Robin wrote him expressing further concern that he recommended occasional masturbation.

While a few members of the TS may have felt suspicion about Leadbeater, there is little doubt that many came to regard these charges as unsubstantiated and false, and probably connected in some way with Black Magicians and the enemies of the Masters. It came as a surprise, therefore, when a letter allegedly from Leadbeater to one of the boys was found in a house in Toronto. Copies of the letter were widely circulated, as was another letter also legedly from Leadbeater to a boy. The first of the letters, some of which was written in code, became known as "the cypher letter" and copies of it were distributed roughout the Theosophical world, and widely discussed. [1]

The letter began:

"Private. My own darling boy... it is better for *me* to write in cypher

about some of the most important matters." [12]

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Most of the letter concerned astral experiences, but in the midst of this discussion there was a passage seemingly unconnected with the rest, and it was on this passage that what Mrs Besant called "a foul construction" was placed by many who subsequently read it. Part of the passage was written in code:

"Eg eu dinat xeuiou iamq ia oaaet socceoh nisa iguao. Cau oiu uii iguao, is ia xemm oiu dina xamm. Eulat uiuu iuqqao xiao zio usa utmaa; tell me fully. Hmue taotuueio et ti qmautuou. Uiiotuoee lettat eusmeoh."  
[13]

The code was a simple one and merely involved rearranging the letters of the alphabet by a given number of spaces: the consonants were reduced by one letter (thus *b* becomes *a*, *n* becomes *m*, and so on) and the vowels were moved one space in the *a-e-i-o-u* sequence (thus *a* becomes *e*, *a* becomes *i*, and so on). It was, interestingly enough, the code used by Leadbeater in his story "The Perfume of Egypt", published in later years.  
[14] When the coded passage is translated, the paragraph in which it occurs read:

"I am glad to hear of the rapid growth and strength of the results. Twice a week is permissible, but

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you will soon discover what brings the best effect. The meaning of the sign [here appears a circle with a dot in the centre] is urethra. Spontaneous manifestations are undesirable and should be discouraged. [Then the coded passage which reads:] If it will not come without help, he needs rubbing more often, but not too often or he will not come well. Does this happen when you are asleep? Tell me fully. Glad sensation is so pleasant. Thousand kisses darling." [coded passage ends] [15]

When confronted with a legally attested copy of the letter, Leadbeater admitted that he recognized it, but said that he did not know it in "its present form", but did not explain what that meant. It remained one of the mysteries associated with his life; he never denied that he had written it, although others, including Mrs Besant, suggested that it was a forgery. Miss Edith Ward, in a circular letter to the British Section of the TS, called for a full investigation and a denial or admission of the letter by Leadbeater. He refused to give an answer, saying it was "a gross impertinence" to

suggest that he should. [16]

The American Theosophists began moves to have Leadbeater expelled from the TS, and Mrs Besant tried rather

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desperately to defend her colleague, writing letters to those making the charges in an attempt to pacify them. In response to the letters from Mrs Besant and Leadbeater, the American committee decided that it was necessary for definite action to be taken. It was felt that Leadbeater should be "tried" by the British Section, since he was a member of a Lodge within that Section, and also be "tried" as a Presidential Delegate. The American Section sent a representative, Mr R.A. Burnett of Chicago, to see Colonel Olcott, the General Secretary of the British Section, and officials of Leadbeater's Lodge. Burnett also saw Leadbeater himself. The American Section demanded that he should resign all connection with the TS and its activities, or accept a "trial" before the Section, leading, they assumed, to his expulsion from the Society. Olcott, in London, appointed a committee to advise him in the matter: it consisted of Mr Sinnett, Dr Nunn, Bertram Keightley, G.R.S. Mead, Mr W.H. Thomas, Mrs I. Stead, Mrs I. Hooper, Miss E. Ward, Miss K. Spink, and Mr A.M. Glass as secretary, The American Section was represented by Mr Burnett, and the French Section by Mr. P. Bernard. [17] In later years, Mrs Ransom, in her history of the Society, referred to the committee as "unconstitutional court, judge and jury". [18] The Committee began its meetings at the Grosvenor Hotel, Buckingham Palace Road, London, on May

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16th. Leadbeater attended, having been given the assurance that the proceedings would be confidential. [19] The Committee was to consider not only the two American cases, but the general subject of Leadbeater's relations with his pupils.

Leadbeater's response to the allegations was very much as he had written to Fullerton. He stated that he recommended masturbation as a "prophylactic" for the prevention of something far worse. The following extracts are taken from the official transcript of the "trial":

"Thomas: I should like to know definitely whether it was simply in the nature of advice or whether there was any action.

"Leadbeater: I want to call up quite clearly the exact incidents. I scarcely recollect. There was advice but there might have been a certain

amount of indicative action. That might be possible.

"Mead: The boy suggests in the most distinct way that the difference between 'Z' [the other boy said to have been involved with Douglas Pettit] and you was that in the case of 'Z' he spoke of these things, and in your case something was done to him.

"Leadbeater: Nothing was done to him. You can't be

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suggesting what seems to be the obvious suggestion.

"Mead: You say the boy lies?

"Leadbeater: He has misrepresented. I don't like to accuse people of lies, but a construction has been put upon it which is not right.

"Thomas: Your reply as to scarcely recollecting suggests that there were so many cases. I would like to know whether in any case - I am not suggesting sodomy - there was definite action.

"Leadbeater: You mean touch? That might have taken place.

.....

"Thomas: You admit giving advice to more than the two boys?

"Leadbeater: You are to take it that the same advice was given to several.

"Olcott: How many? Twenty altogether?

"Leadbeater: No, not so many.

.....

"Mead: The second charge read: 'That he does so with deliberate intent or with the promise of the increase of physical manhood.' The evidence of these boys says nothing about applying to him for help. I want to ask whether this advice was given on appeal or not.

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"Leadbeater: Sometimes without, sometimes with. I advised it at times as a Prophylactic.

"Miss Ward: I suppose from what you saw on the other planes?

"Leadbeater: From what I saw would arise. [sic]

"Olcott: That is not within our discussion." [20]

Leadbeater eventually gave clues as to the origin of the principles behind the advice. These amazed the Committee and constitute yet another mystery in this affair.

"Bernard: Since Mr Leadbeater was teaching these boys to help them in case of need, considering that men may be in the same difficulty, has he ever taught this to any grown-up men? Has he taught the same thing in the same personal way to grown-up men as to children?

"Leadbeater: I believe that at least on two occasions in my life I have given that advice to young men as better than the one generally adopted.

"Olcott: Since you came into the Society?

"Leadbeater: I think not, but one case might have been. [21] You are probably not aware that one at least of the great Church organizations for young

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men deals with the matter in the same manner.

"Mead: Do you deliberately say this?

"Leadbeater: Yes.

"Mead and Burnett: What is its name?

"Leadbeater: I am not free to give this. I heard of the matter first through it.

"Mead: Mr. Leadbeater states then that there is an organization in the Church of England which teaches self-abuse.

"Olcott: Is it a seminary for young priests or a school?

"Leadbeater: It is not a school but I must not give definite indications.

"Olcott: Is it found in the Catholic Church?

"Leadbeater: I expect so.

"Olcott: I know that in Italy Garibaldi found many terrible things.

"Mead: This last statement of Mr Leadbeater is one of the most extraordinary things I have ever heard. It is incredible to me that there is an organization of the Church of England which teaches masturbation as a preventative against unchastity. I ask, what is the name of this organization?

"Leadbeater: I certainly should not tell.

Mead: I understand that it is an organization

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pledged to secrecy and I take it that Mr Leadbeater received his first information from this organization.

"Leadbeater: I suppose it would have been better if I had not

mentioned it.

"Mead: I absolutely refuse to believe that this is so.

"Leadbeater: I decline to prove it in any manner." [22]

As to the identity of the organization, if indeed it did exist, no clues were given. [23]

Finally, with Leadbeater out of the room, the Committee considered the case, and decided to accept his resignation, although they were divided over the issues of whether he should be expelled, what sort of publicity should be given to the case, and what sort of official announcement should be made. Bertram Keightley commented:

"Unless in some public manner the Society is informed that Mr Leadbeater is no longer a member, he will be visiting branches and giving lectures and picking up boys, as he has done in the past. I cannot leave this room satisfied until I know that no member of the Society can be taken unawares. We

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cannot allow there to be any doubt that Mr Leadbeater has ceased to be a member of the Society." [24]

The "trial" then concluded:

"Olcott: I should like to ask Mr Leadbeater if he thinks I have acted impartially?

"Leadbeater: Absolutely, if we should consider later I can do anything, let me know.

"Mead: Do you mean to continue this course of teaching?

"Leadbeater: Seeing there is such a feeling on the matter by people whose views I respect, I do not." [25]

By modern standards, the advice Leadbeater gave, if it simply was a recommendation to accept masturbation rather than the mental anguish of sexual desire, would not seem immoral or dangerous. But in 1906 attitudes towards "self-abuse" were very different, a legacy of the Victorian period when masturbation was seen as the cause of insanity, immorality, or, at the very least, blindness and physical collapse. Those who "indulged" were easily identifiable according to medical texts of the time:

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"The frame is stunted and weak, the muscles undeveloped, the eye is sunken and heavy, the complexion is sallow, pasty or covered with spots of acne, the hands are damp and cold, and the skin moist. The boy shuns the society of others, creeps abroad alone." [26]

So the encouragement of anything less than an absolute avoidance of "self-abuse" (the name reveals the attitude) was regarded as unhealthy, immoral and criminal.

Leadbeater's arguments, then and later, fell down when it was realized that he, first, admitted to giving the advice to pre-pubescent boys who had not sought it, and, second, admitted employing some form of "indicative action" which might have included touch. Precisely what Leadbeater did or did not do has been a matter of debate and conjecture ever since the matter first became known. However, even the semi-official *Short History of the Theosophical Society* acknowledges:

"[Leadbeater] said that in regard to one boy, in order to obviate this trouble [i.e. sexual disturbance] of which he was clairvoyantly aware he advised a certain regulated practice. To about three other boys in difficulties he had advised

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caution and the gradual overcoming of their troublesome habits. To the first boy he had written in cypher, not only about his sex problems, but also on another matter of higher import, the development of which was contingent not only upon controlling the physical distress but also on the mental necessity of outgrowing it. On the nature of this higher purpose Mr Leadbeater was pledged to secrecy and did not divulge it however fierce the attack upon him or the misunderstanding of his motives, though to Mrs Besant he admitted its existence." [27]

So Leadbeater's resignation was accepted, and Olcott cancelled his special appointment as Presidential Delegate.

But Leadbeater continued to defend his actions, alleged his opponents were under the influence of Black Magicians, and claimed that two of his most damning admissions before the Committee were mistakes made by the stenographer, and did not constitute part of the original transcript. Immediately upon receiving the Committee's decision, he cabled Mrs Besant, seeking her advice.

"Brief report of Committee meeting Col. advised resignation. Best course. Copies of your letter to

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Mrs Dennis and mine to Mr Fullerton put before Committee. Mead exceedingly hostile. Bertram implicated you, stormy debate. Col. accepted resignation. What work should I do now? Cannot do public lecturing. Burma good. I should prefer to spend time in the tropic rather than in England. If there is any work that I can do, please let me know. I might be useful in Australia or in New Zealand. Technically my resignation from the T.S. removes me from the E.S. But I can answer questions in unofficial capacity as friend." [29]

Mrs Besant replied by letter on May 17th. She agreed that Leadbeater should have resigned, and suggested that she might do so in protest. She intended to expel from the ES all who had taken part in "this insane action", and to cancel her American tour. But she was "fully, utterly, certain" that Leadbeater had acted with good intentions "in the most difficult problem that parents and teachers have to face". She also speculated on what he could do, though she suggested if public activities were impossible it was because the Master had more important work for him. "They are so indifferent to the world's opinion." [29]

On the same day that she wrote her letter to him, he followed his cable with a letter to her, giving an

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account of the "two hours of discussion and cross-examination" which preceded the Committee's findings. He speculated on his future, wondering whether he could find work in India or Burma, and regretting that he could not take a Headmastership because he lacked a University degree. He wanted some quiet time to do some writing, but did not want to spend it in England. Basil Hodgson-Smith and Fritz Kunz were to continue as his secretaries, though Basil was preparing for university. He included some discussion of ES matters in the letter: Mrs Besant had recently established an "Inner Group" (known as the IG) within the ES, and its existence was already causing some problems amongst those who had not been invited to join. [30]

Mrs Besant also wrote to Colonel Olcott on May 23rd, expressing her disapproval both of the advice Leadbeater had given to the boys, which she thought "likely to lead the boys into a very vicious practice ruinous to health", and of the proceedings against him being founded upon "one sided statements by hysterical people and their report of statements forced from frightened boys by people determined beforehand to convict". She thought the Americans had "behaved disgracefully" in making the matter public.

Fullerton had issued an official circular to all American members: it dealt with the rumours about Leadbeater and stated that stories which had been current "for years" in

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India, Ceylon and England had finally reached America, where proof had been found to substantiate them. Mrs Besant felt Leadbeater's loss was a "terrible blow to the Society":

"It is a serious thing to destroy one of our best workers, and the procedure should be grave and judicial, not a mere chorus of howls." [31]

Leadbeater, meanwhile, continued to reside at 10, East Parade, Harrowgate, and it was from there that his next letter to Mrs Besant was addressed. He advised her against resignation, and felt her suggestion that he might remain in England was impractical, fearing that "the enemies of the Society will endeavour to set the law in motion" against him, and that Mead and Keightley would follow with their "persecutions". He planned to rest for a few months.

Mrs Besant's understanding of her colleague seems to have taken a change of direction, for on June 9th, she issued a strongly worded letter to members of the ES in which she condemned his teachings, and, implicitly, him.

"Mr X [Leadbeater] appeared before The Council of the British Section, representatives of the French and American Sections being present and voting; Colonel Olcott in the chair. Mr X denied none of

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the charges, but in answer to questions very much strengthened them, for he alleged that he had actually handled the boys himself and that he has thus dealt with boys before puberty as a prophylactic. So that the advice supposed to have been given as a last resort to rescue a boy in the grip of sexual passions, became advice putting foul ideas into the minds of boys innocent of all sex impulses; and the long intervals, the rare relief, became twenty-four hours in length - a daily habit. It was conceivable that the advice as supposed to have been given had been given with pure intent, and the presumption was so in a teacher of Theosophical morality; anything else seemed incredible. But such advice as was given, in fact such dealing with boys before sex passions were awakened, could be given with pure intent only if the giver were, on this point, insane." [32]

And she concluded:

"Let me here place on record my opinion that such teachings as this given to man, let alone to innocent boys, is worthy of the sternest reprobation. It distorts and perverts the sex

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impulse, implanted in man for the preservation of the race; it degrades the idea of marriage, of fatherhood and motherhood, humanity's most sacred ideals; it befouls the imagination, pollutes the emotions and undermines the health. Worst of all is that it should be taught under the name of the Divine Wisdom, being essentially 'earthly, sensual, devilish'. [33]

Mrs Besant's sudden, and never explained, change of attitude, and her refusal to give him the support he had come to expect of her, was a serious blow to Leadbeater. However, they continued to exchange letters as Mrs Besant went on working in India, and Leadbeater lived quietly at Harrowgate, the island of Jersey, or Sicily, continuing his occult investigations. He continued to seek her advice regarding his future, and to remind her of their past occult work together:

"You have been in daily contact for years with my astral and mental bodies, and you know they are not impure or sensual in the ordinary meaning of those words, and there are other higher things too. You doubted the highest once, you remember, not unnaturally, but summoned up again, and said at leave-taking: 'You will not think again that I

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am only a dream will you?' *Can you have doubted again?*" [34]

Leadbeater was thinking of going to Japan, perhaps becoming a Buddhist monk, although he feared this would mean that he had to leave Basil behind in England, preparing for his University work, and take only Fritz, and a new young man, Johan van Manen, with him. [35]

Leadbeater's letters to Mrs Besant were long and friendly; hers in reply were short and formal.

Jinarajadasa, meanwhile, was in America, and wrote to Fullerton defending his former teacher. He pointed out that he had lived for many years in close contact with Leadbeater, and had never had the slightest reason to suspect him of sexual irregularity. Jinarajadasa disagreed with Leadbeater on his theories about the benefits of masturbation, but stated that he believed his colleague held these views sincerely, and largely as a result of the work as an Anglican clergyman, during which he had been confronted with so much evidence of the evils of illicit sexual intercourse.

Fullerton objected strongly to Jinarajadasa's views. Olcott, who was strongly antagonistic to Leadbeater at this time, was visiting New York, and heard of Jinarajadasa's defence of Leadbeater. Taking exception to

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this, he issued an "Executive Notice" cancelling his diploma of membership, unnecessarily, as it happened, since Jinarajadasa had already resigned. [36]

Meanwhile, there was concern over the matter in other Sections of the Society. In Germany, Rudolph Steiner, then General Secretary of the German Section, sent a circular on the Leadbeater case to all members in Germany, in which he declared:

"I can speak the more freely of the Leadbeater affair since I have always deemed it necessary to repudiate the methods by which he arrives at his occult information, the spreading of which he so extols." [37]

Steiner had developed a dislike for Leadbeater and his (by Steiner's standards) crude psychism, and a concern for the dominance Leadbeater was acquiring over the TS. Steiner's intellectual approach, together with his emphasis on western occultism and Christianity, conflicted with Leadbeater's view of occultism. Steiner was likewise coming more and more into conflict with Mrs Besant, and his personal following, which made up most of the German Section of the TS, was generally of a different character to the rest of the Society's membership. From around 1905 Steiner began

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lecturing on "Anthroposophy", and his individual interpretation of Theosophy, contrasting both with the "orthodoxy" of HPB and the teachings of Besant and Leadbeater, began to acquire dominance in the German TS. [38]

By September 27th, Mrs Besant's attitude was again changing, and she wrote a much friendlier letter to Leadbeater. She was, however, still concerned that she may have been under a "glamour", that is, an artificial and illusory image, throughout her working with Leadbeater. [39] This could have explained why she thought she had done great things in the spiritual worlds with a man who was "earthly, sensual, devilish". [40] Leadbeater's next letter to her, on October 17th, reassured her on this, implying that this sort of doubt was likely to have been fostered by the Black Powers. [41] He informed her that he has sent out a little printed letter

giving his side of the affair, and that there was a move in the USA to establish a fund to compensate him for the financial loss resulting from his resignation. And he warned her against Chakravarti, to whom she was turning again: "He is playing a double game", warned Leadbeater.

By November 6th he was giving Mrs Besant an account of his attempts to contact Mrs Dennis on the astral plane:

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"Mrs Dennis' attitude is a mystery. I have tried to reach her astrally but it is useless; she gives me the impression of a different person altogether. Does this seem to you also? I do not like to make the suggestion, and I shall not hint a word of it to anyone but you, but the truth is that it seems to me a kind of half obsession. The Mrs Dennis that I used to know would not have behaved as she has done even if I has committed all the crimes that she appears to believe. She had not such bitterness and rancour in her." [42]

The exchange of letters between them moved from the first phase of support and collaboration, through a period of formality and coldness on Mrs Besant's part as she was more and more influenced by the Theosophists at Adyar who had been horrified by Leadbeater's behaviour, to a gradual resumption of friendliness by the end of 1906. As the result of his frequent letters, regular reminders of their occult work together and the occult bonds which indissolubly linked them, she came gradually to reinterpret the events of 1906.

The relationship between Leadbeater and Mrs Besant was too close to be dissolved, even by so great a

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scandal. The fallen prophet gathered his forces, and awaited his return to power. He did not have long to wait. [43]

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*[mis-paging error from 273 to 374]*

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## Chapter-11: Return to the Society

Those who believed that what was known as "the Leadbeater affair"

had been resolved were mistaken: it continued as a subject for argument within the Society. As Josephine Ransom noted in her history of the TS:

"For about two and a half years the Society seethed over this affair. Masses of 'evidence' against Mr Leadbeater were accumulated. Every admission of his to the Advisory Board was made the basis of endless argument. Many held that spiritual capacity and greatness went together with observance of certain conventional physical moralities." [1]

When Olcott visited Chicago in 1906 "there was much violent discussion about Mr Leadbeater's case", and in the United States the "violent discussion" was encouraged by Dr Weller van Hook, an ardent disciple of Leadbeater, who was elected General Secretary of the American Section. [2]

Leadbeater was beginning to take the role of a martyr, remaining quietly remote from the Society that was being increasingly torn apart by argument about him, and patiently awaiting the re-instatement which he had doubtless

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foreseen. His relationship with Annie Besant, whatever it may have been (and critics have offered some remarkable suggestions [3]) was too strong to be broken either by scandal or separation. As Mrs Besant's biographer Nethercot noted:

"However strongly she may have felt about Leadbeater's teachings and their effect on the Society, her heart had never turned away from her friend even though her face may have done so. The period of their estrangement was brief. His persistence, his humility, his constant reminders of the many astral meetings they had been privileged to attend with the great Hierarchy from the lowest rank to the very Highest, were too much for her to stand against." [4]

And even Olcott, perhaps giving a hint that he, too, was preparing for a change of heart, informed the International Congress at Paris that he had once been rebuked by a Master for judging the inward and spiritual character of a member by his outward and worldly behaviour. In a letter of January 3, 1907, Olcott reinstated Jinarajadasa, declaring that a "serious although unintentional injustice" had been done to him.

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Olcott's health was failing and his condition was aggravated by worry about the state of the Society and its division over the Leadbeater affair.

On the night of January 5th, whilst he was at Adyar, the two Masters Morya (M) and KH visited him "plainly visible, audible, tangible", in the presence of Mrs Besant and Olcott's private secretary, Mrs Marie Russak. [5] According to the reports of the meeting, the Masters declared Mrs Besant was to be Olcott's successor as President, and ordered her to go to Benares to complete some urgent business. They reappeared on January 11th to rebuke Olcott for his behaviour in the Leadbeater case, especially for allowing the matter to have been made public. They instructed him to write a letter to Leadbeater, which they returned on the 13th to read. He was also instructed to write an article for *The Theosophist*, some of which was dictated by the Master M.

Olcott hastily despatched the letter to Leadbeater:

"My dear Charles,

"The Mahatmas have visited me several times lately in their physical bodies and in the presence of witnesses. [6] As my life seems to be drawing to a close, they have wished to discuss with me matters which they desired arranged before it was too

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late. They asked me to set right the dispute between you and Annie concerning the glamour question and I enclose what they said about it, which Mrs Russak took down at the time. I am glad to know it was no glamour, for I have always felt that she [Annie] made a mistake in saying that it was. Concerning the other matter about the disturbance your teachings have caused, both Mahatma M. and Mahatma K.H. assured me that you did well to resign, that it was right to call a council to advise upon the matter, and that I did right in accepting your resignation, but they said we were wrong in allowing the matter to be made so public, for your sake and for the sake of the Society. They said you should have stated in your resignation that you resigned because you offended the standard of ideas of the majority of the Society by giving out certain teachings which were considered objectionable. [7] Because I have always cherished for you a sincere affection, I wish to beg your pardon, and to tell you before I die that I am sorry any fault of judgment on my part should have caused you such deep sorrow and mortification, for I should have certainly tried to keep the matter quiet, had I not thought that it would have reflected on the Society if I did

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so. I feel sure that the Blessed Ones are striving to calm the present turmoil and hold together our Society from dividing itself and I also feel sure that you will be called upon to help, and to forget the self for the good of the whole. There is nothing I think that would tend to quell the present turmoil so much (and I should die happy if I knew you had done it) as for you to bow to the will of the Divine Ones behind the movement and save the situation. Certainly Their wisdom is your law as it is ours, and They have told both Annie and myself that your teaching young boys to masturbate is wrong. I do implore you from my death-bed to bow to Their judgment in the matter and make a public statement that you will give Them and us your solemn promise to cease giving out such teachings. [8] It might be that if you did this the Masters would open out the path of reconciliation to the Society, and you could take up the great work you were obliged to give up, because you unwisely placed yourself in the position of being unable to defend yourself against charges that gravely offended the accepted moral standards of your country, thus bringing upon the Society you loved a great blow which shook it to its foundations, because you were so

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universally loved and respected. Once more, my dear friend, I beg you to consider what I ask. With all good wishes,

Yours sincerely,

H.S. Olcott, [9]

It was a curious and ambiguous letter, and suggested a curious and ambiguous position on the part of the Masters. Leadbeater was nowhere rebuked because his teachings were *wrong*, although this was the interpretation placed upon the letter by Mrs Besant and others, but only because he had *given them out*, and because they were "considered objectionable" by society and by the majority of members of the TS. And he was only required to promise not to give them out in future, not to accept that they were wrong. The Masters had settled the question of glamour: they declared that both Mrs Besant and Leadbeater had been working with them on the higher planes, that neither was under a glamour, and that because perfect instruments did not exist through whom they could work, they had to take what they could get. And they rather ridiculed the Theosophical moralists, who

"with an exaggerated moral sense, believe that the Teachers of mankind cannot employ agents who are not above the weaknesses of the



physical body, and contact with whom would be supposed to morally

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taint them." [10]

They also argued that Theosophists ought to shield one another from "being held up unnecessarily to general public condemnation and ridicule", as well as trying to prevent their Brothers from wrong doing. The Masters could not interfere with disturbances arising from the *karma* of individual members, but suggested "Brotherly Love" would solve such problems: "Are not your Brother's sins your own" [11]

The Masters KH and M continued to visit the Colonel, now accompanied by the Master Serapis, until his death on February 17th. Further dissension was stimulated within the Society by the publication of Olcott's statement that the Masters wanted Mrs Besant as the next President; Sinnett, as Vice-President controlling the Society during the interregnum, considered her "misled by the Dark Powers". He also argued that the appearances at Olcott's bedside were not the Masters. Mrs Besant, meanwhile, had issued a statement entitled "The Basis of the Theosophical Society" in which she argued that the Society did not possess any moral code which could be regarded as binding upon its members.

On February 14th, 1907, Leadbeater had written to

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Mrs Besant assuring her that he would heed the Masters' decision and not repeat the advice: he was, not unexpectedly, quite certain that the Masters had appeared to Olcott, and rejected Chakravarti's opinion that they had not.

"If I may be allowed to speak quite frankly Mr Chakravarti's theory that the appearance of the Masters to the Colonel was a masquerade by black magicians seems to be ridiculous. I know exceedingly well how closely evil entities can simulate the appearance of the Masters, but I am quite certain that such a test would not be permitted at the death-bed of the President-Founder, an old faithful and devoted servant, even though, like all human beings, he made mistakes in his time. Besides a black magician would not put in power a person like yourself, whose whole life is such as to make it impossible for him to influence you: he would obviously choose a weak person who could be swayed by his will like poor Bertram [Keightley], with points in his past life that give the dark people power over him." [12]

He suggested that Mrs Besant being elected President would

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be the "salvation of the society", but stated that he had no wish to be reinstated in the Society.

"Now that I am not a member of the Society, I have no wish to be reinstated, for I am much freer as I am, but my whole life is devoted to Their work, and if I can serve you I am always at your command, though at the moment I do not quite see what I can do. But you know that you can always thoroughly depend upon me to the uttermost - and that is a useful quality in these days." [13]

During his time in exile, Leadbeater's correspondents included A.P. Sinnett, with whom he exchanged critical remarks about Mrs Besant. On February 16th, 1907, Leadbeater commented in a letter to Sinnett that Chakravarti (whom he suspected of being about to move back as Mrs Besant's *guru*) was not an advanced initiate, and was not "attached to any Master we know." Sinnett, on July 5th, responded by noting that there were "cunning black powers at the back of Mrs Besant". Neither Sinnett nor Leadbeater were averse to making disparaging remarks about fellow Theosophists with whom they maintained cordial relations in public, including Mrs Besant and Weller van Hook, whom Sinnett called "this absurd creature". Sinnett, criticizing Leadbeater's ready acceptance of what had come to be known

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as the "Adyar manifestations", noted that the supposed Master were unclear on the question of "your behaviour with the boys", and commented on Leadbeater's "evasion of any repudiation of your famous teachings." Leadbeater, on October 27th, declared that he had "not changed in any way whatever" as a result of the "severe test", and that he "never for a day lost continuous touch with the Masters". He believed that Mrs Besant was suffering from a glamour; Sinnett, however, diagnosed her problem as megalomania. [14]

On June 28th, 1907, Mrs Besant was declared President of the Theosophical Society, having received an overwhelming majority of the votes: of 12,984 members 7,072 had voted for her, 153 against her, and 5,760 had not voted. She immediately asked Sinnett to relinquish his office as Vice-President for doubting that the Masters has appeared to Olcott, and appointed Sir S. Subramania Iyer, an eminent Indian judge, in his stead. [15]

By August, 1907, Leadbeater and Mrs Besant were together again, working on their occult investigations at Weiser Hirsch in Germany; accompanying them were Jinarajadasa, Miss Bright, Mrs Russak, Mrs van Hook, and her son, Hubert. [16] They devoted most of their time to continuing the occult investigations of previous years, before the "Leadbeater affair", and frequented the forest

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where they would examine nature spirits and molecules, the latter as a continuation of their explorations into the nature of matter and occult chemistry. Jinarajadasa busily drew diagrams of what they saw, and these were included when the material was published in *The Theosophist*, between January and December, 1908. They also continued their investigations into past lives, focusing once again on Miss Willson ("Arcor") and looking into the past of Esther Bright ("Bee").

One of the problems associated with occult chemistry investigations in the past had been that of actually obtaining specimens of the chemical elements to be examined. Through Sinnett's influence some specimens had been obtained from Sir William Crookes, with whom Leadbeater had been initiated into the TS, but there were difficulties in obtaining the rarer elements. Jinarajadasa acquired various samples from local chemists and grocers. For less readily available material, Leadbeater and Jinarajadasa visited the nearby Dresden Museum, and Leadbeater found that he could "picture" the elements without having to hold them in his hand, and, better still, once having seen an element could use the "distance-flash-line" method to recreate the image at will so that he and Mrs Besant could examine it at their leisure. Initially they worked separately, but found this created complications when they each saw the same

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element differently. A ready solution was forthcoming: Mrs Besant had been examining them sideways, Leadbeater from the top. Notwithstanding these practical problems, the pair examined and recorded the structures of fifty-six elements and six isotopes, although they did not regard this as the end of the occult chemistry investigations. [17]

In addition to discoveries in the scientific field, Leadbeater also "discovered" some of the evidence upon which he had been charged in 1906. A copy of the famous "cypher letter" was sent to him, together with the name of the boy to whom it was allegedly sent. Leadbeater

commented that he feared it was not a copy of the original, but one in which words had been "transposed to distort their meanings". He also claimed that there seemed to be insertions which he did not remember or recognize. All these denials were sufficiently vague or imprecise to be largely meaningless, and instead of either affirming or denying that he had written *the* letter or a letter in code to this boy or another boy, Leadbeater merely hedged. One wonders what sort of transposition could have been made to produce the passage which most readers found offensive. The whole matter remained clouded with mystery. Josephine Ransom noted:

"It is on record in the Archives that at least one person was sure that the 'cipher' [sic] letter was

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not a correct copy of the true original." (18)

This person was Johan van Hanen, who suggested that Alex Fullerton had forged the letter; however, van Hanon went on to ask why Leadbeater did not either affirm or deny the genuineness of the letter. [19]

Yet these minor difficulties seemed insignificant at the time, and feeling was widespread that Leadbeater had been wronged, and should be reinstated. This feeling was encouraged by the increasingly important role of his psychic powers, especially in the investigation of the past lives of important Theosophists. The explorations at Weisser Hirsch began a long and complex series of investigations into past incarnations which became known as "the Lives", and involved the tabulation of past lives for all the major figures, good and evil, in the Society's history. [20]

Leadbeater's occult powers were also impressing members as the series on occult chemistry was published, and even Sinnett was appealing to him to employ his psychic powers to investigate the nature of aether. Sinnett was engaged in an argument with Sir Oliver Lodge on the nature of matter, and sought Leadbeater's views. [21] In a letter to Mrs Besant in April, 1908, Leadbeater noted that the whole universe was built out of "fragments of force",

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"bubbles which seem empty to the highest sight we can bring to bear" but which were actually filled with "the force of the Logos". [22]

By the end of 1907 Leadbeater was answering questions in *The Theosophic Messenger*, the American journal, despite the strong objections of his enemies in that section. The objections became so vociferous that

Dr van Hook, the General Secretary, felt obliged to conduct a referendum, resulting in an overwhelming vote in favour of Leadbeater's articles: 1,245 in favour, and only 285 against. This led, as Josephine Ransom notes, to "The malcontents banding into various groups and hoping to find enough support to form independent organizations." [23]

At the annual convention of the TS at Adyar in December, 1907, the issue of Leadbeater's return to the TS was the burning question. Dr van Hook, inspired, so he said, by the Masters, issued a series of letters in support of Leadbeater, calling for his reinstatement. The first of these appeared in April, 1908, and was titled *The Enemies of Mrs Besant are the Enemies of Charles W. Leadbeater, of the Masters and of the Future Religion of the World*. It began:

"It must be clearly seen by all that the defence of Mr Charles W Leadbeater is closely associated with,

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and indeed, involves the defence of Mrs Annie Besant, President of the Theosophical Society, who for many months has been the object of insinuations, innuendoes and open malicious charges of unfairness, duplicity, cavillation, lying and greed of power." [24]

Van Hook went on to note that Mrs Besant was following HPB in insisting that the Society had a role in the establishment of a new world religion, and further, to encourage acceptance "of the validity of the evidence furnished by sixth sense perception" and the fact that "all religions have their esoteric occult side". He went on to link the "Adyar manifestations" (that is, the Masters appearing to Olcott on his death-bed) with the defence of Leadbeater, noting that those who believed in one believed in the other. And he clearly linked the defence of Mrs Besant and the defence of Mr Leadbeater:

"It must have been seen by all that it is Mrs Besant's desire to stand or fall with Charles W Leadbeater. How can he be an Initiate and not be acknowledged as such by her. At Munich, at Chicago and elsewhere, she has boldly stated in no uncertain terms that he is her fellow-Initiate. And in Chicago she made in addition this

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awe-inspiring statement: 'Let me assure you in all solemnity that the Initiates who are disciples of the Masters do not press their presence upon the Theosophical Society or any other society in the world. We stand on

other ground. We offer our services. You may reject them or take them, as you will, but after the experience that H.P.B. endured, that he and I have endured, let me assure you that there is not anxiety in the ranks of the Initiates to come forward and offer services which you do not desire to accept." [25]

The second statement appeared in May, and began with a brief account of Leadbeater's early life, his meeting with HPB and Theosophical career in India. Van Hook noted that, after the death of HPB, it was Leadbeater and Mrs Besant who, "practically alone, carried the burden of teaching for the Society", Olcott being wholly engaged in administration. Leadbeater's work of psychic investigation, "his ability to functionate [sic] upon the higher planes and to bring back perfect records of his experiences", his work on thought-forms, the aura and life after death, all these were mentioned as clear evidence of his vital importance to the Society, and of his status as a disciple of the Masters. A highly emotional account of the attacks on Leadbeater and the procedures of the "farcical mock-trial", together with

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other indignities he had suffered at the hands of "bitter and jealous enemies who for years had carried in their hearts the most unjust suspicions", followed. The Committee hearing became a "venomous and deeply acrimonious cross-examination designed to entrap him into incriminating admissions which might be used to slay his life-long reputation for personal purity and decent living". Van Hook directed the attention of "any unprejudiced reader" to the transcripts of the trial, in which the innocence of this "dignified gentleman who had given the ripest of his years to unceasing activity for the Theosophical Society" could clearly be seen.

Van Hook then went on to consider the actual charges and Leadbeater's reply to them, repeating very much Leadbeater's own explanation. Being able to see clairvoyantly the sexual desire tormenting the boys, Leadbeater had advised masturbation as a solution which would eliminate the possibility of incurring karmic consequences demanding many incarnations for their expiation. Although presently misunderstood, this procedure would someday be widely recognized.

"The introduction of this question into the thought of the Theosophical world is but the precursor of its introduction into the thought of the

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outer-world. Mr Leadbeater has been the one to bear the persecution and martyrdom of its introduction." [26]

Van Hook concluded:

"No mistake was made by Mr Leadbeater in the nature of the advice he gave his boys. No mistake was made in the way he gave it. Nor did he make any mistake in the just estimation of the consequences of any other solution of the terrible problem which was presented to him. If any mistake was made it was a mistake of judgment in trusting too much to the confidence of the parents of the boys who, he thought, knew and loved him so well that they would accept his judgment on matters about which ordinary people have little or no knowledge and about which he, by the nature of his occult training, had a full comprehension." [27]

This second letter was duly followed by a third on theoretical aspects of the will, the ego and evolution.

These letters had been inspired by Mrs Besant who, according to a letter she published in the journal of the ES, had been told by HPB (on the inner planes) that a

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defence of Leadbeater must be prepared, but that she was not to do it personally. [28] Van Hook initially said only that the letters had been *inspired* by the Master M, although he later claimed that they had been *dictated verbatim*. [29] No explanation was forthcoming for the contradictions between the Master's opinion in conversation with Olcott and dictation to Van Hook, although critics of the letters and of Leadbeater were not slow to point them out.

The American Theosophists were generally very impressed with the letters and took them seriously. They had already been warned by Jinarajadasa of the dangers of opposing the work of an Initiate: in the *Theosophical Messenger* for July, 1908, he noted that such opposition would lead to complete loss of "occult privileges" for three or four lifetimes. [30]

The British Theosophists were less impressed. The 1906 transcript was published and sent to all members, no doubt in an attempt to discourage them from following the strange logic of the Van Hook letters. At the annual convention of the British Section, a motion allowing for the reinstatement of Leadbeater produced violent arguments. A special committee was appointed to prepare a report on the matter; it consisted of Mrs Maude Sharpe (the General Secretary of the British Section), Edith

Ward, G.R.S. Mead,

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Herbert Whyte and Herbert Burrows. [31] Numerous pamphlets were circulated giving the broadest possible publicity to the opinions of the special committee's members. All the details of the 1906 trial were resurrected, copies of letters to and from Leadbeater were re-published, and emotions ran high. [32]

Herbert Burrows drew attention to the discrepancies between the Masters talking to Olcott, and the Masters dictating to Van Hook, and demanded that

"the last vestige of this foul teaching which audaciously calls in the Masters to its aid, must absolutely disappear from the Theosophical Society." [33]

Burrows was supported even more vehemently by G.R.S. Mead, who declared that the TS was on "the brink of an abyss" into which it would be "inevitably plunged, if an imperative halt is not instantly called". And he declared:

"At all times of great spiritual revival, the foul reflection, the distortion, the perversion of the most Sacred Mysteries accompanies it; at all such times the true Mysteries have been surrounded and besmirched with the foulest of sex crimes. For the

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High Mysteries have to do chiefly with the Mystery of Regeneration." [34]

An amendment was moved to the motion calling for Leadbeater's reinstatement, and it demanded "the repudiation by the Society of this pernicious teaching", the Council declaring

"its abhorrence of such practices, and in view of its incalculable harm to Theosophy, and of the disgrace which this teaching must inevitably bring upon the Society, earnestly calls upon its members, especially the President and the members of the General Council, to unite in putting an end to the present scandalous state of affairs..."(35)

The amendment was overwhelmingly carried, and conveyed to Mrs Besant. She replied with a long letter "To the Members of the T.S." on September 7th, 1908, in which she reviewed the "Leadbeater Case". She noted that

"...occultism condemns "Neo-Malthusian practices" as tending to strengthen the sex passion... it condemns the medical advice to young men



to yield to their 'natural passions'; it condemns solitary vice as only less harmful than prostitution; all

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these things are degrading, unmanly, unwomanly. It exhorts man to remount by self-control the steep incline down which he has slipped by self-indulgence, until he becomes continent, into incontinent, by nature. [[sic]] On all this, Mr Leadbeater and myself are at one. [36]

She dismissed the 1906 Committee hearing with ridicule:

"The so-called trial of Mr Leadbeater was a travesty of justice. He came before Judges, one of whom had declared before hand that 'he ought to be shot'; another, before hearing him, had written passionate denunciations of him, a third and fourth had accepted, on purely psychic testimony, unsupported by any evidence, the view that he was grossly immoral, and a danger to the Society..." [37]

She similarly dismissed the suggestion that Leadbeater had ever given the advice to boys who had not sought it, and likewise dismissed the "cypher letter", saying that, when he had seen a copy of it, Leadbeater had "repudiated it in its present form"; Mrs Besant did not explain what that phrase may have meant.

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She concluded by calling for his reinstatement, and asked that the convention of each Section of the Society should request her to invite him back to membership. She also challenged the Society to disapprove of her own position by demanding her resignation, in which case she would seek the Master's permission to resign. Mrs Besant concluded with the assertion that the trouble was confined to "a small number of American and a considerable number of British members". She called upon all the members who had overwhelmingly voted for her as "chosen by the Masters" to lead the Society, to accept her direction.

Meanwhile, the British Section continued as a centre of dissension. The special committee prepared its report, which the General Secretary and the Executive Committee then suppressed by a vote of nine to five. The nine who voted to suppress the report then also resolved that, having considered all the evidence in the case, there was no reason why Leadbeater should not rejoin the Society. Much was made of this Executive resolution in later years, when it came to be interpreted as a re-hearing of the 1906 charges, and it is therefore important to note who

were the members of the British Executive Committee voting in Leadbeater's favour: Miss Bright, Miss Green, Mrs Larmuth, Mr Leo, Miss Hallett, Mr Hodgson-Smith, Mr Wedgwood, Mr Whyte and Mrs Sharpe. [38]

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In December, 1908, at the annual convention of the TS, the Leadbeater Case continued to provide material for endless debate. Argument encouraged argument, and the debating became increasingly fierce, both sides producing large quantities of "evidence" to support their cases.

Pamphlets were produced in quantity, notably in India, in the USA and in Britain. [39]

On December 26 the General Council of the Society debated the issue of Leadbeater's reinstatement, and passed a lengthy resolution declaring, amongst other things, that Leadbeater had resigned to preserve peace and "undesirable controversy". It went on to declare that the TS affirmed

"inviolable liberty of thought of every member of The Theosophical Society in all matters philosophical, religious, and ethical, and his right to follow his own conscience in all such matters, without thereby imperiling his status within The Society or in any way implicating in his opinion any member of The Society who does not assert his agreement therewith." [40]

The General Council therefore resolved:

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"That in pursuance of this affirmation of the individual responsibility for his own opinions, it declares that there is no reason why Mr C.W. Leadbeater should not return, if he wishes, to his place in the Society which he has in the past served so well." [41]

The resolution was carried by a vote of twenty-three out of twenty-five for the general motion regarding liberty of thought, and twenty-one out of twenty-four for Leadbeater's reinstatement. Thirteen of the national General Secretaries were in favour, and one abstained; of the other members of the Council, one abstained and two voted against the resolution. These were Bertram Keightley and Francesca Arundale. Curiously enough, in the light of later events, the council also resolved that belief in Mahatmas was not obligatory and that the T.S. remained neutral "as to authenticity or non-authenticity of any statements issued as

from the Mahatmas". [42]

At the Convention, Mrs Besant had already referred to Leadbeater as a martyr, wronged by her and by the Society, and she declared that "never again would a shadow come between her and her brother Initiate". [43] A ready explanation was found for the difficult events of 1906-7:

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"...this dreadful ordeal which he had to undergo was the symbolic crucifixion through which every candidate for the Arhat Initiation must pass." [44]

Leadbeater himself later explained the occult significance of such a trial:

"It is one of the features of the Fourth (Arhat) Initiation that the man shall be left entirely alone. First he has to stand alone on the Physical plane; all his friends turn against him through some misunderstanding; it all comes right afterwards, but for the time the man is left with the feeling that all the world is turned against him." [45]

Leadbeater had also to endure the evil thought-forms which his enemies directed, consciously or unconsciously, towards him; in most cases, he told his pupils, the thought-forms had been so weak as to provoke nothing more than amusement or pity in him. Sometimes, however, when they were really unpleasant and he did not feel they should be allowed to wander about, he would transform them through his own power into positive and good thought-forms, sometimes sending them

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back to their originators in the hope that they might be inspired with brotherly love.

However torn the TS may have been by the arguments and dissension, Leadbeater himself remained placid and serene, chosing to ignore his critics and the attacks they made upon him. To his friends this represented spirituality and detachment; to his enemies it was an indication that the charges were all true and he dared not try to answer them. He arrived back at Adyar on February 10th, 1909, accompanied by Johan van Manen, his Dutch secretary, and re-occupied the same octagonal room in which he had previously played host to the Masters. To welcome him Mrs Besant wrote in her *Adyar Bulletin*:

"Welcome, thrice welcome is he, and most glad shall I be of his help, both in writing and in teaching work." [46]

Adyar had so changed that he barely recognized it, for although the old estate remained, Mrs Besant had added more property. To the original twenty-seven acres some eighty-three were joined when she purchased a property from

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the Prince of Arcot, and another twenty-one acres were added along the Indian Ocean. The former property was known as Blavatsky Gardens, and the latter Olcott Gardens. In January, 1909, another twenty acres were added, and called Besant Grove. [47] To Leadbeater, the extended estate was even more glorious than the smaller original. As he was to write a few years later:

"Nowhere else in the world at this present moment is there such a centre of influence - a centre constantly visited by the Great Ones and therefore bathed in Their wonderful magnetism. The vibrations here are marvelously stimulating, and all of us who live here are therefore under a constant strain which brings out whatever is in us. Strong vibrations from other planes are playing all the while upon our various vehicles, and those parts of us which can in any sense respond to them are raised, strengthened and purified. To live at Adyar is the most glorious of all opportunities for those who are able to take advantage of it, but its effects on those who are constitutionally unable to harmonize with its vibrations may be dangerous rather than helpful... The workers here live mostly in the great central building within the immediate aura

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of the shrine room and the President." [48]

The shrine room was the centre of the ES, a small room between the meeting room of the ES and a large room which Leadbeater later occupied on the roof of the headquarters building.

It was closed to all but a select few, and was cleaned by devoted members rather than ordinary servants. The marble floor had the sacred word *OM* in Sanskrit set into it in marble mosaic, and on the far wall hung the portraits of the two Masters chiefly concerned with the Society, KH and M, painted by Herr Schmiechen under HPB's direction. On other walls hung paintings of various Masters, including one of the Master Jesus said to have been phenomenally produced by HPB. [49] Those who lived at Adyar, and were deemed worthy, could obtain permission to spend half an hour each day in meditation in the shrine room.

Leadbeater immediately settled down into the routine of Theosophical life almost as if he had never been away from it. He was given charge of *The Theosophist* whilst Mrs Besant was away on her many lecture tours, and gave regular talks on the roof-top of the headquarters building. These talks were transcribed and subsequently found their way into print in one or other of his numerous books. He

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so devoted himself to revising, checking and editing his notes of investigations into past lives, and other research into the past of the earth and its people, later to be published as *Man: Whence How and Whither*, and it was from this research that the next facet of his multi-faceted career is to begin. Ernest Wood served as his secretary. [50] Each day Leadbeater began work around 6.30 a.m., continuing until some time before midnight, or even up to 2.00 a.m. the following morning, every minute being spent on Theosophical activity. [51]

At Adyar he was surrounded by friends, even if the Theosophical movement had been split by his return to it. The production of pamphlets continued unabated, eminent figures in the Society resigned, or broke away to form separate movements. [52] But Leadbeater, the fallen prophet restored, had now become a martyr of Theosophy, chosen of the Masters. Having undergone suffering and symbolic crucifixion, he was now returned to his rightful place in the occult order of things.

It now remained only for Leadbeater to don the robes of a John the Baptist and proclaim the imminence of the Second Coming, taking the Society into yet another period of crisis, dissension and turmoil. As he continued his occult research into past incarnations he moved steadily

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towards that new role, and assumed it one day in April, 1909, when he "discovered" Krishnamurti.

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## Chapter 12: The Discovery of Krishnamurti

One day in April, 1909, not long after he had returned to Adyar, Leadbeater, accompanied by some of his disciples, including Johan van Manen, Ernest Wood, and B.P. Wadia, walked to the beach on the TS

Estate for a swim. [1] A number of Indian boys, the children of Theosophical workers living on the Estate, joined the party and Leadbeater was especially attracted to one of the boys whom he had not seen before. He patted the head of this thin, unhappy looking child, and commented to B.P. Wadia that he felt a sense of well-being with the boy.

When they had returned from the beach, Leadbeater told Dick Balfour-Clarke that he had been interested by the size and beauty of the boy's aura, as also by that of his brother. [2] He was startled when Ernest Wood commented that the boy, whose name was Krishnamurti, was particularly dim-witted, and that Wood, who had been assisting him with his home-work, considered him to be without any great potential. Undeterred, Leadbeater predicted that the boy would become a great spiritual teacher and speaker. Wood was astounded, and asked whether he would be as great as Mrs Besant. The reply shocked them all: Krishnamurti was to be much greater than Mrs Besant.

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Certainly it was not his physical appearance that attracted Leadbeater; as Mary Lutyens noted:

"...apart from his wonderful eyes, he was not at all prepossessing at that time. He was under-nourished, scrawny and dirty; his ribs showed through his skin and he had a persistent cough; his teeth were crooked and he wore his hair in the customary Brahmin fashion of South India, shaved in front to the crown and falling below his knees in a pigtail at the back; moreover his vacant expression gave him an almost moronic look.... Moreover, according to Wood, he was so extremely physically weak that his father declared more than once that he was bound to die." [3]

Krishnamurti was the son of a dedicated Theosophical worker, Jiddu Narayaniah, a Brahmin who had retired from his employment in the Civil Service in 1908 to work for the TS, and who resided in a small house just outside the Adyar Estate. Narayaniah was a widower, the father of thirteen children, only four of whom had survived. All four were boys, and one of them, Sadanand, was mentally deficient. Krishnamurti, the eighth child, had been born on May 11th, 1895, in a small town about one hundred and fifty miles to the north of Madras, and he was thirteen when his

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father moved with his family to Adyar. [4]

Some time after his first meeting with Krishnamurti, Leadbeater told

Ernest Wood that the boy was, in all probability, to become the "Vehicle" for the Lord Maitreya, and that he was to be trained for this purpose. To understand the meaning of this, one must understand the operation of the Inner Government of the World according to Leadbeater. [5]

In Leadbeater's evolutionary scheme of things, life, having descended into matter, passed through the stages of mineral, plant and animal, and then into Man. His view of human evolution was very much that of the nineteenth century: at the bottom of the ladder of evolution were the primitive peoples, like the Australian Aborigines, and at the top were the Europeans, notably the British. [6] But evolution did not stop there. As Man evolved thus far, so he could evolve further and deliberately develop the powers and potential which were latent within him. If he made a definite effort to evolve consciously, he would pass out of the stream of ordinary, slow human evolution, onto a Path of higher and quicker development.

The scheme of evolution progressed upwards from Man as he now is, through various stages of development

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(called Initiations) to the level of the Masters, or super-men, of whom there were also varying degrees and grades, and beyond them to even more exalted beings, beyond whom was that Being Man calls God (called by Leadbeater the "Solar Logos"). And even beyond God as understood by Man there were yet higher and more exalted Beings. [7] (For an outline of Leadbeater's evolutionary scheme, see Appendix 1)

Whilst most people were content to go along with the slow, steady movement of evolution, carrying them over thousands of lifetimes towards perfection in the far, far distance, the occultist desired to speed up the process, and therefore to acquire those virtues which were prescribed by the Masters who rule the world.

"When a man has succeeded in unfolding his latent possibilities so far that he attracts the attention of the Masters of the Wisdom, one of them will probably receive him as an apprentice upon probation. The period of probation is usually seven years, but may either be shortened or lengthened at the discretion of the Master. At the end of that time, if his work has been satisfactory, he becomes what is commonly called an accepted pupil. This brings him into close

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relations with his Master, so that the vibrations of the latter constantly play upon him, and he gradually learns to look at everything as the Master looks at it." (8)

The pupil is first placed upon probation, and then accepted as the pupil of a Master.

He then begins to progress through the Great Initiations of which there are ultimately ten, although the tenth is held by the Logos alone. Most pupils aspire perhaps to the first four Initiations, although even this would be rare in any one lifetime. The Fourth Initiation is that of the *Arhat*, and brings the consciousness of the individual into the *buddhic* plane whilst he is in the body, and into *nirvana* when he leaves the body in trance or sleep. [9] The Fifth Initiation, *Asekha*, makes [a person] into a Superman, he becomes an Adept, and can take pupils of his own. Beyond this, the individual usually passes from contact with the earth, but those who determine to remain become members of the Occult Hierarchy, the Inner Government of the World.

The seven Masters principally concerned with the government of the world on the inner planes exist on the level of the Sixth Initiation, the *Chohan* Initiation; but above them stand the three principal officers in the

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administration of the world from an occult point of view: the *Mahachohan*, the *Bodhisattva* and the *Manu*. [10] These are on the level of the Seventh Initiation. The Eight Initiation is that of the Buddha, above whom comes the Lord of the World. At the very top of the occult bureaucracy stands the Trinity of the Logos of this solar system. Leadbeater noted Trinities in all the major world religions, and equated them directly with this Logos.

It is certainly easier to understand this scheme for the Inner Government of the World by means of a diagram, although even that can not convey the overwhelming mass of detail which Leadbeater described about the officers and their work. (See Appendix 2) The three principal officers concerned with world affairs are the *Mahachohan*, the *Manu* and the *Bodhisattva*. The *Bodhisattava* is the "World Teacher, Minister of Education and Religion", and his work is concerned with the spirituality of the world and of each civilization. He occupies the position of "heart" in the way the *Manu* occupies that of "brain", and works out the details of the world's evolution. The *Mahachohan* "directs the minds of men so that the different forms of culture and civilization shall be unfolded according to the cyclic plan". Leadbeater likens the three to the Head, Heart and Hands, "all active in the world, moulding the race into one organic being, a



Heavenly Man". [11]

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These three are positions rather than persons, and hence Leadbeater taught that the Lord Gautama, commonly thought of as the *Buddha*, once held the office of *Bodhisattva*, but that was now occupied by the Lord Maitreya. [12] The *Bodhisattava* not only inspired the great religious leaders, like Laotze c 600 BC) and Confucius c 551-478 BC) in China, Pythagorus c 582-500 BC) in ancient Greece, Shri Shankaracharya (8th century AD) and Mahavira (6th century BC) in India, but also on two occasions actually took over the body of one of his pupils to speak directly to the world. On the first occasion he manifested as Sri Krishna in India, and on the second as Christ in Palestine. On neither occasion was an actual incarnation of the *Bodhisattva* involved; the body of a close pupil, carefully prepared, was temporarily occupied by the Great Being, who spoke and taught through it. In the case of Jesus Christ, Leadbeater taught that the body of the pupil Jesus was temporarily used as a vehicle for the Lord Maitreya, known in Christianity as the Christ, after his Baptism, and periodically until his Crucifixion.

But the *Bodhisattva*'s involvement in the religions of man was not a thing of the past:

"He will come to earth many times more during the

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progress of the root race, founding many such religions, and each time drawing round Himself such men of that race as are prepared to follow Him, from among whose number He chooses some whom He can draw into closer relation with Himself, some who are pupils in the innermost sense. Towards the end of the race, when it is already far past its prime, and a new race is beginning to dominate the world, He will arrange that all His special pupils, who have followed Him in those previous incarnations, shall come to birth together about the time of His last life on the world." [13]

As early as 1901, it seems, Leadbeater was presenting a group of students in London with teachings regarding "the coming of a new Messiah, a great spiritual teacher bringing a new religion", for whose coming a period of peace was required. [14] Obviously, this concept developed until it reached the world view held by Leadbeater in 1909, within which the boy, Krishnamurti, was to be located.

Leadbeater believed that the Aryan Root Race, the fifth root-race of

the seven which made up one world period, was preparing to enter into its final phase. By *race*, Leadbeater did not specifically mean an homogeneous,

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physically identifiable group, although this was involved in the concept; he referred literally to a group of incarnating entities, and the present population of the world was seen as consisting not only of the root race dominating this stage of evolution and called, rather unfortunately, the Aryan Root Race, but also remnants of Man's evolutionary past. These remnants included peoples who belonged to the Atlantean Root Race, which preceded the Aryan, or the Lemurian, which preceded the Atlantean. [15] The Aryan Root Race was preparing to enter its sixth sub-race, from which would develop the stock from which the Sixth Root Race would be developed.

The present sub-race, the Teutonic, was characterized by the development of commercial and scientific fields, by individualistic pursuits. The next sub-race was to be called the Austral-American, and was to be characterized by the development of intuitive faculties, and the emergence of a cooperative and fraternal spirit. It was seen to be developing in Australia, and on the west coast of America. [16]

In preparation for the emergence of a new sub-race, and the new Root Race, marking a new epoch in Man's evolution, Leadbeater believed that the World Teacher, the Lord Maitreya, was again going to incarnate temporarily

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into the body of one of his pupils. Lord Maitreya, who occupied the office of Bodhisattva, possessed a body of his own, of course:

"The Lord Maitreya is wearing a body of the Keltic race at the present time, though when He comes to the world to teach His people as He intends to do very shortly, He will make use of a body prepared for Him by one of His disciples. His is a face of wondrous beauty, strong, and yet most tender, with rich hair flowing like red gold about His shoulders. His beard is pointed, as in some of the old pictures, and His eyes, of a wonderful violet, are like twin flowers, like stars, like deep and holy pools filled with the waters of everlasting peace. His smile is dazzling beyond words, and a blinding glory of Light surrounds Him, intermingled with that marvelous rose-coloured glow which ever shines from the Lord of Love."

[17]

He lived in a house in the Himalayas, overlooking gardens and terraces, and the Indian planes. No explanation was given as to why he did not appear in his own physical body when teaching, or why he found it necessary to occupy a body in one period, but was satisfied with inspiring a teacher in

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another. Leadbeater was equally familiar with the appearance, residences and work of most of the other Masters, and described them in some detail in private papers circulated amongst members of the ES. [18]

Leadbeater believed that the Second Coming, in the christian sense, was about to happen, and in this he was not alone. The latter years of the nineteenth and the early years of the twentieth century were punctuated with statements proclaiming the Adventist message. [19]

The origin of Leadbeater's identification of the Christ of Christianity with the Maitreya of Buddhism is not a traditional Theosophical one. His critics were quick to point out basic contradictions between his teachings and those of HPB. She had declared:

"No Master of Wisdom from the East will himself appear or send anyone to Europe or America.... until the year 1975." [20]

and said of Maitreya:

"Maitreya is the secret name of the Fifth Buddha, and the Kalki Avatar of the Brahmins - the last MESSIAH who will come at the culmination of the

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Great Cycle [21]

and

"He will appear as Maitreya Buddha, the last of the Avatars and Buddhas, in the seventh Race. Only it is not in the *Kali yug*, our present terrifically materialistic age of Darkness, the 'Black Age', that a new Saviour of Humanity can ever appear." [22]

The origins of Leadbeater's identification of Maitreya with Christ, and of the Christology which followed it are unclear. They may have derived from a relatively obscure magical fraternity, the Order of the Sat B'hai. For a time this was controlled by an eccentric Englishman, John Yarker (1833-1913), who offered its rituals to HPB when she was contemplating developing the TS along semi-Masonic lines. [23] In the Second Grade of the Sat B'hai the ritual refers to Christ and Maitreya as one and the same.

[24]

Nor is it clear when first this identification, or the imminence of the Coming was proclaimed. It has been said that HPB told a group of Theosophists in 1889 that the real purpose for establishing the TS was to prepare humanity for a further teaching ministry by the World Teacher. [25] However, there is nothing in HPB's published works to

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support this claim. Mary Lutyens claimed that Mrs Besant was giving out similar teachings in 1896. [26] Certainly, Mrs Besant did proclaim the imminent coming of the Bodhisattva in a speech on the last day of 1908, and the idea received more attention in her speeches throughout the following year. [27] For example, during her August, 1909, tour of the USA, many of her lectures were on "The Coming Christ" or "The Coming Race".

Whatever the origins of the idea, or whenever its first proclamation within the TS, shortly after his discovery of Krishnamurti Leadbeater was teaching that the Master who had appeared as Sri Krishna and as Christ was preparing to return to lay the foundations of religion for the Sixth Root Race. Initially this teaching was confined to the secret papers of the ES, but eventually it became a matter of speculation and rumour within the TS, and finally the subject of open discussion and was taken up enthusiastically, and publicly, by Mrs Besant.

At the time of his meeting with Krishnamurti, Leadbeater was engaged in research that was to be published as *Man: Whence, How and Whither* (1913). Mrs Besant's name appeared as co-author, though as with all their collaborations her contribution was minimal. Leadbeater began with research on the future development of the Sixth

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Root Race, assisted by Wood, who asked him questions as he reclined on his couch, and van Manen, who transcribed the answers. In the course of these investigations involving examinations of the past lives of many people, Wood asked whether Hindus, like Europeans, travelled from race to race and country to country in the course of their incarnations. Leadbeater decided to investigate, but felt that it would be preferable not to delve into the lives of members of the TS. "Theosophists are always abnormal anyhow", he commented. It was suggested that he should examine the past lives of the two boys whom he had met on the beach, and, after their

father had given his enthusiastic support, the research began.

These explorations culminated in two large volumes detailing some thirty lives of the young Krishnamurti, under the symbolic name of "Alcyone". [28] Leadbeater again collaborated with Mrs Besant, although he completed twenty-eight of the lives, and she but two. Great excitement was created at Adyar by the news of these occult researches, and an audience of enthusiastic Theosophists ascended to the roof of the headquarters building each evening after dinner to hear the latest revelations, all desperately hoping that their past lives would figure prominently, and favourably, in one of the instalments.

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Following the public descriptions, Leadbeater and Wood would retire to the octagonal room where Leadbeater would finalize and clarify the evening's readings, walking up and down in the room, occasionally checking some detail in his library, while Wood put his stenography to use taking it all down. They often worked until two or three o'clock in the morning. As Nethercot noted in his biography of Mrs Besant:

"Usually, to an outsider, the process would have seemed identical with that in which an imaginative and fertile author dictates his copy to a private secretary and even at times asks the opinion of the secretary as to the impression he is producing." [29]

Leadbeater now declared that Krishnamurti and his family had been brought to Adyar for some special reason, and that both he and his younger brother, Nityananda, were to undergo special training at the direction of the Masters. When Nitya's *Upangynam* took place - the ceremony in which a Brahmin boy becomes a man, and is given his sacred thread - Leadbeater watched Krishnamurti intently, and afterwards asked the boys' father to bring them to his cottage one afternoon after school. When Narayaniah did so, Leadbeater placed his hands on Krishna's head and described one of the

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boy's former lives. Krishna later recalled:

"When I first went over to his room I was much afraid, for most Indian boys are afraid of Europeans.... the Europeans in India are by no means generally kind to us and I used to see many acts of cruelty which made me still more bitter. It was a surprise to us, therefore, to find how different was the Englishman who was also a Theosophist." [30]

After this, the boy was taken to Leadbeater every Saturday and Sunday afternoon, when the descriptions of the past lives continued, transcribed first by Narayaniah, and later by Wood. At the time the boy spoke little English, and was extremely shy and frightened. This not only hindered communication with Leadbeater, but made Krishna's school life very difficult and unpleasant. He was frequently put out of class, or caned, and suffered greatly at the hands of his teacher.

Mrs Besant was in America at this time, and Leadbeater did not tell her of his "discovery" right away. Even when more important developments occurred he maintained silence in his letters. On August 1st, 1909, he was instructed by the Master to take Krishna and his brother to

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the Master's house, in their astral bodies, whilst their physical bodies were asleep, and there they were placed upon Probation as the Master KH's pupils.

"When [the Master] thinks of a man as a possible pupil He usually asks one who is already closely linked with Him to bring the candidate to Him astrally. There is not generally much ceremonial connected with this step: the Master gives a few words of advice, tells the new pupil what will be expected of him, and often, in His gracious way, He may find some reason to congratulate him on the work he has already accomplished. He then makes a living image of the pupil - that is to say, He molds out of mental, astral and etheric matter an exact counterpart of the causal, mental, astral and etheric bodies of the neophyte, and keeps that image at hand, so that He may look at it periodically. Each image is magnetically attached to the person whom it represents, so that every variation of thought and feeling in him is accurately reproduced in it by sympathetic vibration and thus by a single glance at the image the Master can see at once whether during the period since He last looked at it there has been any sort of disturbance in the bodies it

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represents - whether the man had been losing his temper, or allowing himself to be a prey to impure feelings, worry, depression, or anything of the kind. It is only after He has seen that for a considerable time no serious excitement has taken place in the vehicles represented by the image, that He will admit the pupil into near relations with Himself." [31]

Krishnamurti represented the first in a series of young people who, much to the chagrin of the older Theosophists, suddenly found themselves entering the occult path. To pacify the older brethren, Leadbeater wrote:

"Because the time is exceptional many young people have been put on probation in recent years, and their parents and the older members of the Society have sometimes wondered how it is that, notwithstanding their own sincere sacrifices and labours, often extending over twenty, thirty or even forty years, they have been passed over and the young people chosen." [32]

The answer was simple: the older members had to remember at

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"It has been your karma to work all this time preparing yourself and preparing the way for the coming of the World Teacher; and just because you are good old members, you have attracted some of the souls who have been working up a high level of development in previous incarnations, so that they have been born to you [as] your children." [33]

As was his custom, Leadbeater kept notes of his recollections of the occasions upon which Krishna, Nitya and one other boy were placed on probation, and these were eventually published. Not unnaturally the boys had no recollection whatsoever. Leadbeater, however, remembered every detail:

"We found the Master Kuthumi seated on the verandah of His house, and as I led the young ones forward to Him, He held out His hands to them. The first boy dropped gracefully to one knee and kissed His hand, and thenceforward remained kneeling, pressing against the Master's knee. All of them kept their eyes upon Him, and their whole souls seemed to be pouring out through their eyes. He smiled on them most beautifully and said: 'I welcome you with peculiar pleasure; you have all worked with me in the past, and I hope you will do

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so again this time. I want you to be of us before the Lord comes, so I am beginning with you very early. Remember this, that you wish to undertake is one of the most glorious of all tasks, but it is not an easy one, because you must gain perfect control over these little bodies; you must forget yourselves entirely and live only to be a blessing to others, and to do the work which is given us to do.' Putting His hand under the chin of the first boy as he knelt, He said with a bright smile: 'Can you do that?' And they

all replied that they would try. Then the Master gave some valuable personal advice to each in turn, and asked each one separately: 'Will you try to work in the world under my guidance?' And each said: 'I will.' Then He drew the first boy in front of Him, and placed both His hands upon his head, the boy once more sinking to his knees. The Masters said: 'Then I take you as my pupil on Probation, and I hope that you will soon come into closer relationship with me, and therefore I give you my blessing, in order that you may pass it on to others.' As He spoke, the boy's aura increased wonderfully in size, and its colours of love and devotion glowed with living fire; and he said: 'Oh Master, make me really good; make me fit to serve you.'" [34]

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The Master then blessed Nitya and the other boy who had accompanied Krishna, and led them all along a sloping path, to a bridge and across a river, and then into a cave. He showed them the living images of all his probationary pupils, and materialized images of them to add to the collection, much impressing and amazing the young boys. However, the Master rather embarrassed one boy:

"In one of the images there was a patch of reddish matter, and the Master said to its original with a humorous glance: 'What is that?' 'I don't know', the boy replied; but I think he guessed, for it was the result of an emotional strain the night before." [34]

In Leadbeater's auric colour chart, "reddish" would have indicated sexual or sensual desire. [36]

Despite these developments, Leadbeater did not tell Mrs Besant of Krishna's role, or even that he had been placed on probation. In a letter to her on September 2nd, 1909, he commented that he had called on Narayaniah, and had been shocked to see the standard of their living quarters. There was no water closet, and a "pariah village" crowded the house in at the back. Leadbeater asked Mrs Besant

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whether a larger house with some conveniences could not be arranged "for really he is one of our best and most reliable workers and I do not like to see him in this condition of discomfort". He then mentioned Krishna for the first time.

"Naraniah's [sic] children are very well behaved, and would cause us no trouble; van Manen and I have taught some of them to swim, and have



also helped the elder with English composition and reading, so we have come to know a little of them. Also (but this is not generally known) I have used one as a case to investigate for past lives and have found him to have a past of very great importance, indicating far greater advancement than his father, or indeed than any of the people at present at Headquarters - a better set of lives even than Hubert's, though I think not so sensational. [37] I am sure that he is not in this compound by accident, but for the sake of its influences; I should not be at all surprised to find that the father had been brought here chiefly on account of that boy; and that was another reason why I was so shocked to see the family so vilely housed, for it seems to me that if we are going to have the karma of assisting even indirectly at the bringing up of one whom the

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Master has used in the past and is waiting to use again, we may as well at least give him the chance to grow up decently." [38]

And on September 28th he wrote to her again:

"The set of lives upon which I have been engaged proves of quite enthralling interest, and of the greatest importance." [39]

He forwarded her the latest ten in the series of accounts of past incarnations, hoping that she would have a chance to consider them before her return to Adyar.

Leadbeater noted that he was working on the previous ten lives and hoped "by degrees to continue them back quite a long way and to find out how this curious intensifying type came from the Moon Chain, and if possible how it differs from the rest". He suggested that Mrs Besant, being "distinctly a member of that class", should have an interest in the subject. Leadbeater's view of evolution carried the life-force which had become man on earth successively through a number of planets, and included a phase on what is now the moon; Man had been in the mineral stage of evolution in one "chain-period", then in the vegetable, then in the animal on the lunar chain.

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"There [on the Moon] some of us attained our individualization, and so we were enabled to enter this Earth-chain as men. Others who were a little more backward did not succeed in attaining it, and so had to be born into this chain as animals for a while before they could reach humanity." [40]

Leadbeater wrote again to Mrs Besant on October 6th, noting what a contrast there was between the lives of Orion (Hubert van Hook) and Alcyone (Krishnamurti). Although the former's were characterized by "stirring adventure and crushing karma", the latter's were full of "curiously persistent self-sacrifice". Leadbeater was being assisted in his investigations by B.P. Wadia, and they had produced completed versions of the ten Alcyone lives which they sent, via commercial paper post, to Mrs Besant. Leadbeater noted in his letter that he did not use the real names of the characters, with a few famous exceptions, and enclosed a private list giving the key to the meanings of the "Star names". [41]

It was in this letter that he announced the identity of Alcyone to Mrs Besant for the first time:

"Alcyone is at present a boy of 13 [in fact, he was

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14 now], named Krishnamurti, the son of your E.S. Assistant Secretary Naraniah. His present father appears in the lives sometimes, and is called Antares; his younger brother Mizar [Nitya] is important, and his dead mother (Omega) and his elder brother Regulus also appear but not prominently. With the assistance of Mr Clarke [Dick Balfour-Clarke] I am trying to teach him to speak English, and hope to have made some progress by the time you come. [42]

The letter of October 14th continued the news of Krishnamurti's English lessons, and he noted:

Naraniah has had a providential difference of opinion with his schoolmaster, who seems to have been utterly inefficient, so the two boys in whom He [the Master] is most interested are at present at home, and I am utilizing the opportunity to have them taught as much English as possible, taking them myself when I can spare the time, and getting Clarke, Wood and Subramania [Iyer] and others to assist. I hope to have made considerable progress before your return, so that they may be able to talk intelligently to you. I am endeavouring to steer a rather cautious course; of

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course, I must carry out the instructions given to me, but after all that has happened within the last three years, I must not take too prominent an interest in boys of 13! When you are here I shall be bolder, and can do more of what He wishes." [43]

Leadbeater forwarded her another set of lives of Alcyone, hoping that she would find time to read them on the steamer on her way back to Adyar, and yet another batch of lives was sent to Mrs Besant at Port Said.

Mrs van Hook, who had come to Adyar at Mrs Besant's suggestion to ensure that Hubert, previously the candidate for the Vehicle of the Lord Maitreya, should be properly trained, was now tutoring Krishna and Nitya, together with her own son. Mrs Russak and James Wedgwood were also present, and Leadbeater was very pleased to have the "old Weisser Hirsch party" almost reconstituted, lacking only Mrs Besant, who was coming, and Basil Hodgson-Smith, who was in England preparing for Oxford.

A duplicate set of the lives of Alcyone had also been sent to Jinarajadasa, then lecturing in the United States; he also received a photograph of Krishnamurti, regarding whose destiny Leadbeater had written to him, and

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was inspired to cry out: "Ecce Homo - Thou art the man." He also was inspired to write a poem of praise to him who was to be the Vehicle, giving vent to the Adventist emotion that was soon to sweep over the Society:

"Brother, great Brother, I long for Thy coming,  
Long is the night, and dreary is the day;  
Deaf are the people to my weak proclaiming,  
Only a few come to watch and to pray...

Come to us soon, thou Captain of Salvation,  
Give to the world the solace of Thy word;  
Grant me release from my long tribulation,  
O sweet compassionate Face of the Lord! [44]

Arundale met Krishna and Nitya at Adyar on May 29, 1910, and two years later, recalled that Krishna's face was that of "the Boy Christ in incarnation before me". [45]

Mrs Besant had been fascinated by all the details she had received of Krishna's past and the promise of his future, and when she returned to Adyar from America on [-?]-mber 27th she assisted in the work of further investigation. She investigated only two lives, however, and the accounts of them are significantly different in style to Leadbeater's. [46] She also helped by checking details and

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providing background material for other lives.

Krishnamurti's role rapidly crystallized; he was to be the Vehicle which the Lord Maitreya, the Christ, would use in teaching the world, establishing the new world religion, and laying the foundations for the new Root Race. In this role, Krishnamurti was succeeding Sri Krishna, his [-?]-ian predecessor, and Jesus of Nazareth. Whilst he was not to be *the* Christ himself, he was to be the body which the Christ himself would use, whilst his own purified and over-sensitive physical body remained in the seclusion of the Himalayan retreat which was his home. In preparation for his occupancy, Krishnamurti's bodies, physical, astral and mental, had to be purified, refined and spiritualized, so that he would not only be worthy to contain the Lord, but that he would not be damaged or destroyed by the immense spiritual power which would pour into him, and through him into the world.

It was for this that all his previous lives had been a preparation, and as Leadbeater and Mrs Besant scanned the akashic records for details of the thirty or so lives which were finally published, they could no doubt see the workings of the Inner Government of the world clearly displayed. "The Lives", as they quickly came to be known in the Theosophical world, provided the foundation not only for

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rising Star, but also for a great deal of spiritual snobbery, infighting and oneupmanship.

More than anything, however, they provided Leadbeater with the strings whereby he manipulated, on a vast cosmic stage, the destinies of innumerable puppets [his] an universal drama the script of which he, and he alone, could write.

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### Chapter 13: Explorations of Past Lives

Although Leadbeater's research into the past lives of members of the TS had begun in the 1890's, it was with his investigations into the lives of Krishnamurti/Alcyone that this became a major preoccupation with him, and an obsession with many of his followers.

In April, 1909, a series began in *The Theosophist* under the title "Rents in the Veil of Time", and provided a graphic coverage of the past incarnations of various heroes and heroines, most of whom remained anonymously veiled by star names. The Lives spanned a period from 22,662 BC to 624 AD[?], and contained the sort of material that makes for gripping reading. Each instalment was awaited with eager anticipation by Theosophists, most of whom hoped to find themselves in at least some minor role in one of the adventures of the selected few.

In 1913 *Man. Whence, How and Whither* was serialized in *The Theosophist* prior to its publication as a weighty volume of 500 pages. By this time some 280 Star names had been used, although not all were immediately connected with incarnated personalities, and a little more than forty were publicly identified. These Works led on to *The Lives of Alcyones: A Clairvoyant Investigation of the*

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*Lives Throughout the Ages of a Large Band of Servers.* The subtitle of *Man. Whence, How and Whither* had been somewhat more pretentious. It read: *A Clairvoyant Investigation of Prehistory, Anthropology and Cosmology With Predictions for the Future.*

For Leadbeater, reincarnation was a central fact the occult life.

"Every one of us has a long line of these physical lives behind him, and the ordinary man has a fairly long line still in front of him. Each of such lives is a day at school. The ego puts upon himself his garment of flesh and goes forth into the school of the physical world to learn certain lessons. He learns them, or does not learn them, or partially learns them, as the case may be, during the schoolday of earthly life; then he lays aside the vesture of the flesh and returns home to his own level for rest and refreshment. In the morning of each new life he takes up again his lesson at the point where he left it the night before. Some lessons he may be able to learn in one day, while others may take him many days." [1]

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The process of reincarnation could be viewed by occultists of sufficiently advanced psychic development, looking down upon the sweep of human history recorded in the akashic records. This was the work which the Lives set before Mrs Besant and Leadbeater, "two observers, two explorers" whose work represented the following of a very ancient path trodden by few feet today "but that will be trodden more and more

by thronging students as time shows its stability". [2] And they declared:

"Science is today exploring the marvels of what it calls the 'subjective mind', and is finding in it strange powers, strange upsurgings, strange memories. Healthy and balanced, dominating the brain, it shows as genius; out of equilibrium with the brain, vagrant and incalculable, it shows as insanity. Some day Science will realize that what it calls the subjective mind, Religion calls the Soul, and the exhibition of its powers depends on the physical and superphysical instruments at its command. If these are well-constructed, sound and flexible, and thoroughly under its control, the powers of vision, of audition, of memory irregularly welling up from the subjective mind become the normal and disposable powers of the Soul... then its powers increase, and knowledge,

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otherwise unattainable, comes within its reach. [3]

Those powers could tune in, as it were, to the memory of God:

"...as the infant of a day contains within himself the potentialities of his sire, so do we, the offspring of God, contain within ourselves the potentialities of Divinity. Hence, when we resolutely turn the Soul away from the earth and concentrate his attention on the Spirit - the substance whereof he is the shadow in the world of matter - the Soul may reach the 'memory of Nature', the embodiment in the material world of the Thoughts of the Logos, the reflection, as it were, of His Mind. There dwells the Past in ever-living records; there also dwells the Future, more difficult for the half-developed Soul to reach because not yet manifested, nor yet embodied, though quite as "real". The Soul, reading these records, may transmit them to the body, impress them on the brain, and then record them in words and writings." [4]

The idea of "scientific investigation" had great appeal for

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Theosophists who, like their spiritualist counterparts, believed their work was an extension of the work of orthodox scientists, a belief supported by scientists like Sir William Crookes and Sir Oliver Lodge. Theosophy, caught as it was in the Victorian world view, saw Science as an -?-advancing method for the acquisition of knowledge by -?- man progressively took a firmer grasp on his own destiny. Leadbeater characteristically presented occult -?-ial in the guise of scientific research,

and spoke of himself as the impartial and objective observer of the phenomena of nature.

The occult methods whereby Leadbeater undertook his research were varied, but never fitted into any scientific - in the orthodox sense - scheme. Sometimes he used one approach, sometimes another and sometimes a variation of different approaches in the investigation of the lives. First, he could "read" the memories of the "astral body" of the individual, which would include the basic[?] level of memories of the individual's lives, or he -?- psychometrize the causal body: it is the "permanent body[?] of the ego in the higher mental world". [5] In other terms, it can be thought of as a link between the -?- worlds of man, and the higher. As vague as its nature was[?] Leadbeater's clairvoyance revealed it as an ovoid surrounding the physical body to a distance of about

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eighteen inches beyond the physical, its colour dependant upon the development reached by the individual. [6]

The second method available to him was to psychometrize the "permanent atom", that is, the unit of continuing and unchanging "substance" which carried over from incarnation to incarnation, throughout the almost endless process of evolution. [7] This was, Leadbeater -?-ted, more difficult to do.

The third method involved reading the ego's experiences via one's own buddhic faculties. Whilst a discussion of the relative advantages and disadvantages of the three methods would no doubt be fascinating, it requires specialist knowledge of Leadbeater's world view, and of the special language he created to describe it. [8]

The physical presence of the person whose past lives were being investigated was an advantage, but not essential. Initially, Leadbeater required the person to be present, but progressed away from that need, and could eventually look up past lives at will. He recognized, however, that there was an ever-present danger that the clairvoyant would impose his own pre-conceptions upon his visions:

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"The statements of clairvoyants may and must be coloured by opinions already formed, as was clearly the case with Swedenborg, who used a very narrow Christian terminology to describe the facts of the astral plane, and unquestionably saw many things through strong thought forms

which he had made in previous years. He started with certain definite pre-conceptions and he made everything which he saw fit into these pre-conceptions." [9]

So, cried his critics, did Leadbeater. [10] But he believed he avoided this danger, having been specially trained by the Masters to check and double check his findings. The question of accuracy in his clairvoyance will be considered in the final chapter of this work.

If the inner process whereby the information on the lives was obtained appears unintelligible to the -?-an, the actual procedures employed by Leadbeater when doing this work were quite mundane. Ernest Wood, who worked closely with him on the Lives, recorded the way it -?-ed:

"...every evening, after the roof top meetings were over, we would retire to his room. I would sit at his roll-top desk, writing down the dramatic

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incidents of a life, as he clairvoyantly looked at them while he walked round and round the room to keep himself awake. Thus we would go far into the night, sometimes until two or three o'clock in the morning, until the life under review was finished. At any moment I might interrupt him with questions or suggestions. Mr Leadbeater would become much absorbed while thus walking round, and more than once he kicked his bare toe against the corner of the desk with a force sufficient to draw blood, but without at all noticing it. So far as I could see, he had no time during the day to invent these stories; occasionally he would consult a book or encyclopedia with reference to some point that he wanted to verify." [11]

Interestingly enough, Jinarajadasa, in a letter intended to defend Leadbeater from suggestions that he faked the Lives, stated that Leadbeater *did* indeed prepare material in advance prior to looking up the Lives concerned. Jinarajadasa said that Leadbeater would begin his investigations by reading reference books and encyclopedias for background material to get "as it were, a framework of history", before he settled down to the clairvoyant investigation. [12]

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The finished products of Leadbeater's research into past lives make fascinating reading. *Man, Whence, How and Whither* includes an account of the incarnations of a small group of leading Theosophists on the moon when they inhabited monkey-like bodies, and were servants of those who are now the Masters. Various complicated, and to the cynics musing,



relationships occurred in the course of thousands of years. In 40,000 BC, for example, Leadbeater was Annie Besant's wife, and their children included Krishna, Nitya and more than ten others. Thousands of years later, Mrs Besant married Leadbeater's daughter by his wife, Nitya. And in Peru, some 12,000 BC, Leadbeater married Francesca Arundale, producing Basil Hodgson-Smith, Bertram Keightley and A.P. Sinnett as their sons, and adopting George Arundale.

The complex and exacting detail that went into the material can be seen from the following extract from genealogical data on life in Peru, about 12,000 BC; it is drawn from three pages dealing with this life, and containing nothing but information of this type.

"Uranus married Hesperia, and had three sons - Sirius, Centaurus and Alcyone - and two daughters - Aquarius and Sagittarius. The wife of Sirius was Slpica, and Pollux, Castor and Vegan were their

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sons, and Alcestis and Minerva their daughters. Fides was an adopted son and married Glaucus. Pollux married Melpomene and had three sons - Cyrene, Apis, Flora - and two daughters - Eroa and Chamaeleon. Apis married Bootes, Eros Pisces and Chamaeleon Gemini. Vega married Pomona and they had one son, Ursa, who espoused Lacerta, and two daughters - Circe and Ajax, the latter marrying Rex. Ursa's family included Cancer (daughter), Alastor (son), Phocea (daughter) and Thetis (son). Of these, Alastor married Clio and had one daughter, Trapezium, and a son, Markab." [13]

It is difficult to know whether the names chosen for the personalities as they were in incarnation were intended to correspond to some individual traits. Leadbeater said:

"The scheme was to employ the names of planets for Those who are now Masters, the only exceptions being that the names of Vulcan and Venus were given to Madame Blavatsky and Col. Olcott respectively. The names of fixed stars or constellations, and Greek heroes, indifferently were given to those other characters whom we know to be in incarnation at the present time; the

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names of Greek letters were given to some people who recurred frequently in the lives, and took parts of some prominence, but are not known to us in the present incarnation. In one or two cases people who were at first

unrecognized have since been identified." [14]

The identities of the Star names, with the exceptions of those who consented to having theirs published, remained a closely guarded secret. Readers could have recourse to lists included in *Man. Whence, How and Whither*, or *The Lives of Alcyone*, but these would reveal only forty or so names, quite a few of them famous figures from history rather than living Theosophists. Julius Caesar was Corona, for example, and the tenth Earl of Dundonald was Deneb. [15]

Other historical notables honoured by inclusion were Buddha (named Mahaguru), Sir William Crookes (Aries), Laotse (Lyra), Sir Thomas More (Vulcan) and Viscountess Churchill (Roxana). Of course, private lists were kept, built up, and privately circulated. [16] Some of those included in the Lives would presumably not have wished to be, and would, furthermore, have taken grave exception to the things they were alleged to have done, and the characteristics they were supposed to have manifested, in previous incarnations.

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If the Lives gave great scope for the creation of heroes, they also allowed for the clearly define villains. Great mystery surrounded some of the obvious villains, readily identifiable in every life as evil, and an enemy of the Theosophical heroes. The principal villains were Ursa, Cancer, Hesperia, Lacerta and, the most evil of them all, Scorpio. This little cluster was found in numerous lives as malcontents, trouble-makers and the tools of the Black Powers. Whereas others rose and fell with different incarnations - or, as sceptics remarked, as they pleased or displeased Leadbeater - these five remained in the depths of nastiness.

The identity of the first four are relatively clear: Dr Elizabeth Chidester or Robert Dennis (Ursa), Mr Knothe (Cancer), Mrs Helen Dennis (Hesperia) and Mrs Kate Davis (Lacerta). These are all the "villains" of Leadbeater's 1906 "troubles" in the United States, and its aftermath. Scorpio has been identified with Dr Eleanor Hiestand-Moore, but however much Leadbeater may have hated her for her vitriolic attacks on him in *The Theosophic Voice*, the journal she established for that sole purpose, she remained an improbably insignificant figure. [17] It is more likely that Scorpio was retained as a mysterious, never-specified villain capable of being recognized in

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anyone who filled the role at any time, a subtle threat to any would-be enemies who might have found it uncomfortable to have been so identified in Theosophical gossip.

The major characters are identified in the following table. An analysis of the significance of the names attributed to them is an interesting, and not altogether unprofitable exercise.

George Arundale - Fides  
Francesca Arundale - Spica  
Annie Besant - Herakles  
Esther Bright - Beatrix  
Bhagavan Das - Capricorn  
H.P. Blavatsky - Vajra  
G.N. Chakravarti - Cetus  
Alex Fullerton - Alastor  
Basil Hodgson-Smith - Vega  
Alfred Hodgson-Smith - Tiphys  
Hubert van Hook - Orion  
Weller van Hook - Aldebaran  
Mrs van Hook - Achilles  
Jinarajadasa - Selen  
W.Q. Judge - Phocea  
Krishnamurti - Alcyone  
Fritz Kunz - Rigel  
C.W. Leadbeater - Sirius

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G.R.S. Mead - Markab  
Nityananda - Mizar  
Narayianiah - Antares  
H.S. Olcott - Ulysses  
Mrs Marie Russak - Helios  
Johan van Manen - Aletheia  
James Wedgwood - Lomia  
B.P. Wadia - Polaris  
Ernest Wood - Xulon [18]

If it seems complicated to the reader, it must have seemed even more complicated to those who were working on the compilation of the Lives. Ernest Wood recalled:

"When the number of persons in the 'Lives' had grown to over three hundred, the list was closed, as the investigation had become unwieldy. I used to keep a ledger showing each 'star' name and where the character was in relation to others in all the lives. With this ledger I assisted Mr Leadbeater to compile his charts, by informing him of the periods during which a character might so far be missing, so that he might be looked up and accounted for throughout the whole period covered by the investigations. We regarded the use of such a ledger as quite legitimate for the saving of

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psychic energy, though it deprived the 'Lives' of any evidential value for those of us who knew the process." [19]

In addition to the ledger, enormous genealogical charts were compiled showing the inter-relationships between individuals in specific lives. "Accounts" were also prepared showing an individual's specific number of relationships to another character through the period of the lives. [20]

Thus, someone could be reassured that he or she had been Krishnamurti's brother twice, cousin eight times, and had married him once. Closeness to Alcyone meant closeness to the Masters, and spiritual development; it was therefore important. There were a few Theosophists who could even claim that he had been the offspring or spouses of the Masters themselves.

Detailed charts were prepared for the more significant individuals, providing data on the intricate details of lives from the present back some two hundred thousand years. The following represents a portion of such a chart prepared for Sirius (Leadbeater himself).

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Subject A - Last 20 Lives  
Average life on earth 66-1/3 years  
Average period between incarnations 1208-1/2 years

*Date of Birth - Place - Race - Sex - Age - Between Lives*

BC 23,650 - N. America - IV.1 - M - 56 - 929  
22,665 - N. America - IV.2 - M - 64 - 1,135  
21,466 - Poseidonis - IV.3 - M - 84 - 1,826

19,556 - Bactria - IV.4 - M - 71 - 1,276

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BC 12,095 - Peru - IV.3 - M - 82 - 1,266

10,747 - China - IV.4 - M - 79 - 1,050

9,618 - Poseidonis - IV.5 - F - 54 - 1,262

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BC 1,907 - Arabia - V.2 - M - 45 - 1,338

524 - Greece - V.4 - M - 70 - 2,301

AD 1,847 - England - V.5 - M

[21]

The quality of Leadbeater's writing of the Lives was typical of all his works: precise, scientific, detailed. As, for example, in this description of how Sirius, Alcyone, Herakles and Mizar achieved individualization and left the animal world while living as monkey-creatures on the Moon.

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They were servants to a family of Moon-men, the principals of which are now the Masters M and KH. The astral and mental bodies of the animals had grown under the influence of their owners' human intelligence "as those of domesticated animals now develop under our own".

"One night there is an alarm; the hut is surrounded by savages, supported by their domesticated animals, fierce and strong, resembling furry lizards and crocodiles. The faithful guardians spring up around their masters' hut and fight desperately in its defence; Mars [Master M] comes out and drives back the assailants, using some weapons they do not possess; but, while he drives them backward, a lizard-like creature darts behind him into the hut, and catching up the child Surya [Maitreya] begins to carry him away. Sirius [Leadbeater] springs at him, bearing him down, and throws the child to Alcyone [Krishnamurti], who carries him back into the hut, while Sirius grapples with the lizard, and, after a desperate struggle, kills it, falling senseless, badly mangled, over its body. Meanwhile, a savage slips behind Mars and stabs at his back, but Herakles [Mrs Besant], with one leap, flings himself between his master and the weapon and receives

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the blow full on his breast, and falls, dying. The savages are now flying in all directions, and Mars, feeling the fall of some creature against his back,

staggers, and, recovering himself, turns. He recognizes his faithful animal defender, bends over his dying servant, and places his head in his lap. The poor monkey lifts his eyes, full of intense devotion, to his master's face, and the act of service done, with passionate desire to save, calls down a stream of response from the Will aspect of the Monad in a fierce rush of power, and in the very moment of dying the monkey individualizes, and thus he dies - a man." [22]

Sirius, meanwhile, has been "very much chewed up by his lizard enemy", and is carried back into the hut, to spend the rest of his life as a cripple, his "dumb fidelity" to his mistress a touching sight.

"...gradually his intelligence, fed by love, grows stronger, until the lower mind, reaching up, draws down responses from the higher, and the causal body flashes into being, shortly before his death." [23]

Thus, he too individualizes, as do Alcyone and Mizar,

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departing from the Moon chain as human beings, to find incarnations on earth as the life-wave moves in that direction.

Not only individuals and their incarnations came under Leadbeater's psychic gaze; he observed fauna and flora with similar interest, noting, for example, that in Lemuria:

"In Lemuria there was some domestication of animals; the egg-headed Lemurian was seen leading about a scaly monster, almost as unattractive as his master. Animals of all sorts were eaten raw - among some tribes human flesh was not despised - and creatures of the grade of our slugs, snails and worms, much larger than their degenerate descendants, were regarded with peculiar favour as toothsome morsels." [24]

But the main interest in the Lives centred on that group of Theosophists known as "The Band of Servers". These were the elite of human evolution, now being reborn to prepare for the new Root Race, and they figured most prominently in the Lives; some 250 names were known for them, although this was not regarded as a final figure. Those mentioned in *The Lives of Alcyone* included 161 men and 91 women, the major of them being British (86), and Indian (59).

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or American (43). Only a few were drawn from Australia (14), although more were found there once Leadbeater had settled in Sydney. The rest

came from Holland and the Dutch East Indies (13), France (13), Italy (8), Russia (5), Germany (4), with a few Spaniards, Burmese, Swiss and Parsis. The Band of Servers represented the spearhead of future evolution on this planet, drawn together in this life as the result of their close association with and devoted service to the Masters in the past.

The Lives were not without their critics, although those *in* the Lives claimed that their critics had generally those who had been left *out*. The most outspoken and enthusiastic critic was William Loftus Hare, a British Theosophist. Although Hare's attacks on the Lives came almost thirteen years after Leadbeater began this phase of his work, they relate to this period and offer valuable criticisms of the foundation upon which the Lives were based.

In *The Occult Review* for February, 1923, Hare criticized the Lives in particular and Leadbeater's clairvoyant work in general, saying that the material was either related to a period or place which lay beyond any possibility of confirmation or disproof, or, if it related to an historically accessible period, concerned such trivia

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that no verification would be possible. There were, Hare noted, a few remarkable exceptions to this when Leadbeater was prepared to totally dislocate history when it suited him, as in the case of the 105 BC birthdate for Jesus.

Hare's criticism provoked three letters to the editor. The first came from B.P. Wadia, who agreed with Hare, and the second from a Sydney Theosophist and disciple of Leadbeater, K. van Gelder, who abused Hare and said that his criticism was simply the result of indignation at being left out of the Lives.

But, most interestingly, *The Occult Review*, of September, 1923, contained a reply from Leadbeater himself. This was a remarkable departure from his consistent policy of never responding to critics or attack; he usually had his disciples write to defend him. In his letter Leadbeater claimed that he simply wrote down what he saw on the akashic records, and regarded Hare's suggestion that he had copied material from other sources as a "gross impertinence", and accused Hare of "the gross rudeness of unwarranted accusations of deceit". [25]

But there were more serious allegations made by Hare and others who accused Leadbeater of actually deliberately faking the Lives. Ernest Wood, who was probably

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in the best position to know just how the Lives had been compiled, expressed some doubts in his biographical work, *Is This Theosophy?* [26] He noted that, as Krishnamurti became more and more a favourite of Leadbeater, so the Lives he was said to have lived became progressively more exalted as the history was investigated backwards.

The first lives to have been examined showed nothing especially remarkable, because they were the most recent.

"If the book of lives is now consulted, it will appear curious to the curious reader that Krishnamurti, one of the right hand men of the Manu, semi-divine King of the new Aryan race seventy-two thousand years ago, should gradually diminish in importance to become an ordinary man, though of fine character, in the last ten or fifteen lifetimes. I commented to myself that Krishnamurti was obviously growing upon Mr Leadbeater, and that imagination was seriously affecting the vision, though there would be no reason to regard them as fundamentally unsound." [27]

Wood noted that there were a few others at Adyar who also

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noted some of the discrepancies in the Lives, although most were overwhelmed at the marvel of it all, accepting them largely because Mrs Besant did so, without hesitation or qualification. A few others simply rejected them as plainly ridiculous.

Wood's initial doubts seem to find confirmation in the suspicions of others. A Parsi noted that in one of the Persian lives, Leadbeater had confused the male and female names. This was also one of the very few lives in which he had given anything as substantial as personal names. The same Parsi produced what he regarded as additional evidence of fraud.

"One night Mr Leadbeater had with much hesitation given me a few words in Sanskrit, to which he told me he was listening. There was much difficulty, he said, in getting words of foreign languages clearly. He asked me if I recognized the language. Yes, it was Sanskrit, quite recognizable." [28]

The following day this interesting fact came up in conversation between Wood, Leadbeater and the Parsi, who felt certain that he had heard the Sanskrit sentence somewhere else. He and Leadbeater wondered where



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"At that moment the Parsi gentleman's eye happened to fall upon a book that was out of alignment on the shelf. On the instant he remembered that the passage that they were talking about was quoted in that book. 'Why' he exclaimed, 'now I remember. It was in this book, *The Dream of Raven*, which is out of line, that I read the sentence.' Mr Leadbeater, he said, looked confused, remarked that the servant had been dusting the books, and diverted the conversation to some other subject." [29]

But it was the enlargement of the list of characters in the Lives and the filling in of the genealogical charts to accommodate newly arrived Theosophists that principally undermined Wood's confidence in Leadbeater's psychic powers. As Leadbeater was attracted to, and became interested in new people, especially boys, so their names would suddenly be added to the list, and places would have to be found for them in the Lives. People who had previously been unmarried found themselves given husbands or wives, and couples whose charts had been completed would suddenly be blessed with additional sons and daughters. Leadbeater even asked Wood to compile a list of prominent Theosophists who had been left out of the Lives so that he could investigate, and find places for them; this added thirty or forty names to the list.

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As Wood began to study the charts with more critical analysis, a number of incongruities became evident. Virtually all the characters had always intermarried amongst themselves, life after life. And, if the names were divided between those who had been originally discovered, and those added later by Leadbeater, it was found that the earlier people always intermarried, and the later people intermarried; earlier and later rarely intermarried.

In some six thousands marriages, only two or three cases did not produce children. And, as Wood noted,

"Still a third improbability was that the characters always married in their own generation, sometimes the oldest child of an oldest child of an oldest child with a younger child of a younger child of a younger child. Thus in the cases of large families, according to my most conservative calculations, a frequent difference in age between husband and wife would be fifteen years or more, as often as not the lady being the elder." [30]

Wood saw a further problem in the fact that when Leadbeater moved to Australia in 1915, a completely new set of people came into his circle, all prominent in the Society

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and the work of the Coming. Yet most of them had no place at all in the Lives. Even had Leadbeater wished to include them, there was simply no more room. Although some of his Australian disciples were given Star names, and past lives were found for them, they did not fit into the Lives as such.

And, indeed, many of those who did feature in the Lives disappeared from the Theosophical sphere shortly afterwards, their exceptional past lives availing naught for their present rejection of Leadbeater and the Coming.

Wood also had the experience of being told by some other psychic of a past life, mentioning it to Leadbeater, and finding it immediately discovered in the Lives. He also spoke to an English doctor at Adyar who put Leadbeater to the test by telling him of a wholly fictitious vision he had of gigantic astral figures on either side of a stage in a theatre they had attended. Leadbeater confirmed the vision, and the accuracy of the description given by the doctor, saying it matched his own perception of what had occurred.

But Wood himself did not feel that Leadbeater was wholly fraudulent with regard to the Lives.

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My own position with regard to Mr Leadbeater, therefore, was midway between the extremes of acceptance and rejection. It was that of one who had otherwise had convincing proof of the existence of clairvoyant power (though not on anything like the lavish scale presented by Mr Leadbeater, nor of the perfect accuracy which he always took for granted in his own case), who did not see any reason why Mr Leadbeater should cheat, but many reasons why he should not do so, who, knowing him and liking him, was prepared to give him the benefit of the doubt where at all possible."  
[31]

Having spent hundreds of hours in solid work on the Lives and other clairvoyant investigations, taking notes of what was seen, writing the answers of hundreds of questions on slips of paper which he then classified and arranged in order for Leadbeater to go through and dictate in literary

form, Wood felt that Leadbeater was using the imaginative faculty of the fiction writer, rather than clairvoyance as such, or some kind of fraud.

"There was no confusion or clash in the material. Still, as we know that Mr Leadbeater was very fond of H.G. Wells's scientific romances and the

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adventure stories of Rider Haggard and Jules Verne, and had often told stories on these lives to boys, we did not consider it beyond the bounds of invention by his subconscious mind. Mr Leadbeater used to tell us how stories sometimes wrote themselves before the eyes, so to say, of some novelists, the characters in them taking matters into their own hands and conducting the whole affair, and how Conan Doyle would take up his pen and write an imaginative story without knowing what he was going to write." [32]

Others, however, were less charitable. Hugh Gillespie, a Theosophist who had been at Adyar when the Lives were compiled, stated that they were "faked", that a conspiracy existed in this regard, and that Mrs Besant eventually discovered the truth. According to Gillespie, Hubert van Hook assisted in the faking of the Lives, and talked openly about this in the United States in 1917; his sudden removal from Adyar was a result of too many allusions to the fact whilst there.

There were, said Gillespie, rumours circulating at Adyar that one could "buy" exalted lives. The fact of the fraud was discovered, he said, during Leadbeater's absence from Adyar. Ernest Wood thoroughly cleaned out Leadbeater's

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cluttered room, and found "absolute proof" of the deception. The nature of this "absolute proof", was unfortunately never disclosed. Wood showed the evidence to van Manen, another of Leadbeater's secretaries, who checked it and agreed with its significance. Together, they went to B.P. Wadia, who simply laughed and said that he had been sure all along that the Lives were fictional. He examined the evidence and confirmed their findings.

The book, *The Lives of Alcyone*, was already at the printer, parts already printed, and the first volume ready for distribution. At the insistence of Wood and van Manen, Nadia, who was then manager of the Theosophical Publishing House, agreed to hold up distribution, although the

book had been widely publicized, was in great demand, and some de luxe advance copies had already been sent out.

Mrs Besant, absent during the discovery, returned and was confronted with it. Initially she fervently denied the allegations, but finally accepted them. The copies for distribution were stacked in storage in the Vasanta Press, and as many of the de luxe editions as could be recalled were added to them. It is not known whether Mrs Besant spoke to Leadbeater about the matter. [33]

Mary Neff, who worked on the Lives at Adyar from

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1911, denied claims that the book had been suppressed, saying that Mrs Besant (and she alone) had decided to postpone publication from 1913 to 1924 because of Krishnamurti's youth and his inability to cope with the likely results of publication. But Miss Neff noted that, just as she was arriving at Adyar, the original accounts of the Lives were being published in *The Theosophist* in the "Rents in the Veil of Time" series. [34] Since all the material had been published, and publicized, it is difficult to see what additional problems the book could have created for Krishnamurti.

Jinarajadasa stated that the printing was suspended and the distribution delayed because of Krishnamurti's fears that he would be "ragged" at Oxford, for which University he was then preparing, if the drama of his past incarnations became public knowledge. [35] Of course, details of the past lives had become public knowledge ever since *The Theosophist* articles, and newspapers had already mentioned them in less than serious articles about Krishnamurti. They had also been discussed in connection with the custody case, which is detailed in Chapter 15.

Jinarajadasa had *The Lives of Alcyone* released, at a considerably reduced price, in 1924. There were few

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sales, although he ordered members of the ES throughout the world to purchase and study the book.

In the light of these events it is strange that B.P. Wadia should have been able to contribute an article to *The Theosophist* for January, 1911, acclaiming Leadbeater's clairvoyance and making a tribute to his reliability. By 1923, however, Wadia was writing to *The Occult Review* declaring that he no longer held this position, rejecting Leadbeater's accuracy and stating that he had come to this position as a result of "many circumstances, with

confirming evidence in every case". [36] This Wadia repeated in *The Theosophist* for May, 1938, four years after Leadbeater's death, declaring that he no longer accepted Leadbeater's accuracy "because of physical plane knowledge and experience gathered later on". [37]

Whatever the doubts of those who worked closely with Leadbeater, the majority of Theosophists accepted the Lives, seeing them as validation of the promised Coming, and yet further evidence that Leadbeater was the greatest seer in the world. Mrs Besant was unquestioning in her acceptance of everything he said, and the public was quite frequently given the impression that she validated, clairvoyantly, all his research, especially in the books bearing their joint names. [38] This was not the case, although Leadbeater

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preferred it to appear that way. Any questions that might have lingered in the minds of those who recalled the events of 1906-7 were cast aside on the assumption that if Mrs Besant verified his work it must be right, and that if it was right, he must be of impeccable morals and unquestionable spirituality, since these were (he said) the pre-requisites for psychic powers of the order he claimed.

Whilst most believed, and a few doubted, a minority ridiculed, and enjoyed reciting a lengthy poem which began:

In the Lives, in the Lives,  
I've had all sorts of husbands and wives,  
I've been killed and reborn,  
Many bodies I've worn,  
But my higher anatomy thrives.

In the Lives, in the Lives,  
We've been busy as bees in their hives -  
Whether Arab or Turk,  
We were pining to work,  
In the Lives, in the Lives. [39]

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#### Chapter 14: The Training of Krishnamurti

Most members of the TS viewed the momentous potential of their

work with grave seriousness and great enthusiasm, and approached Leadbeater and Mrs Besant with religious awe. As George Arundale wrote to the members of the ES:

"You know the level reached by our Chief [Mrs Besant] - for members of our Group she and Mr Leadbeater represent to us the ideals of life in the world, and the more we trust and follow them the quicker progress shall we make and the better service shall we render.... We are face to face with the world's most stirring period, a period which occurs but once every few thousand years; we are living in the midst - in the very midst so far as the Group is concerned - of all the preparations which are to precede the central point of the period; we meet in the flesh member of that great Fraternity whom two thousand years ago we should have called Apostles; we have our John the Baptist and other disciples of the beloved Rishis..." [1]

The central point was, of course, the Coming of the World

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Teacher, known also as The Christ or the Lord Maitreya, into the body of Krishnamurti, the chosen Vehicle. Krishnamurti's training for this role had very inauspicious beginnings. After discovering his "transcendently interesting" past lives, Leadbeater made arrangements for the boy to be given some special attention in regard to his education,

Ernest Wood recollected:

"When we first knew Krishnamurti he was a very frail little boy, extremely weak, all his bones sticking out and his father said more than once that he thought probably he would die, and he was having a bad time at school because he did not pay attention to what his teachers said. He was bullied and beaten to such an extent that it seemed the boy might fade away from this life and die, and the father came to Mr Leadbeater and said: 'What shall we do?' Mr Leadbeater said, 'Take him from school and I will inform Mrs Besant.'" [2]

Leadbeater hoped to have Krishna and his brother, Nitya, removed both from school and from their father's control so that he could implement the instructions he had received from the Masters regarding their training and preparation.

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However, Narayaniah was reluctant to allow the boys' education to stop; although Krishna was doing badly at school, it would have been

impossible for him to obtain a reasonable job without a government school education. It was Leadbeater's suggestion that Mrs Besant would assist with, and possibly provide for, their education in England that encouraged Narayaniah's interest in this radical step.

After a brutal caning of both boys in October, 1909, which Leadbeater said had "very much disturbed their astral bodies", Narayaniah was persuaded to remove both boys from school. Their private education on the Theosophical Estate was supervised by Leadbeater and undertaken by seven or eight members of the community. The training seemed to consist mainly of lessons in English, physical exercise and a change of diet, accompanied by considerable concern for cleanliness and physical appearance. Leadbeater taught them history, when he had the time; John Cordes, an Austrian, instructed them in physical culture; Don Fabrizio Ruspoli, an Italian naval officer, gave them lessons in cycling; and Dick Balfour-Clarke, Ernest Wood and Subramania Iyer assisted with English, composition and other subjects. [3]

The whole process was centred on strict regimentation, as Jinarajadasa, who was present at the time, recalled:

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"Everything was by schedule - meals, study, games - to teach both boys alertness to time and circumstances." [4]

The reasons for this were clear:

"The boys came from a family without a mother, with most things needing to be done in a most slipshod manner. The first essential was scrupulous cleanliness - not ceremonial cleanliness; finger-nails and toes had to be kept without a speck of dirt. The body, including the head, was well washed with soap, and each day the hair dressed with oil." [5]

Even those things which seemed to be recreation - Indian clubs, parallel bars and cycling - were intended to produce precise effects on the boys:

"Bicycling was not for the sake of mere exercise; its aim was to teach self-reliance and quick reaction (most needed on Indian roads where men, carts and animals are 'all over the shop', and nobody knows if he will go on the right side of the road or the left or the middle). There was

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also developed a slowly increasing resistance to fatigue as the outings (in which Hubert van Hook often joined) were slowly lengthened, once to

Chingleput, 66 miles there and back." [6]

Dick Balfour-Clarke was responsible for the cleanliness of the boys, and Leadbeater took a special interest in this. He supervised their washing, making sure that they did not neglect to wash between their legs. He disapproved of the typical, and ceremonial, Hindu way of bathing by merely pouring water over the body, still clad in a loin cloth. His interest in washing was to cause considerable trouble in future.

Each day Krishna and Nitya were involved in a busy programme of activities. They rose at five o'clock in the morning; after the usual Brahmin ablutions they performed a morning meditation, and then went to meet Leadbeater in the octagonal room. There they had hot milk, served by a caste servant so as not to offend orthodox feelings. After this Leadbeater encouraged them to recall things which they had experienced in the night whilst out of their physical bodies, trying thereby to develop their consciousness of the astral and higher planes. By seven o'clock they had set out on a bicycle ride, often accompanied by Leadbeater, though he was less expert in this

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activity than his young pupils. They returned to warm baths, followed by academic studies, in which great stress was placed on correctness in all things, including handwriting, punctuation and grammar" [7]

The afternoons were devoted to physical exercise, usually ending with swimming, and concluded with another bath. The evening meal separated Leadbeater and his pupils, as Krishnamurti and Nitya at this time were still complying with caste regulations, and unable to eat food cooked by, or served in the presence of non-Brahmins. The evening meal was followed by meetings on the roof of the headquarters building at which Leadbeater, or occasionally Mrs Besant, lectured on occult matters. [8] The select few then retired to the Shrine Room for meditation and the chanting of a *mantra* by Sitaram Shastri. [9] The boys were then supposed to go to bed, but more often spent some time with Leadbeater, who inevitably devoted long hours of the night to his literary work, answering letters, and correcting proofs for his numerous books - things which had to be put aside during the day because of the attention he was obliged to give to the training of Krishna and Nitya.

Leadbeater was very concerned to eliminate any trace of fear from the boys, and he did this by recounting frightening stories of ghosts, vampires and such things, and



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by obliging the boys to deliberately face anything of which they were afraid. On one occasion Leadbeater noted that Krishna, whom he was teaching to swim, avoided a particularly deep hole in the bathing area. Later that day he took the boy back and made him find, and swim in, that hole.

Despite the promise of Krishna's past lives and the great position that he was to occupy in the future, Leadbeater was often quite impatient with his pupil's apparent stupidity. He found the boy's habit of standing with his mouth open especially annoying. On one occasion it so annoyed Leadbeater that he slapped Krishnamurti quite sharply on the chin; this cured Krishnamurti of the habit, but permanently changed his relationship with Leadbeater, for whom he never again felt the same affection. Having been taken from the dirt and squalour of his home, and the cruelty and loneliness of school, Krishna found this violent act, in the midst of otherwise excessive kindness and concern, incomprehensible. [10]

At this time Krishna was still technically living with his father, in what Leadbeater described as their "hovel", but apart from the two main meals of the day, and sleeping at night, he and Nitya spent almost their entire day with Leadbeater in a strange mixture of orthodox Hindu

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practice, English education and occult discipline. In the middle of November, Mrs van Hook and her son, Hubert, had arrived at Adyar, and both took an instant liking to the two Indian boys, and, for a time, Hubert joined in their educational programme.

Mrs Besant finally returned to Adyar on November 27, 1909, after a seven month tour and met Krishna for the first time. Both he and his brother were at the railway station to meet her, and afterwards returned to Leadbeater's bungalow to be formally introduced. Krishna later recalled:

"After reaching Adyar we went back to Mr Leadbeater's bungalow and waited there for a long time while he was talking to Mrs Besant in the main building. At last we heard the peculiar coo-ee by which Mr Leadbeater often called us. He was standing on the Shrine Room Verandah which looks down upon his bungalow, and he told my brother and myself that Mrs Besant wished to see us. We both felt very nervous as we went upstairs for although we were very eager to meet her, we had heard how great she was." [11]

Leadbeater introduced the two Indian boys to Mrs Besant, and they prostrated before her. A few minutes were spent in

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conversation before she went off to a meeting at which their father was also present. Until her departure for Benares, and the annual TS Convention in December, the two boys visited her every day, and on December 5th she initiated them into the ES. [12]

The Esoteric Section (or School as it was sometimes called) had originally been established by HPB, and after her death leadership was divided between Mrs Besant in England, and W.Q. Judge in the USA. When Judge broke with the Adyar-based TS in 1895, Mrs Besant assumed sole authority over the ES. In 1898 she closed it, and called in all the teaching papers which HPB had issued to members of the group. In the following year Mrs Besant opened what she called the Eastern School of Theosophy with herself as Outer Head (in contrast to the Inner Head, who was the Master KH). For the next few years she gave close attention to the organization and work of the ES.

When, in 1907, she was elected President of the TS, she thereby came to hold the highest offices in both the exoteric and the esoteric organizations, whereas previously these had been divided between Olcott, as President of the TS, and HPB as leader of the ES. Under Mrs Besant the authority of the ES was diffused throughout the world via a number of Corresponding Secretaries, usually one in each

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country. [13] As Outer Head of the ES Mrs Besant was assumed to be in direct communication with the Inner Head, and with the Occult Hierarchy. She proclaimed that the TS and the ES were "the immediate instruments of the Leaders of Evolution", and

"The E.S. is the heart of the T.S.... the groups are to be channels through which the influence shed by the Masters may be passed on to the outer Society, and through it to the world." [14]

The ES was, despite repeated claims that it was simply the private school of the Outer Head (with the usual Theosophical proclivity for initials, the OH), the elite, inner organization which actually wielded power in the TS, and progressively ES members were placed in all positions of authority within the Society. This was increased under Leadbeater's influence as he declared that only those spiritually advanced enough to be members of the ES should be office-holders in the TS. Jinarajadasa and Leadbeater both believed that the ES also had an important role in both the Coming and in

the emergence of the new Root Race.

The ES was open only to members of the TS of good standing for several years, who pledged themselves to abstain from meat, alcohol and tobacco, and from sexual

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relations outside marriage. [15] They were also required to make a pledge of obedience to Mrs Besant as OH:

"I pledge myself (a) to support before the world the Theosophical Society, and (b) in particular to obey, without cavil or delay, the orders of the Head of the Esoteric Section in all that concerns my relationship with the Theosophical movement, c) to work with her, on the lines she shall lay down, in preparation for the Coming of the World Teacher, and (d) to give what support I can to the Society in time, money and work." [16]

In introducing the concept of the Coming into the ES Mrs Besant met some opposition, and therefore she provided a probationary order for those who were unable accept the idea. The Esoteric School, the probationary order, constituted a preliminary group, members of which could join the Esoteric Section after a year's satisfactory membership. Whereas in the ES prior to the discovery of Krishnamurti there were various disciplines which members might follow - including a Pythagorean, and a Christian Gnostic path - the whole Section was now restructured on eastern lines, with three disciplines: *Jnana Marga*, *Bhakti Marga* and *Raja Yoga*. The ES was further divided into a number of degrees, and great importance was placed within it

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upon past lives, as revealed by Leadbeater, and upon spiritual status, on which he was also regarded as an infallible authority. It incorporated ceremonial admissions, and included badges and ribbons of different colours to enable members to identify one another's different spiritual status. [17]

Much material brought from the inner planes or teachings direct from the Occult Hierarchy via Leadbeater were distributed throughout the ES, as was some material produced by Mrs Besant, and members of the ES were inevitably privy to the secrets of what was happening in the unseen worlds long before the ordinary members of the TS. These teachings were communicated through small, privately printed pamphlets, reports of instructions given by Mrs Besant or Leadbeater, and copies of *The Link*, a

quarterly journal for members of the ES only. Some national ES groups also published journals. Members were provided with portraits of the Masters, upon which they might meditate: these were copies of the portraits found in the Shrine Room at Adyar. [18] Members were also given a *mantra* upon which to meditate, and were required to keep a daily record of their meditational practices, and to submit quarterly reports to the Warden of the group to which they belonged. [19] The Wardens were more experienced members who were to advise and guide those under their jurisdictions in the

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spiritual life.

Having admitted Krishna to the ES, Mrs Besant departed for Benares. Leadbeater was receiving messages from the Masters regarding the training of Krishna and Nitya, and said he had been ordered to instruct Narayaniah that his sons no longer belonged to him, and therefore he must no longer interfere in their lives. Further, the Masters had ordered that the two boys were to be isolated from others boys, and to associate only with those who were under "Theosophical influence". Leadbeater was most concerned about the influences affecting the boys, and would not even allow Hubert van Hook or anyone else to handle Krishna's bicycle or tennis racquet lest bad vibrations should pass into the objects and thence to Krishna.

As Mrs Besant's instructions, following Leadbeater's directions from the Masters, the boys were now sleeping in her room, with their father's permission, and their lives were coming more and more directly under Leadbeater's control. Their training kept them busy, and apart from each other, Hubert was the only boy with whom they were allowed to associate. Leadbeater was still determined to gain yet further control over them, and to rid himself of the interference of their father. He persuaded Narayaniah to allow the boys to eat at a new kitchen built

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especially for Mrs Besant and her friends, and he was also preparing to move the boys into a specially built room at Headquarters when Mrs Besant returned to Adyar.

These plans caused considerable tension between Narayaniah and Leadbeater. Both Krishna and his father were shocked by Leadbeater's bluff, insensitive manner, his frequent rudeness, especially to women, and

his use of language considered improper in polite company. Mrs Besant, however, employed a greater measure of diplomacy and tact in her relations with Narayaniah, who had a great respect for her and was much less antagonized by her *requests* than he was by Leadbeater's demands. She had an opportunity whilst she was at Benares to convince Krishna's father that he should obey the Master's instructions received via Leadbeater. These detailed all manner of things for the boys to do or not to do, and included a requirement that they should only be away from the TS Estate for an hour for the traditional ceremony on the anniversary of their mother's death, and that they must never again participate in this rite. Even in this, Narayaniah agreed to follow Mrs Besant's direction.

On December 31, 1909, Leadbeater telegraphed Mrs Besant at Benares informing her that the Master KH was going to accept Krishna as a pupil that night, and requested her

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to be present at the ceremony in her astral body. In a short letter to her written the same day, Leadbeater noted that it had been the shortest period of probation of which he had ever heard (only five months) and referred her to an article in *The Theosophist* by the astrologer, G.E. Sutcliffe, in which an unusual conjunction of stars and planets was predicted for January 11th, and it was suggested that this might foreshadow the birth of Christ on that day. Leadbeater commented:

"If it were a little later might it not be the *second* birth of the body which the Christ will take? But I suppose it is too soon to hope for that. Still, things are moving with such a marvellous rapidity that nothing seems to good to be true." [20]

The promise of Krishna's role as that "body" was finally and irrevocably settled by the events of December 31st - Krishna's acceptance by the Master KH of which he and Mrs Besant all had recollections.

In his characteristic style, Leadbeater's description was detailed and dramatic:

"Going as usual to the house of our Master Kuthumi,

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we found the Master Morya sitting in earnest conversation with Him. We naturally stood aside for a moment, but the Master called us forward with His dazzling smile of welcome, and we made the customary salutation. The first of our candidates, whom the Master had once called 'an

ever-glowing Love-Star', is so full of love for his Master that he looks upon him as an Elder Brother, and is absolutely free and at home with Him, though he never speaks to Him without deep reverence. It is indeed beautiful to see them together. On this occasion our Master smiled kindly upon him and said: 'Have you finally decided that you will work under me and devote yourself to the service of humanity?' The boy replied very earnestly that he meant to do so." [21]

This was followed by a lengthy speech on unselfish love, kept pure from exaction or jealousy. The Master then laid his hands on the heads of each of those who were present, saying: "I accept you as my chela according to the ancient rite," drawing each into his aura, from which they emerged "looking inexpressably happy and noble, showing forth the special characteristics of the Master".

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"And then speaking to all together: 'Come with me: I must present you in your new character for official recognition and registration.' So He took them to the Mahachohan, who looked them over keenly, and said: 'You are very young. I congratulate you on reaching such a position so early. See you live up to the level which you have attained.' And He entered their names in the imperishable record, showing them the columns opposite their names which had still to be filled, and expressing a hope that He might soon have other entries to make for them." [22]

On their way back from the visit to the Mahachohan, the boys were taken to the cave near the Master's house, and "watched Him dissolve into thin air the living images of themselves which He had made a short time before", since he no longer needed them. Thus the boys had become outposts of the Masters' consciousness, as Leadbeater put it, extensions of him.

Upon returning to the physical world, Leadbeater entered their names in the less imperishable record he kept of such matters: both he and Mrs Besant possessed identical bound volumes, each known as "The Golden Book", in which they inscribed the names of accepted pupils and entered

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details of their continuing occult advancements. [23]

Krishna's memories were less detailed, and he seemed rather confused about which of the Masters had been present, adding the Master

DK to the two mentioned by Leadbeater. Mrs Besant wrote only to express her apologies for being "of so little use" and commented:

"...I am happy that [Krishna] is in such strong and loving hands as yours. I should not be surprised if the initiation follows very quickly, perhaps on the 11th." [24]

This intimation proved to be correct. On January 8th telegrams flew back and forth from Adyar to Benares. Leadbeater telegraphed:

"Initiation ordered for eleventh. Surya [Maitreya] in person will officiate. Ordered afterwards visit Shamballa. Involves thirty-six hours seclusion."

[25] To which Mrs Besant replied: "Close Shrine and my verandah locking stair door for time required. Use my room, my secretary's and Mrs Lubke's as needed. You hold my authority for everything." [26]

And so, from the evening of Monday, January 10th, until the morning of Wednesday, January 12th, Leadbeater and Krishna were shut up in Mrs Besant's bedroom. Nitya, Dick

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Balfour-Clarke and others kept a watch outside the bedroom door to prevent any disturbance. Mrs Lubke, whom Leadbeater did not like, and whom he had been trying for some time to have removed from her room next to Mrs Besant's, had been evicted, and her room cleaned and whitewashed for use as a preparatory chamber for Krishna and Leadbeater. Balfour-Clarke recorded that they were

"away from their bodies during the best part of two nights and a day, but they did come back occasionally and then only partially, though sufficiently to absorb nourishment in the way of warm milk which we administered at their bedsides." [27]

Krishna lay on Mrs Besant's bed and Leadbeater lay on the floor, occasionally breaking the silence with a few hints of what was happening on the inner planes.

On the 12th they emerged and Leadbeater wrote down an account of the events, as did Krishna:

"When I left my body the first night, I went at once to the Master's house and I found Him there with the Master Morya and the Master Djwal Kul. The Master talked to me very kindly for a long

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time, and told me all about the Initiation, and what I should have to do. Then, we all went together to the house of the Lord Maitreya, where I had

been once before, and there we found many of the Masters - the Venetian Master, the Master Jesus, the Master the Count, the Master Serapis, the Master Hilarion and the two Masters Morya and K.H. The Lord Maitreya sat in the middle and the others stood round Him in a semi-circle. Then the Master took my right hand and the Master Djwal Kul my left, and they led me in front of the Lord Maitreya, you [Mrs Besant] and uncle [Leadbeater] standing close behind me. The Lord smiled at me, but He said to the Master: "Who is this that you bring before me?" And the Master answered: "This is a candidate for admission to the Great Brotherhood." [28]

KH vouched for Krishna's worthiness, and he was supported in this by DK. Leadbeater and Mrs Besant undertook "to take charge of him and to help him on his upward way" in the outer world. Then Krishna was shown, and had to identify a number of astral objects, and cases of difficulty in which he might be called upon to help. His answers were satisfactory, and he was then shown an image of his schoolmaster, "my worst enemy, a cruel man whom I hated".

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Asked if he would help even this man, he replied that he would.

All the Masters agreeing to his admission into "the Brotherhood which exists from eternity unto eternity", one further approval was required:

"Then the Lord turned away from me and called towards Shamballa: 'Do I this, O Lord of Life and Light, in Thy Name and for Thee?' And at once the great Silver Star flashed out over His head and on each side of it in the air there stood a figure - one of the Lord Gautama Buddha and the other the Mahachohan. And the Lord Maitreya turned and called me by the true name of my Ego, and laid His hand upon my head and said: 'In the name of the One Initiator, whose Star shines above us, I receive you into the Brotherhood of Eternal Life; see to it that you are a worthy and useful member of it. You are now safe forever, for you have entered upon the Stream; may you soon attain the further Shore!' Then He gave me the Key of knowledge, and showed me how I might always and everywhere recognize any member of the Great White Brotherhood when I met them; but these things, He said, I must not repeat." [29]

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The following night Krishna was taken to see the Lord of the World, the King, also known as *Sanat Kumara*, "the ever virgin youth", who



represents on this planet the Solar Logos, "acting as his Viceroy". According to Leadbeater, he is one of the Lords of Flame who came to earth long ago from Venus.

"He is the Supreme Ruler; in His Hand and within His actual aura lies the whole of His planet. He represents the Logos, as far as this world is concerned, and directs the whole of its evolution - not that of humanity alone, but also the evolution of the Devas, the nature-spirits, and all other creatures connected with the earth. He is, of course, entirely distinct from the great Entity called the Spirit of the Earth, who uses our world as a physical body." [30]

To Krishnamurti this meeting was a wonderful experience:

"...for He is a boy not much older than I am, but the handsomest I have ever seen, all shining and glorious, and when He smiles it is like sunlight. He is strong like the sea, so that nothing could stand against Him for a moment, and yet he is

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nothing but love, so that I could not be in the least afraid of Him." [31]

Leadbeater said that he had assisted Krishna in writing down the memories of his Initiation, but only by

"correcting his tenses where they were wrong, and supplying a word here and there when he could not express himself, but carefully not adding anything from my knowledge, or in any way modifying his expressions." [32]

And of Krishna himself:

"He is tired with the strain of it all, but very well and radiantly happy." [33]

Even Krishna's father was overwhelmed by the occasion, and momentarily forgot his hostilities:

"The father behaved capitally, embraced [Krishna] affectionately, prostrated himself before me, rejoiced exceedingly and generally acted like a human being." [34]

Following the greeting of the new Initiate, his garlanding

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with flowers, and numerous prostrations before him and his mentor, the small group processed down to the sea-shore to hear an account of Krishna's inner plane adventures, returning to Headquarters for lunch.

Leadbeater, in his account of the Initiation, noted that Krishna had forgotten to mention that "the Master admitted him to Sonship" which

implied an even closer relationship than that between Master and pupil. He concluded: "We have very great cause for rejoicing all round." And on the same day, Mrs Besant was writing to Leadbeater with her own memories of the occasion, vague and imprecise though they were in comparison with the detailed recollections written by Leadbeater and Krishna; she concluded by foreshadowing the direction the boy was now to take.

"So it is definitely fixed that the Lord Maitreya takes this dear child's body. It seems a very heavy responsibility to have to guard and help it, so as to fit it for Him, as He said, and I feel rather overwhelmed, but we are together in it and your wisdom will illuminate." [35]

Mrs Besant was going even further than her colleague, for he had only hinted about the Coming and the Vehicle until now.

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Writing to Mrs Besant, Krishna expressed his delight in the "new world" he had discovered - "it is a different world for me," he wrote, "Even my father is different now, and everything is beautiful."

But the difference in his father was short-lived, and Narayaniah began causing trouble as soon as he had recovered from the excitement of his son's initiation. He disliked and distrusted Leadbeater, and knew something of his past, which was hardly likely to reassure him as the father of Leadbeater's closest pupil. And his concern was encouraged by one of Mrs Besant's servants, Lakshman, who brought him stories of finding Krishna naked in Leadbeater's presence - an outrage for Hindu orthodoxy and a serious breach of caste rule. Leadbeater was also seen, according to the servant, in a state of semi-nakedness, washing Krishna's hair while the boy was naked. [36]

These stories, and the likelihood of trouble, reached Mrs Besant, who was determined that the solution was to have Krishna removed from his father's custody. A document to this effect was drawn up by the Vice-President of the Society, Sir Subramania Iyer, and signed by Narayaniah, apparently without great persuasion. He obviously believed that by placing his sons in the legal guardianship of Mrs Besant they would be removed from the

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influence of Leadbeater. Little did he know that this was the exact opposite of Mrs Besant's intention. She, wisely, remained in India for the rest of

1910, and the boys shared a room next to hers, the unpopular Mrs Lubke having now been permanently removed. This room was also occupied by Dick Balfour-Clarke.

Leadbeater had moved from his octagonal bungalow, but was careful to occupy a room as far away as possible from that in which the boys slept. The octagonal bungalow was still used by him as an office, and by the boys as a classroom. During Mrs Besant's stay the boys' lives were quietly ordered; the emphasis on English and composition continued, they still undertook early morning bicycle rides, played tennis and went swimming in the evenings. And they were still completely under Leadbeater's control.

The question of the extent of his dominance over the boys, and in particular over Krishnamurti, is an important one. There is no doubt that, in following the orders of the Masters (which always coincided with his own wishes) he felt justified in doing virtually anything that would accomplish the required ends. His strong Victorian sense of duty as the ultimate virtue did not leave room for personal wishes and feelings, either on his part or the part of his pupils. There was some suggestion that he attempted

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to dominate Krishna by psychic means, thereby opening the boy to the influence of the Lord Maitreya, and breaking down the individual will which might otherwise have got in the way. And he made sure he was fully informed on the boy's innermost thoughts and feelings, as Ernest Wood recalled:

"In the early mornings, Krishnamurti was encouraged to write down his dreams, partly for practice in English, and partly for the sake of psychic training. He had a little black book and also some exercise books in which he used to write. I never looked into these, but it was said that the dreams were very coherent and of great interest.

"Sometimes also Mr Leadbeater would experiment with thought-transference, putting his hands on Krishnamurti's temples and asking him what he saw, with, I understand, very interesting results." [37]

Krishnamurti also experienced the appearances of the Masters regularly and listened to them as they taught him. In later years he was asked about this by a close friend. After a long time, he said, he had grown curious, and one day stood up, and walked towards the form of the Master who stood before him talking. The Master continued talking, and Krishna walked straight through the form. It disappeared, and he never saw the Masters again. Leadbeater held that it

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was possible for a trained psychic to project thought, either consciously or unconsciously, with such strength that it assumes the quality of physical reality:

"As a matter of fact, occultists of both the white and black schools frequently use artificial elementals in their work and few tasks are beyond the powers of such creatures when scientifically prepared and directed with knowledge and skill." [38]

Mrs Besant went to Benares in April, 1910, and Narayaniah, who had been quiet and not interfered until then, took the opportunity to make trouble. Leadbeater wrote to Mrs Besant suggesting that the man had lost his sanity, and fallen under the influence of "the Blacks". He also provided her with a message from the Masters regarding the situation:

"The work you are doing for me is of such importance that you cannot hope it will escape the attention of the darker powers, and the nominal father by his anger and jealousy offers them a convenient instrument. I regretfully reiterate... the less he sees of the boys for the next few years the better. He must kindly but

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firmly be made to understand that he must no more interfere with them in any way whatever than with their brother Hubert.... I approve the careful arrangements you have made with regard to bathing, eating and sleeping; when any change is needed will myself tell you." [39]

And again, within a few months, the Master ordered:

"They have lived long in hell; try to show them something of Paradise. I want them to have everything the opposite of those previous conditions. Instead of hostility, distrust, misery, squalor, irregularity, carelessness and foulness, I want them to be surrounded by an atmosphere of love and happiness, confidence regularity, perfect physical cleanliness and mental purity... Keep them as far as you can within your aura and Annie's, so that they may be protected from all evil and carnal thoughts... I want you to civilize them; to teach them to sit at ease upon chairs instead of crouching on the ground, to sleep rationally on a bed, not in corner like a dog. Long hours of sleep are especially necessary, but take care that they do not sleep in pyjamas that are responsible for so

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much evil in your civilization. Underclothes must always be of silk, linen or

cloth and no wool or flannel must touch the skin. No undue tightness must be permitted anywhere, and the shape of the foot must on no account be spoiled. Keep their heads always cool, and wherever possible uncovered." [40]

This may well have been the Master's will, but it is strangely similar to Leadbeater's own attitude, strongly Victorian, with ideas of what constitutes civilization strangely different to those one would expect Indian masters to hold. The boys were to become English gentlemen because, in Leadbeater's scheme of evolution, English gentlemen represented the pinnacle of human development. These detailed instructions were implemented to the very letter - notwithstanding the hostility of the boys' father, who was outraged at the European custom of bathing naked and washing between the legs.

In September, 1910, Mrs Besant took the boys to Benares, where they met George Arundale, Principal of the Central Hindu College there. Krishna selected him and four other close followers of Mrs Besant as the nucleus of the "Yellow Shawl Group", which he constituted the first group of his disciples. He wrote to Leadbeater asking him for

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notes of his own teachings for the period between his probation and his acceptance, based on Master KH's instructions. Leadbeater's manuscript of these notes was despatched, and reached Krishna while he was on a brief tour of Lahore and Delhi with Mrs Besant, Nitya, Mrs van Hook and Hubert.

Leadbeater later described how the notes came to be made:

"Every night I had to take this boy [Krishna] in his astral body to the house of the Master, that instruction might be given him. The Master devoted perhaps fifteen minutes each night to talking to him, but at the end of each talk He always gathered up the main points of what He had been saying into a single sentence, or a few sentences, thus making an easy little summary which was repeated by the boy, so that he learnt it by heart. He remembered that summary in the morning and wrote it down... The boy wrote them down somewhat laboriously, because his English was not then very good. He knew all these things by heart and did not trouble particularly about the notes that he had made. A little later he went up to Benares with our President. While there he wrote to me, I being down at Adyar, and asked me to

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collect and send to him all the notes that he had made of what the Master had said. I arranged his notes as well as I could, and typed them all out. Then it seemed to me that as these were mainly the Master's words I had better make sure that there was no mistake in recording them. Therefore I took the typewritten copy which I had made to the Master Kuthumi and asked Him to be so kind as to read it over. He read it, altered a word or two here and there, added some connecting and explanatory notes, and a few other sentences which I remembered having heard Him speak to Mr Krishnamurti. Then He said: 'Yes, that seems correct; that will do'; but He added: 'Let us show it to the Lord Maitreya.' And so we went together, He taking the manuscript, and it was shown to the World-Teacher Himself, who read it and approved it. It was He who said: 'You should make a nice little book of this to introduce Alcyone to the world.' We had not meant to introduce him to the world; we had not considered it desirable that a mass of thought should be concentrated on a boy of thirteen, who still had his education before him. But in the occult world we do what we are told, and so this book was put into the printer's hands as soon as possible." [41]

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Mrs Besant, upon receiving the manuscript of the book and Leadbeater's comments about the Master's instructions, replied enthusiastically:

"We are so delighted about the approval of the Master and the Lord Maitreya of the first literary effort of Alcyone. We must print and bind it very prettily - his first gift to the World." (42j)

She had already read the text of the book to a private meeting on November 27th, and George Arundale had been using it as a text for talks at special meetings of the ES in Benares in October.

The first edition of the book, entitled, at Mrs Besant's suggestion, *At the Feet of the Master*, appeared in December, 1910, bound in blue cloth, and with the latest photograph of Krishna as the frontispiece. At his request all proceeds from the book went to Mrs Besant. The cover bore the symbolic design of a path leading through an Egyptian gateway. A copy of the first edition, specially bound in blue leather, was sent to the Master KH to be placed in the occult museum; Krishna placed it under his pillow one night before going to sleep, and by morning it had disappeared.

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*At the Feet of the Master* expounded a pleasant occult-spiritual morality, and was seen as a guide for the pupil seeking spiritual and occult development; in this regard it fitted in with *Light on the Path* and *The Voice of the Silence*. [43] It began with the statement:

"These are not my words; they are the words of the Master who taught me. Without Him I could have done nothing; but through his help I have set my feet upon the Path." [44]

And it concluded with the poem:

"Waiting the word of the Master,  
Watching the Hidden Light;  
Listening to catch His Orders  
In the very midst of the fight;

Seeing His slightest signal  
Across the heads of the throng;  
Hearing His faintest whisper  
Above earth's loudest song." [45]

The body of the book is essentially a commentary on the opening statement, which summarizes its theme:

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"Four Qualifications there are for this pathway:

Discrimination

Desirelessness

Good Conduct

Love

What the Master had said to me on each of these I shall try to tell you." [46]

*At the Feet of the Master* was an immediate success, sold thousands of copies, and passed through five English and twenty-two foreign language editions in its first year.

"Numbers of people, literally thousands, have written to say how their whole lives have been changed by it, how everything had become different to them because they read it... A wonderful work has been done by it. Above all, it bears the imprimatur of the coming World Teacher, and that is the thing that makes it most valuable - the fact that it shows us, to a certain extent, what His teaching will be." [47]

The book remains in print in numerous editions and in many languages, and continues to sell well.

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The question of the authorship of *At the Feet of the Master* is a vexed one. Mrs Besant was certain that it was indeed Krishna's work, but others suggested that Leadbeater was responsible for it. Krishna's original notes did not survive, and accordingly there was no way of measuring to what extent Leadbeater had revised or altered the original words. Ernest Wood had been present at Adyar when Leadbeater typed up the manuscript, and was the first person to see it. Leadbeater asked him to take it home with him, to read it and deliver an opinion.

"I delivered my opinion - a delightful little book, but extremely simple. Would the instructions contained in it be sufficient to bring one to the 'Path proper', to the First Initiation, which Mrs Besant had described in her book (*The Path of Discipleship*)? Yes, said Mr Leadbeater, more than that, if completely carried out these instructions would lead one to Adeptship itself. I remarked that there were one or two curious things about the manuscript. It was very much in Mr Leadbeater's own style, and there were some sentences which were exactly the same as in a book of his which we had already prepared for the press [i.e. *The Inner Life*]. He told me that he wished

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indeed that he might have been able to write such a book himself. As to the sentences I mentioned, he had usually been present when Krishnamurti was being taught, and had made use of them in meetings with Theosophists; I had noted them down and incorporated them into the material of his book. As to style, it was but natural that he himself should have adopted something of his own Master's style after himself being taught by him for so many years." [48]

One of Wood's friends at Adyar later stated that he was present when Krishna's father questioned him about the book. The boy, it was said, denied writing it, and had said, in his native language, Telugu: 'The book is not mine; they fathered it on me.' The witness, having repeated this story until it reached Mrs Besant, was told by her that he must either recant, since Krishna would never have said anything so false, or leave the TS Estate. He regretted that he could not deny what he had heard, and left." [49]



The boy's father also denied that his son *could* have written the book, given his poor English, even had he said he had done so. Lady Emily Lutyens, who was probably closer to Krishna than anyone else for most of his early years, was sure that Leadbeater was the "real inspiration"

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for the book:

"...I am equally convinced that Krishna himself never understood all that was being claimed for him. There is no doubt that he firmly believed in the Masters and in the fact of discipleship, and it would have been easy for C.W.L. to impress upon the mind of the dreamy boy sentences which the Master was supposed to have given him." [50]

Dick Balfour-Clarke, one of Krishnamurti's companions at the time the book was written, believed *At The Feet of The Master* was based on the *Viveka-Chudamani*, or *Crest-Jewel of Wisdom*, an Indian text on the Vedanta by Sri Samkaracarya (or Sankara)(788-838), which Leadbeater had adapted. The *Viveka-Chudamani* had been translated by Mohini Chatterji (1858-1936) in the early days of the TS, and the translation was first published in *The Theosophist* between 1885 and 1888. It was not published in book form until 1932. [51]

But, regardless of who wrote it, the book developed into something of a cult focus, selling hundreds of thousands of copies, being translated into more than twenty-seven languages, and passing eventually through more than forty editions. *At The Feet of The Master* is currently available in a number of editions, and numerous languages,

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throughout the world.

While Leadbeater remained at Adyar, Krishna and Mrs Besant returned to Benares, and Krishna continued teaching his "Yellow Shawl Group", within which he had now developed an inner group, known as the "Purple Order", because its members wore purple shawls, purple sashes, heavily embroidered with gold and with the letters "J.K." inscribed on them, and a silver badge suspended round their necks on a purple ribbon. [52] Mrs Besant and Leadbeater were the Protectors of the Purple Order, and Krishna was its Head.

It eventually developed into the Order of the Rising Sun which was made public in January, 1911, and had as its aim the drawing together of all those in India who believed in the Coming of the World Teacher, and

intended to work to prepare the country for his Coming. A journal, *The Herald of the Star*, appeared in January, 1911, with Krishna as its nominal editor, and by July, 1911, Mrs Besant had taken the idea of the Order of the Rising Sun and extended it into an international movement, the Order of the Star in the East. This was quickly established throughout the Theosophical world, with national representatives and organizing secretaries in all countries which had active Theosophical Societies.

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Although some nominal distinction was always maintained between the Theosophical Society as such and the Order of the Star in the East (which quickly came to be known as the OSE) and the occult adventist activities associated with Krishnamurti, the movements were virtually one and the same. The same people held high offices in both of them, the same people attended meetings, and the meetings tended to be held in the same premises.

In response to objections from those Theosophists who held that Mrs Besant had no right to impose such opinions upon the Society, she declared that HPB had

"regarded it as the mission of the T.S. to prepare the world for the coming of the next great Teacher, although she put that event perhaps half a century later than I do." [53]

Some members, indeed whole sections of the Society, disagreed, and departed.

Leadbeater was now determined that Krishna should be educated in England. The Masters, who spoke through him, agreed, and within six months Krishna and Nitya were in England.

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## **CHARLES WEBSTER LEADBEATER 1854-1934**

### **A BIOGRAPHICAL STUDY**

by Gregory John Tillett

Volume II.

A Thesis submitted in fulfilment of the requirements for the degree of  
Doctor of Philosophy

Department of Religious Studies  
University of Sydney  
March, 1986  
c. Gregory J Tillett 1986

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Chapter 15: Conflict Over Krishnamurti

The year 1911 began with enthusiastic activities for the Order of the Star in the East. Ostensibly it was only vaguely Adventist, looking for the Coming of a Great World Teacher, and preparing for that event. In fact, most of the Order's members were aware of the Vehicle's identity and the nature of the World Teacher who was to come.

Each member received a certificate of membership, and could purchase the badge of the Order, a silver five-pointed star. The National Representatives and other high officials of the Order were permitted to wear gold stars, and all badges were, at Leadbeater's suggestion, suspended from a ribbon of the same shade of blue as the aura of the Lord Maitreya. Only Leadbeater could identify this highly spiritual colour and a considerable number of samples had to be submitted to him for examination and comparison; it was not until he had spent eighteen months looking for the right shade of blue that a ribbon purchased in Paris was approved.

An Order of the Servants of the Star was also established for

members of the OSS (as it inevitably, and to Leadbeater's horror, became known) under twenty-one-years of age.

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The enthusiasm of Theosophists for this new activity was dampened only slightly by the considerable dissension it caused throughout the Society. This was nowhere more evident than in Germany, and most of the German lodges eventually broke away from Adyar under the leadership of Dr Rudolph Steiner and formed the Anthroposophical Society. [1] The loss of Steiner and his followers meant the loss of 55 lodges and 2,447 members in Germany, together with smaller losses elsewhere. [2] But the TS quickly recovered from this loss, re-established the "loyal" Germany Section, and gained members rapidly. The world membership increased from some 16,000 in 1911, to over 36,000 in 1920, reaching its highest ever with 45,000 in 1928.

But Leadbeater and Mrs Besant had to concern themselves not only with critics of the OSE but also with a number of personal attacks. *The Hindu* newspaper, one of the largest and most influential in India, and published in Madras, began what appeared to be a campaign against the two Theosophical leaders. Representatives of Hinduism, Buddhism, Zoroastrianism and Islam wrote to the paper condemning Theosophy, and noting that while in theory members of any religion could join the TS and continue to practice their faiths, in fact they were obliged to adopt a collection of doctrines and ideas which were inconsistent with any of them. There was also reference to "the preaching and

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practice of the sin of Onan by a high initiate". [3]

More alarmingly, the former physician of Colonel Olcott, Dr M.C. Nanjunda Rao, wrote a letter presenting a vitriolic attack on Leadbeater, Mrs Besant, Krishnamurti and the OSE. He revived the story of the Coulombs and their allegations against HPB, the investigation of the Society by the Society for Psychical Research (the Hodgson Report), and mentioned the scandalous material that was published in *The Theosophic Voice*. Leadbeater's "troubles" of 1906 and their aftermath were mentioned. Dr Rao also dismissed the "Adyar manifestations", the alleged appearances of the Masters to Olcott on his deathbed, saying that he (the Doctor) had been in attendance at the time and saw nothing. He swept aside Mrs Russak's evidence as a story spread by an emotional and

hysterical person. Letters for and against everything Dr Rao had written appeared in subsequent issues of *The Hindu*.

Mrs Tingley in California, hearing of these attacks on her rivals, quickly stirred her own forces into action, and Joseph Fussell, Secretary of The Universal Brotherhood and Theosophical Society, and formerly private secretary to W.Q. Judge, produce a lengthy pamphlet headed "Unofficial", but clearly representing the views of the Point Loma Theosophists. [4] It was titled *Mrs Annie Besant and the Moral Code. A Protest*, and was "Addressed to the

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public: to fathers and mothers: to all lovers of the home: to all self-respecting men and women - lovers of decency and saneness of life". [5] It began:

"There are certain matters, from dealing with which decent people shrink with disgust. Our minds turn away from them revolting; although they may be perils that are a present menace to society, society will neither, if it can help itself, name or notice them. Such a matter is unnatural sexual vice." [6]

It sated that Leadbeater was "teaching boys, under a pledge of secrecy, a private vice", and that he was endorsed and defended in this by Mrs Besant. Lengthy quotes were made from some of the documents in the original 1906 charges, and Fussell noted carefully that in his letter to Alex Fullerton, and in his evidence before the Committee of enquiry, Leadbeater had admitted teaching boys masturbation.

Fussell paralleled Mrs Besant's rejection of Leadbeater and his teachings in her letter to the ES - in which she declared the teachings "earthly, sensual and devilish" - and her announcement that "Any proposal to reinstate Mr Leadbeater .... would be ruinous to the Society,"

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with later declarations that "The Theosophical Society has no moral code" and that Leadbeater was her "Friend and Fellow-Initiate". She had further originally stated that she would oppose his reinstatement in the TS until and unless he said publicly that "the teaching is wrong". And, as Fussell noted, Leadbeater had never made this statement; at most, he had said that, since other people found it inappropriate, he would not longer teach it.

Fussell concluded his attack by declaring:

"These teachings thus put forward by Mr Leadbeater, supported by

Mrs Besant, are the more subtle, the more devilish, because these people profess 'Theosophy', which stands for everything that is clean and pure. Finally: it is as a student of Theosophy, as an humble disciple of H.P. Blavatsky, of William Q. Judge, and Katherine Tingley that I make this protest: and more than all as a man, a lover of HOME and all that this sacred word implies." [7]

A copy of this pamphlet was directed to the Editor of *The Hindu*. Mrs Besant declared, with her inevitable

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confidence, that these attacks were equivalent to children throwing mud, or snakes hissing at the base of the Himalayan peaks. But the mud-throwing and the hissing continued. *The Hindu* included an article entitled "Psychopathia sexualis in a Mahatama", an article based on material published in a Madras medical journal, the *Antiseptic*, by T.M. Nair, a Madras doctor. Nair's interest in the TS had been aroused after he received copies of *The Theosophic Voice* from the USA. He claimed that Leadbeater has been "initiating" selected pupils into the "mysteries of Onanism", and declared that the cypher letter was evidence of homosexual tendencies in him.

After a consideration of the nature of "auto-eroticism", psychologically and physiologically, Nair concluded by asking whether Leadbeater, in his explorations of his own past lives, had perhaps discovered that he had been "Onan the son of Jude and Sua and grandson of Israel". [8] Dr Nair accused Mrs Besant of supporting "the Leadbeater practice of carefully selecting boys who were satisfactory subjects for receiving instruction in the practice of [masturbation]". Mrs Besant, not unexpectedly, denied this. [9]

The Editor of *The Hindu*, Srinivasa Iyengar, took up the theme and considered sexual aberrations in the

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religious traditions of India, especially Tantrism, together with the opinions of authorities like Krafft-Ebing and others. He noted that only Theosophy appeared to advocate "pathological conditions to be adumbrations of future morality." [10]

Whilst Mrs Besant was endeavouring, unsuccessfully, to deal with the Indian attacks, *John Bull* in London had also decided that there was good copy in Leadbeater. In 1909, Mrs Besant's former friend and the editor of *John Bull*, Horatio Bottomley had run headlines reading "A Teacher of Filth.

Pitiful Degradation of the London Theosophical Lodge". This was followed by details of Leadbeater's resignation and arguments over his re-admission to the TS. Bottomly described Leadbeater as

"an individual who, instead of being permitted to work with decent men and women, should be tied to a cart tail and flogged from Temple Bar to Aldgate pump." [11]

Bottomly announced that he was directing the attention of the Director of Public Prosecutions to the matter, alarmed that the TS was

"gathering into its ranks an army of morbid moral

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degenerates, whose teachings are calculated to undermine the character and sap the manhood of our race." [12]

This was followed in the next issue by "Plain Words to Mrs Besant. The Theosophical Society Scandal". Bottomley proclaimed that Leadbeater was

"polluting the morals and undermining the character and latent manhood of youths.... Mrs Besant must either prove herself a pure woman, or stand condemned as an avowed ally of a dangerous sex pervert - a loathsome moral degenerate." [13]

This campaign was maintained, on and off, for several years, along with exposes of various religious movements, speculators and business frauds, culminating in 1912 with the headlines: "Deified and Defiled. Two Boys and a Beast". The two boys were Krishna and Nitya; the identity of the beast was not difficult to guess. The article puritanically declared that "Details of his precepts cannot, of course, be set forth in the public press", and concluded:

"Leadbeater, in our opinion, is not a fit person to be the guardian of a pig; and so long as Mrs

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Besant thinks fit to associate herself with him, she cannot expect the tenets of which she is so eloquent and exponent to make progress in a civilized country." [14]

Even the devoutly loyal Theosophists were causing trouble unintentionally. George Arundale, at the Central Hindu College, had enthusiastically adopted the Order of the Star as an extracurricular activity for the students, and also declared the College as an instrument in the work of the Coming. He distributed badges of the Order of the Rising Sun,

which became the Order of the Star in the East, and established a group of students who were instructed to concentrate on him each morning as a focus for combined spiritual force. It was alleged that many pupils were neglecting their studies, and staff and parents protested to Mrs Besant, as President of the Trustees of the College. Arundale was given leave to accompany Mrs Besant to England, and about half of the College staff resigned. [15]

Leadbeater remained aloof from all this controversy, continuing his work of preparing the Vehicle, and communicating with the Masters on their wishes in the matter. These included, as he had previously intimated, an education in England, and on April 22, 1911, Mrs Besant, Krishna, Nitya and George Arundale sailed from Bombay for

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London. Leadbeater received regular reports on their progress thereafter.

The reception in London was, not unexpectedly after the details of the lives of Alcyone published in *The Theosophist*, very enthusiastic. The boys began preparation for Oxford University under Arundale's supervision, studying arithmetic, algebra, Sanskrit, essay writing and English literature. In addition, they attended innumerable meetings of the TS and the OSE, and continued their rigorous physical training programme.

In June they went to Paris with Mrs Besant, and it was from that city that Krishna wrote to Leadbeater recording his journey (on the astral plane) with Arundale to the Master's house where Arundale was accepted as the Master's pupil. Leadbeater's confirmation of this event was promptly given by cable. After lectures and meetings, and the laying of the foundation stone of a new TS headquarters in London, the party returned to Adyar, arriving on October 7th.

In December, the leading Theosophists traveled to Benares for the annual TS convention, the highlight of which was the first public intimation of the Lord Maitreya's "overshadowing" of his chosen Vehicle. Leadbeater, in

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writing to Fabrizio Ruspoli, described the OSE meeting on December 28th at which Krishna was to hand out membership certificates. The simple ceremony turned into an emotional proclamation of Krishna's semi-divinity. The hall was crowded with about four hundred people, including Leadbeater and Mrs Besant. Krishna, standing at the front, was to hand out



certificates to new members as they filed past him.

Leadbeater wrote, "l'Homme propose et Dieu dispose."

"All at once the Hall was filled with tremendous power, which was so evidently flowing through Krishna that the next member fell at his feet, overwhelmed by this marvellous rush of force. I have never seen or felt anything in the least like it; it reminded one irresistibly of the rushing mighty wind and the outpouring of the Holy Ghost at Pentecost. The tension was enormous, and everyone in the room was most powerfully affected. It was exactly the kind of thing that we read about in the old scriptures, and think exaggerated; but here it was before us in the twentieth century. After that, each one prostrated himself as his turn came, many of them with tears pouring down their cheeks. The scene was indeed a

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memorable one, for the stream of devotees was remarkably representative in character. There were members from almost every country in Europe, from America and from all parts of India, and it was most striking and beautiful to see white and dark alike, Brahmins and Buddhists, Parsis and Christians, haughty Rajput princes and gorgeously appareled merchants, grey-haired men and young children, all prostrating themselves in rapt devotion at our Krishna's feet. The blessing poured forth was so obvious that every one present yearned to have a share in it, and those who had no certificates with them tore off their Star badges and handed them in, so that they also might receive something at his hands." [15]

Nitya also threw himself prostrate at his brother's feet, provoking an enthusiastic applause from the "whole congregation".

Finally, at Mrs Besant's request, Krishna held out his right hand over the heads of the audience and pronounced a benediction: "May the blessings of the great Lord rest upon you for ever."

And so we came down to the ordinary world again,

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and left the Hall, feeling that we had passed through one of the greatest experiences of our lives, and that indeed it had been good for us to be there, for that this had been for us none other than the house of God and the gate of heaven." [16]

The inner side of the event was even more splendid and wonderful as Leadbeater described it:

"I have seen many things in occultism, but never on the physical plane an outpouring of force as this, nor anything which moved all present so profoundly. I suppose most of them saw nothing, but what they felt shook them to their very souls. It is not easy to expressed it in words, but the sense of a mighty living Presence was unmistakable and overpowering. The occult side of the phenomenon was wonderfully beautiful. A great circle of the characteristic blue fire of the Lord Maitreya appeared some feet above our Krishna's head and then stretched down into a funnel. Just above the funnel floated the rosy cross of the Master Jesus, and high above all, near the ceiling of the lofty Hall, flashed the Star of the Lord of the World. Down through the funnel poured a

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torrent of blue fire tinged with rose, and all permeated by the indescribable electric glow of the Star. This stream rushed into our Krishna's head through the highest of the force centres, and poured through his hands upon each person he blessed. Round the Hall stood of circle of great green devas, with forms twenty feet high, and as Krishna gave that final blessing the Bodhisattva Himself stood in the air above him, smiling benignly on those who had done him reverence through the person of the disciple." [17]

Of course, this description was not available to the ordinary members of either the TS or the OSE. Members of the ES were able to read Mrs Besant's account of her clairvoyant perception of the event. This agreed with Leadbeater's, complete with the "great, green Devas, a quadrangle of coruscating light and colour, glorious, ever enriching the ranks of beauty and joy", providing a guard against the forces of evil.

It was not true, however, that *all* present were overwhelmed by the power and significance of the occasion. Bhagavan Das, for example, suggested that most of those present noticed nothing at all, except a "very embarrassed Indian boy handing out slips of paper to a crowd of

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strangely behaving people". [18] He was also disconcerted by the fact that although Mrs Besant forced Miss Arundale, George's elderly aunt, to prostrate, neither she nor Leadbeater did so, and refused to provide reasons for thus remaining aloof. [19]

The following day, December 29th, Mrs Besant addressed a meeting and declared that it was no longer possible "to make even a pretence" of

concealing the fact that Krishna was the chosen Vehicle of the Lord Maitreya/Christ. It was also announced that Krishna had been awarded the Subba Row Medal for At the Feet of the Master, however curious it might seem for the Theosophical award for outstanding literary work to go to someone for a book of which he had declared, "These are not my words". [20] The 28th of December became a special day for the OSE.

The events of the 28th were repeated on the 30th, on a lesser scale. It included the prostrations of Mrs van Hook and Hubert, the latter by now completely deprived of his promised role as Vehicle. Narayaniah neither joined in the prostrations at the feet of his son, nor approved of them. Returning to Adyar via Calcutta, Mrs Besant received a letter from Krishna's father threatening legal

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action for the recovery of his sons' custody. At Adyar, she confronted him, in the presence of witnesses, regarding his wishes for his sons, and he insisted on a complete separation from Leadbeater, and that even correspondence between Krishna and Nitya and Leadbeater should cease. He was later to claim that Mrs Besant agreed to this, and on January 19th, 1912, he signed a document giving his consent for Krishna and Nitya to go to England with Mrs Besant to be educated. He was torn between his suspicion and hatred of Leadbeater and the hope that his sons might receive an Oxford education, even if this meant breaking caste.

Narayaniah's wishes or opinions were never allowed to stand in the way of what Leadbeater declared to be the Master's wishes for the boys. Believing that Krishna was due for his Second Initiation, Leadbeater wanted to take him into the Nilgiri Hills for some months to prepare. [As] the boy's father had now made this impossible, Leadbeater went to Europe to find some suitable, isolated location there to enable the necessary preliminary training to be undertaken without interference, physical or psychological. Narayaniah and his supporters declared that Leadbeater had fled the country to avoid arrest, and no doubt felt relief at being rid of him.

Krishna and Nitya were taken by Mrs. Besant to

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England on February 16, supposedly to remain there for their education. They were accompanied by Jinarajadasa and Dick Balfour-Clarke, and, after a few weeks of continued study and exercise, they moved to Holland. Mrs Besant, meanwhile, had written to Narayaniah, and order him to leave

the TS Estate.

On March 25, accompanied by Jinarajadasa and Balfour-Clarke, the boys left Holland, and went via Paris to Taormina at the foot of Mount Etna in Sicily, where Leadbeater was awaiting them at the Hotel Naumachia. [21] They remained in Sicily for four months, and Mrs Besant was with them from May until July.

On the night of the full moon of May 1st, Krishna and Jinarajadasa took their Second Initiations, for which they had to cast off the Three Fetters: delusion of self, doubt or uncertainty, and superstition.

The ceremony of the First Initiation takes place in the astral body, but the Second in the mental body. On this occasion the Initiation was to take place at the house of the Lord Maitreya, and Master Morya had issued an instruction that those concerned should be present no later than ten o'clock. So Mrs Besant, Leadbeater, Krishna, and others, traveling in their mental bodies, visited the house

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of the Master KH, where the Master M joined them, and then went to the Lord Maitreya's residence. This lay on a southern slope of the Himalayas overlooking the vast plains of India, sheltered by a pine forest behind it, beyond which lay the ancient stone house of the Lord Vaivasvata, the Manu.

At the appointed time, the Lord Maitreya and the other Masters came out of the house and gathered in the garden. Masters KH and DK stood beside the two candidates for Initiation, with Leadbeater and Mrs Besant in the background as "the appointed guardians of the younger candidates in the lower world". The Manu and the Bodhisattva sat side by side, and above them floated the figure of the Lord Gautama Buddha, and near him the Mahachohan, "and between them and a little above them flashed out later in answer to the solemn invocation of the Bodhisattva the Blazing Star of the One Initiator, the Mighty King of the Occult Hierarchy, the Lord of the Lord". "Such," commented Leadbeater, "was the exquisite setting of the ceremony of Initiation".

KH and DK presented the candidates to the Bodhisattva, and promised to continue to guide them, as did Leadbeater and Mrs Besant. However,

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"Before the man can proceed to the second Initiation, the Initiator

chosen by the King demands evidence as to how the candidate has used the powers acquired by him at the first Initiation, and one of the most beautiful features of the ceremony is the part when those who have been helped by the candidates come forward to give their testimony." [22]

Ample witness was given of Krishna's work through *At the Feet of the Master*:

"And many voices cried: 'We bear witness,' and the very air seemed vocal, so multitudinous were the testimonies. And the smile of the Bodhisattva grew sweet beyond expression as He, the Saviour of the world, listened to the answer He had evoked." [23]

Some of those who had been helped by Krishna's little book came forward to speak personally of their experiences, but "Some who had been much helped... could not be brought on this occasion because they were awake and engaged in their ordinary avocations", and so were represented by "living images" made by the Masters.

The candidates were then further examined, both

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by questioning and by tests with work on the mental plane, and with cases of people in the "heaven world" such as might be placed under their care in future.

"One case was that of a medieval monk, very full of devotion, but with exceedingly limited ideas concerning God and the Saints and the Church, and the Lord questioned them as to what they would do to help his growth." (24]

After the testing was completed, the candidates knelt and the Lord Maitreya, turning towards Shamballa, cried aloud:

"'Do I this, O Lord of Light and Life and Glory, in Thy Name and for Thee?' Then over Him flashed out the Blazing Star, giving the consent of the One Initiator, and the August figure of the Lord Gautama Buddha shone out with more blinding brilliance, while He raised His right hand in blessing. The Mahachohan also rose to add His benediction, as the Bodhisattva laid His hand in turn on each bowed head, and all bent low in reverent homage before the Mighty Ones; and then there was silence." [25

Krishna, in a birthday message for members of the

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OSE, expressed his hope that Arundale and Nitya would pass their First Initiations shortly, giving the TS seven Initiates: Mrs Besant, Leadbeater,

Krishna, Jinarajadasa, Nitya and Arundale, and a seventh who was not identified. Following Krishna's Second Initiation, Leadbeater received yet further instructions from the Master on his training:

"I must again emphasize special care of the feet.... there is even a slight commencement of distortion... Dress them always in material of the best... and remember that both head and feet should be uncovered when possible. Do not allow your original watchfulness in these matters to diminish.... Do not let yourselves regard anything as insignificant which helps provide a perfect vehicle for the Lord." [26]

Following the departure of Mrs Besant for London, and Arundale for India, the rest of the group travelled to Villa Cevasco near Geneva, to stay with some old friend of Leadbeater's, Mr and Mrs Kirby. Krishna, Nitya, Jinarajadasa and Balfour-Clarke returned to England at the end of July, and Leadbeater remained in Genoa - frightened, so his enemies said, of a possible, prosecution if he returned to England. This, however, seemed improbable, since he had remained in England after 1906 scandals without being

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arrested.

On July 30th, Mrs Besant wrote to Leadbeater from London informing him that Narayaniah had written to her demanding the return of his sons. [27] This letter was subsequently published in *The Hindu*, and followed by a renewal of the campaign against Leadbeater, Mrs Besant, and the OSE. Narayaniah had now been informed of the continuing association of his sons with Leadbeater, and regarded this as a direct breach of Mrs Besant's agreement with him when he gave consent for the boys to go to England.

Fearing that some attempt might be made to kidnap Krishna, the boys were placed with dedicated Theosophists in England, and remained for five months under the close guard of Balfour-Clarke, Basil Hodgson-Smith and Reginald Ferrer. [28] The last two were former pupils of Leadbeater's.

In September, whilst staying at Genoa, Leadbeater was introduced to a leading English Theosophist, Lady Emily Lutyens, grand-daughter of the author Edward Bulwer-Lytton, (with whom Leadbeater had claimed a childhood meeting), and daughter of Robert, Earl of Lytton, a former Viceroy of India. [29] Lady Emily's recollections of this period, and her correspondence with Leadbeater, constitute one of the best sources of material on the development of Krishna in his

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role as Vehicle for the World Teacher, and the numerous movements associated with it." [30]

Lady Emily's first impressions of Leadbeater were highly favourable. On September 19th, 1912, she wrote to her husband, the architect Edwin Lutyens:

"...he is in appearance of course like his photographs - a very big, heavy man - and yet wonderfully active considering his age - up very early and seemingly never tired. He has a rather funny mincing walk, a rather drawly parsonic voice, but talks a great deal - very agreeably and naturally. He has a very courteous manner and has been most cordial to me, but under all one feels a mild contempt for all women, and I am only tolerated as the mother of Robert... He has quite a polite way of making one feel small and ridiculous, which is not pleasant. To the children he is perfect - charming to both - and particularly careful that Barbara shall not feel out of it. He is very affectionate - reads to them - talks to them - takes a great deal of trouble to draw them out, and make them at their ease - and is evidently really devoted to children, though bored with grown-ups." [31]

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In the light of Leadbeater's later Masonic and ecclesiastical activities his attitude to ritual was interesting:

"One thing agreeably surprised me - that while all his followers talk a great deal about magnetism and vibrations and how you musn't wear this or that, he seems singularly unfaddy. He belongs to none of the offshoots of the TS except Star in the East, and pours scorn on badges and ritual and dressing up." [32]

And she rejected the accusation made by his enemies, although she didn't see him as a Theosophical saint:

"It is not that I believe the stories of C.W.L. I think they are probably horrible libels got up by the people whose feelings he has hurt. I feel him to be big, but I don't feel him to be spiritual or a bit on a level with Mrs Besant and I realize that both can be very foolish on the physical plane." [33]

Lady Emily was alarmed by the criticisms Leadbeater made of Mrs Besant in her absence, and by the

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distrust he showed for her judgment.

"I was also shocked and distressed by the way in which C.W.L. and the Kirbys discussed and criticized Mrs Besant. They gave instances of her complete lack of judgment in the choice of the people around her, and of how she was constantly deceived by unworthy people whom she had taken into her confidence. I felt very miserable at what I considered to be disloyalty to Mrs Besant on the part of her closest friend and colleague."  
[34]

However, as she spent more time with him, and watched him teaching her children about the occult, and became more accustomed to his critical manner, Lady Emily grew to like him more and more. She wrote again to her husband on September 21st;

"...I am struck by his wisdom and level-headedness.... He is full of *joie de vivre* and has absolutely no cant or sham about him." [35]

After her return to London, and his to India, Leadbeater wrote to Lady Emily regularly, and in October informed her:

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"Krishna's objectionable old father has at last filed the suit against Mrs Besant which he threatened, professedly in order to recover possession of his sons and remove them from my evil influence. It is of course a farce because it is brought when he knows that they are actually separated from me for a period of four or five years because of their university education in England. The truth is that the man is a tool of that political party here in India which is disaffected to the British government, and he is simply being used as a weapon of attack upon Mrs Besant and upon the Theosophical Society, because that organization has always stood for loyalty and order."  
[36]

On October 4th, 1912, Narayaniah had submitted a written statement to the Court of the District Judge of Chingleput in which he had made a number of accusations against Leadbeater, and stated that he had frequently made complaints about him to Mrs Besant, and been given assurances that she would prevent any further contact between Leadbeater and his sons. [37] His charges ranged from accusations that Leadbeater had sexual relations with Krishna, to imputations of fraud regarding the authorship of

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*At the Feet of the Master.* In this original statement, he also claimed to have actually witnessed an "unnatural act" between Leadbeater and



Krishna.

"In or about the latter part of March 1910 the plaintiff [Narayaniah] discovered that his son J. Krishnamurti was being led into improper habits by C.W. Leadbeater, who held a very high position in the Theosophical Society; and on one occasion the plaintiff himself saw Leadbeater committing an unnatural offence with the first minor [Krishna]." [37]

However, also according to his own statement, Narayaniah had not been prompted by what he claimed to have seen to take any action.

"A few days later, the plaintiff strongly remonstrated with Mr Leadbeater and made preparation for leaving Adyar with his sons but on the persuasion of Sir Subramania Iyer, the Vice-President of the Theosophical Society, agreed to stay until the return of the defendant (Mrs Besant) who was then on tour, and in deference to the request of the defendant by wire, the plaintiff did not carry out his intention." [38]

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Narayaniah related how he had been told by Mrs Besant that the boys would be moved away from Leadbeater. Then, when in fact Leadbeater had moved closer to them, she told him she was taking the boys to Benares where they would have nothing to do with Leadbeater. But Narayaniah claimed:

"In spite of this, they were again being allowed to associate with the said Leadbeater, and it was about this time that [Narayaniah] heard from other Theosophical friends that one Luxman [sic], a personal attendant, had seen C.W. Leadbeater and J. Krishnamurti in the defendant's room engaged in committing an unnatural offence." (39)

Yet again, the statement gave no indication that Narayaniah had taken any action as the result of this alarming revelation, other than a further discussion with Mrs Besant, who this time promised to take the boys to England.

Narayaniah summarized his feelings of loathing for Leadbeater in submitting that:

"having regard for the filthy and unnatural habits, character and antecedents of the said Leadbeater, it is extremely undesirable that the boys should be allowed to associate with him, or that he

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should be allowed to have access to them. [40]

Narayaniah then recounted the occult aspects of the case, beginning

with Krishna's Initiation:

"In or about November 1911 the defendant told the plaintiff that the boys were making rapid spiritual progress and were approaching initiation by the Masters (a set of superhuman gurus living on the eastern slopes of the Himalayas) believed in by the Theosophists. She therefore proposed to keep the boys with Mr Leadbeater at Ootacamund preparatory to their initiation. On the plaintiff's objections the boys were not sent to Ootacamund. The plaintiff met the defendant in Benares in December 1911 and insisted on an absolute separation of the boys from Mr Leadbeater. But for the first time, to the plaintiff's great surprise, the defendant refused to adopt such a course, and alleged that the boys and Leadbeater was an Arhat or Saint [sic], 'who is on the verge of divinity' ". [41]

Narayaniah then turned his attention to the suggestion that Krishna was to be the Lord Maitreya (a popular misconception of what Leadbeater and Mrs Besant

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actually claimed for the youth) and stated that:

"...the defendant has been stating that the first boy [Krishna] who is named Alcyone, is, or is going to be, the Lord Christ, and sometimes he is the Lord Maitreya, and she has induced a number of persons to believe in this theory, with the result that the boy is deified, and that a number of respectable parsons prostrate before him and show other signs of worship." [42]

And he submitted that the alleged authorship of *At the Feet of the Master* was fraudulent:

"It is also given out that the elder boy wrote a book called *At the Feet of the Master*, which the plaintiff has reason to believe to be a compilation made by Leadbeater. In any case, the boy who is not capable to write a decent English letter is absolutely incapable of producing such a work." [43]

To round off his allegations, Narayaniah implied that Leadbeater, Mrs Besant and their colleagues were all part of a plot to corrupt his sons.

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superhuman and was completely under her influence and control, and he took her to be his preceptress who should be obeyed implicitly and make any sacrifice demanded...[45]

"The plaintiff submits that this course of conduct is calculated to warp

the moral nature of the boys and to make them moral degenerates." [44]

And he suggested that his own failure to take action in the past was a direct result of the power Mrs Besant held over him.

"...the plaintiff believed the defendant to be superhuman and was completely under her influence and control, and he took her to be his preceptress who should be obeyed implicitly and make any sacrifice demanded..." [45]

He stated that it was not until he received the letter of February 7th, 1912, from Mrs Besant, in which, so he said, she threatened to keep the boys away from him until their majority, that he "awoke" to what was really happening. He even admitted sharing the "illusion" that Krishna was in some way divine, and claimed to have been misguided by this.

"The plaintiff's delay in taking action against the defendant has been due only to the faith which until recently he shared with many other persons that the defendant was semi-divine and that the

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plaintiff was exceptionally fortunate in getting the defendant to take charge of the boys. The plaintiff was also led to believe that the boy Krishnamurti was also possessed of divine attributes, and the plaintiff had to change his belief only on discovery of the circumstances connected with Leadbeater's connection with the boys and on the confession of the boy himself that *At the Feet of the Master* was not written by Krishnamurti and on the discovery of the present imperfect state of their education." (46]

Narayaniah sought judgement from the court declaring that he was entitled to the guardianship of Krishna and Nitya, and to their custody, and that Besant was not so entitled, or was unfit to have charge and guardianship of them. He also sought a court order for the return of his sons to him, and costs against Mrs Besant.

Mrs Besant took her own defence, as she had done previously in the case for the custody of her own daughter thirty-six years previously, and Krishna, writing from his "hideaway" in England, gave her his support, suggesting that the whole affair was part of her "trials for the 5th Initiation", and promising never to abandon her. Krishna, at the Master's directions, as communicated through

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Leadbeater, had now parted his hair in the middle, and had begun underlining his name whenever he signed it - both invariable practices of

Leadbeater's to which he attributed deep esoteric significance. The hair style was in imitation of the Lord Buddha, and a considerable number of Krishna's disciples, eastern and western, adopted a similar coiffure.

The case suffered delays and postponements, but eventually came up in the High Court of Madras on March 20th, 1913, before Mr Justice Bakewell. Narayaniah's case was, simply, that having transferred guardianship of his sons to Mrs Besant by the document dated March 6th, 1910, he had transferred it to her alone, and it could not be given to someone else. He further argued that the boys were being morally corrupted, and not properly educated. Mrs Besant countered this by pointing out that the boys were in England, far away from Leadbeater, that Krishna was only five weeks away from his eighteenth birthday when Indian boys came of age and he would be free to decide whether or not to return to India, and that their education would never be completed if they were returned to Madras. She further suggested that the civil case was being used as a criminal trial of Leadbeater, Krishna and herself, on a number of serious charges. She placed all documents relating to Leadbeater, including those of the 1906 "troubles", before the court, and suggested that the charges against him were

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contradictory and highly improbable, with different stories being presented as concerning the same event.

Leadbeater, in giving his evidence, stated that Mrs van Hook and Dr Mary Rocke had been in his room every morning from October 1909, to the end of April, 1910, at the times Krishna was supposed to have been involved in sexual relations with him. [47] In cross examination, somewhat more interestingly, he stated that he had seen the Solar Logos and the Lord of Evolution, and said that he could see thought forms. He also admitted teaching masturbation to adolescent boys on the basis of a theory learned whilst a clergyman of the Church of England. But, unlike his evidence in the 1906 enquiry, he denied any physical contact with the boys. However, he almost immediately contradicted this statement by admitting that, in one case, he had sought to help a boy overcome the necessity of circumcision by "indicative action". [48]

The witnesses for the plaintiff included Bertram Keightley, now a disciple of Mrs Besant's former *guru*, Chakravarti, and Bhagavan Das. Keightley recounted some of the 1906 hearing and stated that he had left the TS when Leadbeater was readmitted. Mrs, Besant's servant, Lakshman, told of seeing Leadbeater and Krishna in "semi-nakedness," but

did not commit himself to seeing an "unnatural offence."

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For the defence, Mrs Besant gave evidence herself, declaring that "as Initiates, no sexual activity is possible", and called as witnesses Ernest Wood, George Arundale, Mrs Van Hook and B.P. Wadia. Of his own evidence, Leadbeater wrote to Lady Emily:

"I had an opportunity not only of denying these recent falsehoods, but also of clearing up some of the unpleasant matter of 1906. The report of that London Advisory Board was cast aside as obviously valueless, though the opposing counsel asked me two or three questions about it, which I answered very plainly: The forged cypher letter was put into the hands of our opponents by the President, but they were afraid to produce it in Court, so [I] did not get an opportunity of actually repudiating it. The general impression seems to be that this evidence has cleared up matters a good deal and put a much better complexion on them." [49]

This was no exactly an objective view of the proceedings.

Mrs Besant submitted to the Court that its duty lay towards the boys and their welfare, and argued that, if the suit was granted, Krishna would be effectively found

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guilty of the sexual crime alleged to have been committed. Leadbeater was especially impressed with Mrs Besant's handling of the case, and wrote in his letter to Lady Emily:

"She... took up the evidence, and told the whole story as it appears to her, unraveling one by one the threads of the whole skein of falsehood which the plaintiff's malignance had constructed. This was done with wonderful cleverness, for she had the whole matter at her finger's ends; my only doubt was whether the judge's mind was quick enough to follow her through all the intricacies.... He specially gave her an opportunity to speak about me and she took advantage of it to deliver a most eulogistic little speech intended to undo the effect of her E.S. pronouncement in 1906. Then she wound up with an eloquent appeal to the justice of England to save her ward from the stigma cast upon him by the wickedness of an unnatural father. This was in her best stye, and produced a tremendous effect upon the crowded audience in the Court." [50]

The case was thus over, and they anxiously awaited the judgment of the Court. It was given on April 15th.

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The Judge dealt with the allegations against Leadbeater, and generally concluded that the charges of sexual immorality with Krishna were unfounded, pointing out the public nature of the room, and the wide discrepancies in the evidence of the witnesses and the failure of the father to take any action or make any complaint at all. However, he held Leadbeater's views regarding the sexual development of children made him an unsuitable person for them to associate with, and denounced him as a man holding "immoral ideas". He suggested that these ideas, "taken in conjunction with his professed power to detect the approach of impure thought forms renders him a highly dangerous associate for children".

In his conclusion, the Judge held that Mrs Besant had broken her understanding with Narayaniah for the welfare of his sons, declared the children to be wards of the Court, and ordered her to hand over custody of them to their father on or before May 26th, 1913. Because of the lengthening of the trial as a direct result of the father's accusations against Leadbeater, costs were awarded against Narayaniah and he had to bear responsibility not only for his own costs, but for Mrs Besant's as well. She immediately lodged an appeal against the judgment and obtained a stay of execution of the custody order.

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Meanwhile, Leadbeater wrote to Lady Emily on April 19th:

"The Judge's decision in our case was a mixed one as we had expected. We were warned that in order to obtain a full investigation of the facts we must risk adverse judgement on legal points - which, however, could be reversed on appeal; so the President waived various points on which she might have insisted. The Judge absolutely cleared Krishnaji from any imputations of crime, saying most emphatically that the alleged abominations had been invented by the father because of jealousy of men, and that their impossibility was clearly shown. But he said in so many words: 'the fact that a man is a liar does not deprive him of his right to his children.'" [51]

And, he informed her, while the Court had ordered the return of the boys to their father, an appeal had been lodged and victory was certain. Losing the battle was merely a foreshadowing of winning the war.

"... the President is so overjoyed at our overwhelming victory on the

facts that it quite

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overweighs for the moment the legal difficulties. We are getting up a big festivity and feeding a vast crowd to celebrate the vindication of Krishnaji." [52]

Leadbeater was not, however, quite so happy with his own treatment in the judgment.

"The Judge, by the way, expressed an opinion that my views on sex questions were immoral and dangerous, which I thought an unnecessary remark! *The Hindu* newspaper suggests that the Government ought to deport me from the country as a dangerous person - which would be an amusing end for the controversy, for I suppose there is in the whole of India no more loyal subject of the King than I, and that law was intended for political offenders!" [53]

However, Leadbeater noted, the Judge had stated that the accusations against Mrs Besant constituted perjury "of a most aggravated and infamous nature". That did not encourage either Mrs Besant or Leadbeater to take recourse to law, either against Narayaniah or against *The Hindu*, which had been energetically publishing attacks on them, and has "systematically falsified evidence in the most glaring

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manner" according to Leadbeater in another letter to Lady Emily.

Mrs Besant had earlier initiated court actions against both *The Hindu* and the *Antiseptic* for their accusations against Leadbeater, and both actions had been lost. [54] She had by now presumably learned a painful lesson.

A considerably more respectable newspaper, *The Times* of London, probably accidentally, also attacked Leadbeater when it reported that the Judge had declared him to be an immoral person, instead of correctly reporting that his ideas had been declared immoral. This was also reported in the *Madras Mail*, but they published an apology when the error was drawn to their attention. Leadbeater supposed that it was "too much to expect the infallible *Times* to do likewise". The *Times* did however publish a letter from Mrs Besant on June 2nd in which she defended Leadbeater and, after drawing attention to the unfortunate error of reporting, commented:

"Everyone who knows Mr Leadbeater personally is aware that his

conduct is impeccable, whatever his academical opinion may be." [55]

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And, while not agreeing with the opinion, she justified his motives in adhering to it, saying that they were founded upon "the desire to shield women from ruin by a sin which destroys the woman for life while the man goes scot free".

Also in England a decidedly less reputable source was using the material from the Court case to attack Leadbeater. Like others before and after him, Aleister Crowley assumed that the "unnatural offence" was sodomy, whereas the most that was ever alleged was mutual masturbation. Crowley had considerable contempt for Leadbeater and his Theosophical friends, and in a speech delivered at Manchester on June 28th, 1913, he declared:

"I am no prude. But I am a stickler for the value of words, and I deem that the French slang, 'Petit Jesus' is being taken too seriously when a senile sex maniac like Leadbeater proclaims his catamites as Coming Christs." [56]

The truth of the sexual charges against Leadbeater, in this context as elsewhere in his career, he continued to cause controversy. There is no doubt, however, that he had no sexual relationship with Krishna or Nitya, and that the boys' father made these allegations on the basis of rumour and of his personal antipathy to Leadbeater.

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There is little doubt, however, that there were "irregularities" in Leadbeater's relationships with his other closest pupils on other occasions, and that Mrs Besant was aware of this fact, but unwilling, or unable, to take any action.

Mrs Besant's biographer, Arthur Nethercot, relates a story told to him by B.P. Wadia, formerly a very eminent Indian member of the TS, which is sufficiently important to quote in full.

"Wadia himself, who had observed Leadbeater's initial reaction when first meeting Krishnamurti on the beach, had overseen the other 'handling' a boy, and had reported the incident to Mrs Besant. An American woman, Mrs Charles Kerr, had witnessed a similar episode in Leadbeater's room, and reported it. But Mrs Besant would not believe them. Most important, one day about the same time, Johann van Manen, one of Leadbeater's secretaries along with Ernest Wood, had been talking to Wadia outside,



then opened the door to Leadbeater's room without knocking and immediately rushed out, crying in horror to Wadia, 'Something terrible has happened!' Huber Van Hook himself insisted later on swearing to Mrs Besant that Leadbeater had

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misused him, but it was Wadia who first took Van Manen's story to her. She hysterically pleaded with him to keep it a secret, but he would not promise. Then, as she later admitted to Wadia, Van Manen confirmed the story to her. To test the boy, Wadia suggested that the ex-Judge and ex-Vice President of the Theosophical Society, Sir Subramania Iyer, question him at his bungalow. Though Iyer applied his strictest methods of cross-examination to the lad, he could not shake his story. When Wadia informed Mrs Besant of the result, she was 'thoroughly shaken', but still pleaded to have the scandal kept secret. She admitted that she knew Leadbeater was using "filthy language" to the youngsters he was always gathering round him, but she could not publicly face the truth. After all, she had to tolerate him because only through him could she meet the Masters and the Higher Hierarchy at Shamballa." [57]

What was the truth concerning Leadbeater and the continuing rumours and accusations of sexual immorality? The truth in this matter, like so much else in his life, was veiled in mysteries and occult terms, and had, until the publication of the author's *The Elder Brother, A Biography of*

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*C.W. Leadbeater* in 1982 never been made public. The secret lay hidden in a small circle of Leadbeater's closest and most trusted pupils, and was carefully concealed from other pupils who, however close they were to Leadbeater, were not trusted with the secrets of his most private occult teachings. To gain a true portrait of Leadbeater, this secret should be left hidden until it is discussed in the final chapter.

In April 25th Mrs Besant was informed that her request for a stay of execution pending her appeal had been granted, and the case was to be heard when the High Court re-opened in July. She left Adyar for Europe, accompanied by Arundale who was now to serve as tutor to Krishna and Nitya in their preparation for Oxford. They had moved with Jinarajadasa to Septeuil near Paris, and then to Varengeville in Normandy, where their lessons were continued, although in a slightly happier environment now for there was more company of their own ages, including Lady Emily's children,

Barbara and Robert. Lady Emily, whose devotion and love for Krishna continued to grow the more she saw of him, was put on probation on the night of August 11th, a step taken on Krishna's initiative, but confirmed by cable from Leadbeater after Krishna recalled the event.

During his stay at Varengeville Krishna wrote

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weekly to both Mrs Besant and Leadbeater - to the latter mainly about *The Herald of the Star* which was, upon the joint decision of Mrs Besant and Leadbeater, to begin 1914 as an enlarged monthly magazine, and to be printed in England. It was to serve the growing international membership of the OSE, now reaching some 15,000, with 2,000 of them in England, and not all members of the TS. Krishna was the nominal editor of the magazine, but Arundale actually did the editorial work, and stimulated the whole group to a pitch of excitement. Lady Emily recalled:

"[The magazine] was to review all the events of the world in the light of the Lord's Coming.... George and Dr Rocke also planned to open a Star shop, and George was full of plans for the construction of things to be sold there - Alcyone birthday books, calendars, blue blotting paper, stamp boxes in blue paper with silver stars. All ordinary studies were abandoned. Shakespeare was relegated to the bookshelf and we spent all our time in hectic activity over blue and silver paper. Jinarajadasa was in despair and tried in vain to bring us back to a calmer and more studious atmosphere."  
[58]

They all returned to London at the end of September, where Krishna's life was made less happy by

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continual conflict between Arundale and Jinarajadasa, and Arundale and Lady Emily, often settled, as far as Arundale was concerned, by his "bringing through" a message supposed to have been received from the Masters. Eventually he and Jinarajadasa took the boys to Cevasco near Genoa, and it was there that they received news of the outcome of Mrs Besant's appeal.

The Court had spent most of July and August in a review of the original court hearing, but finally the Appeal Court delivered its verdict: it reaffirmed the original judgment, but gave costs against Mrs Besant. She had no alternative now but to appeal to the Privy Council in London. On October 31st she cabled Jinarajadasa and Arundale, informing them of the

decision, and telling them to have Krishna see a Theosophical lawyer, Major David Graham Pole, in London.

Krishna replied with a consoling note to Mrs Besant, and an explanatory letter to Leadbeater. The latter sounded a new note of independence and authority:

"I think it is time now that I should take my affairs into my own hands. I feel I could carry out the Master's instructions better if they were not forced upon me and made unpleasant as they

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have been for some years.... I have not been given any opportunity to feel my responsibilities and I have been dragged about like a baby. I have not written about this before because I did not wish to worry Mrs Besant but I think that you both know now the whole position." [59]

He expressed his wish, depending on the outcome of the appeal to the Privy Council, to live in a house on the coast of Devonshire, with Miss Arundale, George's aunt, and Arundale as his tutor, since he had a poor relationship with Jinarajadasa. Krishna now had sufficient income of his own, from a settlement made upon him by a wealthy American Theosophist, Miss Dodge, and could afford to be independent. He concluded:

"...I am determined to make it quite clear that I know what I am about, and nothing will induce me to return to my father, nor will Nitya." [60]

It was the beginning of a rebellion that was to alienate him from Leadbeater.

After a tour of Rome, Florence, Venice and Milan, Krishna and Nitya returned to London and saw the lawyer, and spent much time with Lady Emily, whose own lawyer, Francis

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Smith, took statements from the boys and from Jinarajadasa, regarding the allegations of misconduct between them and Leadbeater. Lady Emily doubted that the boys even understood the questions.

On December 1st, Mrs Besant lodged her petition in Madras to appeal to the Judicial Committee of the Privy Council; it was allowed, and she then sought to obtain from the Privy a stay of execution of the original judgment until the case was heard. This could have taken several months.

Krishna's letter to Leadbeater led to Jinarajadasa being summoned back to India, and the letter does not seem to have pleased either

Leadbeater or Mrs Besant. Krishna wrote to Mrs Besant on December 12th explaining that he was not being ungrateful to them for all they had done for him. However, from that time onwards Leadbeater's role in the development of the Vehicle diminished considerably, as did his interest in the person of Krishnamurti.

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### Chapter 16: Work for the Advent

While Leadbeater remained at Adyar, brooding on the letter Krishna had written to him, Krishna and Nitya were taken to Taormina by George Arundale on the advice of their lawyers, who feared a kidnap attempt if they remained in England, and were kept in hiding with great secrecy as to their whereabouts. With them went Lady Emily Lutyens, Dr Mary Rocke and Miss Francesca Arundale. On the night of January 10th, the evening preceding the anniversary of Krishna's Initiation, they were all filled with expectation of great occult events, and all hoped to be advanced on the Path. However, as no-one had any clear recollections the following morning, they cabled Leadbeater: "Last night's events vague. Wire event." The cable in reply from Adyar hardly pleased them. The only people who had been advanced were members of the OSE in India and Lady Emily, George and Krishna lapsed into depression. It was almost certainly a deliberate slight by Leadbeater, in response to the letter which had caused him such offence.

Still dispirited, the party returned to London for the Privy Council hearing on January 27th. It was heard and quickly settled: a stay of execution of the original Court judgment was granted, and the matter adjourned till May. During the interim the boys were to stay in England.

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For the generally unhappy occultists, this added little joy. Lady Emily was reprimanded by Mrs Besant and Leadbeater for leaving her children and going to Sicily to be with Krishna. Arundale was jealous of the influence Lady Emily was having on Krishna, and the affection he held for her. And they were all rather disconcerted that Leadbeater had made another "discovery".

This time it was a thirteen-year-old Indian boy named Rajagopalacharya, an Ayyangar Brahmin from South India, and one of the disciples who have been placed on probation on January 11th. According

to Leadbeater, who had thoroughly investigated his past lives, he had a wonderful record behind him, and an even more brilliant future. He had been St Bernard of Clairvaux (1090-1153) in his last life, and was to become a Buddha, probably following Krishna on the planet Mercury. This last piece of information was especially distressing to Arundale, since Leadbeater had previously promised him the position of Mercurian Buddha. [1] Rajagopal (as he was known) had been "discovered" during the annual TS convention for 1913 held in Benares.

Shortly before the Convention Mrs Besant had initiated the one aspect of her work, or indeed her life, which did not come under Leadbeater's domination, and of which he did not approve. In November she said she had been

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brought into contact with the *Rishi Agastya*, the Master specifically responsible for supervision on the inner planes of the Indian nation. He instructed her to initiate a movement for the reform of various social customs, like early marriage, and this in turn led to her becoming involved in the political arena. She was summoned to Shamballa, and given an interview with the Lord of the World, who ordered her to work for Indian self-government. [2]

Her political activities, like her work for the OSE, brought her considerable criticism from Theosophists who believed that she was using the TS as a part of her political work. Mrs Besant announced that, in order to facilitate her political work, she had cut off her psychic powers so she would not be constantly distracted by the (mainly hostile) thoughts being directed at her. Precisely what this meant - whether she had actually ceased to be psychic, or to be in communication with the Masters, or could no longer visit them in her astral body, or investigate past lives - remained unclear, and she was never specific about it. In later years she did state her confirmation of various of Leadbeater's psychic investigations, which presupposes she was capable of checking them. But she also became increasingly dependant upon others for information about the inner planes and messages

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from the Masters. [3]

Leadbeater did not publicly question, let alone deny the validity of her claims to the approval of the occult Hierarchy, but he certainly did not

approve of her political work. He believed, firstly, that the worldly powers had been placed in authority at the instigation of the Occult Hierarchy (with a few specific exceptions) and should not be opposed, and, secondly, that the British Empire under the King of England was the culmination of civilization and evolution. Any attempt to disturb its grand design was contrary to his Tory, and he would have said occult, conservatism. Still, he tolerated her political activities, though viewing them as a waste of valuable time which might otherwise have been spent on more important work connected with the Coming. Other Theosophists were less tolerant, and for every one who, like George Arundale, threw himself into the political work at the Hierarchy's command, there were a dozen who claimed that Mrs Besant was misguided and misleading the TS into a sphere of activity, from which it ought to be specifically protected,

On February 20th, 1914, Leadbeater left India to undertake a tour of Burma, Java, New Zealand and Australia. His enemies brought up the old claims that he was fleeing from Police investigation; it seems more likely that he was

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leaving Adyar in the hope of establishing a new sphere of influence for himself, free from Mrs Besant's political activities. As usual, his lecture tour was a great success, and, accompanied by an eminent Dutchman, J.A. Hazel, he reached New Zealand in July, and settled in Sydney at the end of August. [4] It quickly became his new home and a rival for Adyar in the occult scheme of things.

Meanwhile, in May, the Judicial Committee of the Privy Council heard and allowed Mrs Besant's appeal. The Committee held that the Court should have given more careful consideration to the wishes of the boys, and that Mrs Besant could not have been expected to force them to return to India as the Court had directed her to do. It awarded costs to Mrs Besant, but her delight in final victory was such that she made no claim for them. The arguments were purely on legal grounds relating to jurisdiction, and the appeal was allowed without prejudice for any application the respondent may think fit to make to the High Court of England touching the guardianship, custody and maintenance of his children. [5]

Since it was later argued, both by Mrs Besant and Leadbeater, that the Privy Council had finally cleared

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Leadbeater of all the charges against him in overthrowing the actions of Krishna's father, it is important to note that the Privy Council did not touch upon the questions of Narayaniah's claims. It merely held that the lower Court had not acted properly according to the law, but that if the father wished to initiate a new action he could do so. He did not.

For Krishna and Nitya their new freedom meant that they were able to continue studying for University admission. Mrs Besant returned to India to continue her political career in the fight for Indian home rule. Her success in the custody case was complemented by the results of the election for the Presidency of the TS. Although she was the only candidate, she received 16,983 votes, with only 238 opposing her, and 3,970 abstaining.

Leadbeater, meanwhile, was beginning the establishment of an occult community in Sydney. His interest in Krishna had waned, and, although he said there was nothing more he could do in the preparation of the Vehicle, whose duty it was now to study hard in order to enter Oxford, it was obvious that his enthusiasm had passed on to other pupils, and he no longer even wrote to Krishna. But if his interest in the person of the Vehicle had diminished, neither he nor Mrs Besant hesitated in their continuing

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proclamation in TS and OSE publications of the imminence of the advent of the World Teacher, and warnings of the dangers of failing to acknowledge him when he came.

Away from the esoteric environment of Adyar, Leadbeater was building an occult domain for himself, and developing interests far removed from the metaphysical adventism of the OSE. The success of his work in Australia and New Zealand had been increased by a continuing round of activities within subsidiary organizations of the TS - the OSE, the Lotus Circle, the Servants of the Star, the Golden Chain, and the Order of the Round Table. Of the latter, an "order of chivalry" for young people, Leadbeater was Senior Knight. [6] On Sunday nights in Sydney he gave lectures for the TS, and on Tuesdays he delivered talks on *At the Feet of the Master* for the ES. Once a month he conducted "church services" for the OSE, suggesting that both he and his "congregation" missed the pleasant warmth of Sunday morning, church-going they had sacrificed for the more intellectual activity of Sunday night lecture-attending. Certainly those who took part in the services interpreted them in terms of established Anglicanism; one enthusiastic participant wrote to *The Theosophist*:

"After the address comes the inevitable collection, and the meeting

closes with the Benediction, which

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the lecturer intones in orthodox 'High Church' fashion, the audience joining in the final 'Amen'". [7]

These meetings also included the singing of "hymns" specially composed by Leadbeater, or, more usually, Anglican hymns altered to suit the new theology, much as he had adjusted the traditional versions to suit his Buddhist philosophy when in Ceylon.

From her position "On the Watchtower" in *The Theosophist*, Mrs Besant commented on the excellent work being done by Leadbeater in Australia, and gave him permission to remain there at the general request of the Theosophists in that country. Certainly his work as a lecturer was impressive. At the Theosophical Convention in Melbourne in May, 1915, he attracted an audience of more than two thousand to hear his Easter Sunday address. In this lecture he commented on the differences - which the uninitiated could be excused for not noticing - between the TS and the OSE.

If Theosophists were almost entirely fascinated with the promise of the Coming, the outside world was more concerned with problems on the physical plane. On August 4th, 1914, the simmering political and military conflict in

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Europe was officially declared to be war, and the Great War, guaranteed to end all other wars, began its agonizing course. Those who viewed the War as a wholly undesirable and destructive process could take comfort from Leadbeater's assurance that it was part of the Divine Plan for the Coming:

"Realize that this Great War is part of the world preparation and that, however terrible it may be, there is yet the other side - the enormous good that is being done to individuals." [8]

Leadbeater proclaimed that the War was the result of the "Lords of the Dark Face" battling against the Powers promoting evolution, as they had done in Atlantis some 13,000 years ago, and, indeed "those fighting in World War I, were the same people who fought in Atlantis". Germany, he proclaimed, was obsessed with evil and controlled by a few of the "Lords of the Dark face", including Bismarck, with whom Leadbeater has spoken at some length on the astral plane. [9] HPB taught, according to Leadbeater, that Bismarck



was an occultist, and claimed that he had planted magnetic talismans at the four corners of Germany to prevent resistance to the German armies. [10]  
If War was part of the plan for the Coming,

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Leadbeater had no time for pacifists or peace-makers, the "well-meaning but ignorant fanatics who talked peace at any price". The Indian doctrine of ahimsa, or harmlessness, which inspired Theosophists to become vegetarians, anti-vivisectionists and opponents of the wearing of furs, did not inspire Leadbeater to oppose the killing of Germans. Indeed, he declared:

"I am stating facts based on knowledge and not on supposition when I say that it is actually a kindness to these ruffians to kill their bodies, for in that way we can save their souls from this madness; we actually help in carrying out the training which will show them that they must not again let themselves be misled and hypnotized as they have been this time... They are simply dangerous wild beasts who must be sent back into the savage tribes to which they belong." [11]

And it was not only to the advantage of the Germans and their savage allies to die, it was equally advantageous for the Allies:

"To die thus is to gain, for by that one supreme act of self-sacrifice they make advancement which might otherwise take them twenty lives." [12]

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The cause of the War was not, despite popular opinion, political, but a massive example of possession or obsession, the "exorcism" of which was the wholesale slaughter of the enemy:

"The kindest thing that we can do for them is to destroy their physical bodies, so that they may be saved from further and still more awful crime, that the devil-ridden egos may be set free after their appalling failure - free to begin again to climb the ladder of evolution from the depths of savagery into which they have allowed their lower vehicles to be cast." [13]

The War, being "one of God's periodical examinations of His people", was to be seen as a challenge and a "wonderful opportunity". If the challenge was not met, the results would possibly follow the dire course which led to the destruction of Atlantis, in which, so Leadbeater discovered from the Akashic records, sixty-five million people died in twenty-four hours. But Leadbeater was confident that the Allies would triumph, proclaiming

them to be "in the very truth the Sword of the Lord," because this was a "holy war." Those who died as heroes had the great consolation of knowing that they might be reborn in the new sub-race, and

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Leadbeater explained this whenever he expressed his sympathy to Theosophists whose sons were killed.

But his own work was more subtle: he patrolled the battle-fields in his astral body, accompanied by a troop of "invisible helpers", assisting the recently dead. [14] Colonel G.F. Braund, formerly a member of the TS and the ES in Sydney, who had been killed at Gallipoli, was put at the head of the "new department of work", that is, the "invisible helpers" during the War, and assisted in the selection of those amongst the recently dead who would renounce Devachan, or heaven, and be reborn at once. Amongst the other souls who agreed to quick rebirth to assist in the work were King Edward VII (1841-1910), and the British General Lord Roberts of Kandahar (1832-1914); during the War they were reborn as women and joined the Army. [15]

The War became almost an obsession with Leadbeater, and he talked about it at length, fitting it neatly into his scheme for the evolution of the world. Similarly slotted into place was the idea of a new sub-race which was emerging in response to the Coming, and Leadbeater began talking about "Australia and New Zealand, The Home of a New Sub-Race." Not unexpectedly, this was a popular lecture topic in Australia and New Zealand. Leadbeater pointed out that whereas Charles Darwin (1809-82) and Alfred

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Russel Wallace (1823-1913) had expounded the theory of physical evolution, and HPB had given the spiritual theory behind the physical process, it had been left to "Theosophical investigators" (a phrase which always meant him and Mrs Besant) to discover the actual process whereby the two are united.

He knew that the world was ready for a new sub-race, and had seen "a large number of specimens" of the new race in parts of the United States, and indeed had already located the major community of the Sixth Root Race, when it emerged, on the west coast of the USA. Now that he was in Australia, he had also discovered specimens of the new sub-race there - "children and young people of a distinctly new type" - and therefore

the emergence was not confined to America. He predicted that in two or three generations the whole of Australia would be controlled by the new people, who would constitute "what in Europe we would call the aristocracy of the country: that is to say, the best types..." This new sub-race, whilst still of the Aryan race, would be characterized by the gift of intuition, leading to "wonderful mental development".

Leadbeater called upon the leaders of Australia to improve the quality of life in their country so that the new sub-race would have the best possible environment in

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which to be born. Many things were, he noted, "still somewhat crude" in Australia, rather devoid of the "beauty and splendour" which ought to have been created. He also called upon potential parents to prepare themselves as the best possible vehicles for the birth of the new sub-race, and placed great emphasis on the needs for parents to listen to the counsel of authorities who knew about the "inner side" of child raising. The implication was just as it had been at the beginning of the century: Leadbeater should be consulted about "Our Relation to Our Children".

And both the new sub-race and the War were closely related to the Coming.

"We cannot but see how powerful an influence this approaching advent of the World Teacher will have upon the new sub-race. Those members of it who are coming into incarnation now will be just as the most impressionable age at the time when we expect his arrival. It is for us to see that they are so trained that their ears will be open to His message - that they will be among the faithful few who receive it and profit by it, and not among the majority who will pass by indifferently on the other side, and so lose an opportunity which comes but once in thousands of years." [16]

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In preparation for both the Coming and the new sub-race no better textbook could be found than *At the Feet of the Master*, and Leadbeater delivered a series of talks on this small volume to a fascinated audience in Sydney. It bore, he declared, the "imprimatur of the Lord Maitreya Himself". [17]

On the eve of what Leadbeater claimed to be his birthday, February 17th, 1915, Krishna sent a congratulatory telegram to him from Bude, in Cornwall. This was followed by a long letter which revealed the friction

between the two, although Krishna tried to disguise it. He began by reflecting upon their past times together:

"When I was with you I did *not* appreciate what you did but *now* it is all different. You are the same old C.W.L. to me and I love you *very* much. I was foolish and an idiot not to see it and love you when I was with you. I am devoted to you too. Of course now I know what you did was good for me and I did not see it. I want to forget all that and turn over completely a new page. You were the first person who picked me up and I am grateful and you brought me to great things and I owe *all* that to you my dear C.W.L. It is very difficult

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for me to write what I feel but you will understand what I mean. When I was with you I hurt you in many ways and now I see it all and I am *very* sorry. Let us forget the past, except the happy bits, and I hope I shall make you happy yet. I wonder if you understand what I mean about all this. I want to be worthy of you and make your name shine like a light to *everybody*. I want everybody to know what you really are." [18]

Krishna described his own life at the present time - living in a household supervised by Miss Arundale, taught mathematics and Sanskrit by Shiva Rao [19], and English by Arundale, with Dick Balfour-Clarke looking after his physical training. He then defended his relationship with Lady Emily, and expressed the earnest desire that she should be accepted by the Master.

Krishna concluded his local news with some expressions of concern for Nitya, whose health was poor and whose eyes had been causing trouble as a result of the intensive study he was doing. His comments on Nitya's feelings undoubtedly express his own desire for basic human affection, found in his relationship with Lady Emily, but otherwise carefully kept from him as part of his occult training.

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"[Nitya] feels very lonely, like most of us do, and there is nobody whom he specially likes or loves and it makes double harder. [sic] He is very bitter and hard and cold. He suffers a lot. I am afraid and I can't help him much. He wants somebody to love him first and foremost and to whom he can pour out all his troubles. He wants a mother to love as I have Lady Emily." [20]

And he finished his letter with the words:

"My dear C.W.L. I love you *very* much and I hope this will bring us closer together." [21]

Leadbeater's reply, if indeed there was one, is not known. Krishna continued his studies in England, and Leadbeater continued his occult work in Sydney: the barrier between them had not been healed by Krishna's letter, nor would ever be. But Leadbeater continued to proclaim the Coming.

In June, 1915, Leadbeater spoke to a large gathering of members and friends of the TS and the OSE, answering the question, "Why a Great World Teacher?". This address, perhaps unconsciously, foreshadowed a change of emphasis in his teaching and lecturing. It had a distinctly

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Christian flavour. It was also dogmatic in its assertion that the World-Teacher was on his way.

"...the coming forth of a Great Teacher is a thing which happens periodically in the world's history. It is about time that another should come, and those of us who have been into touch with the Great Ones behind, whose privilege it has been to be taught by Them know because we have seen for ourselves Who this Great Teacher is Who is to come. We know for ourselves from Him, from His own word, that He will come soon - that as soon as the world can be prepared for Him, He will come forth." [22]

He traced various arguments, from philosophy and from history, supporting the concept of the Coming, and then reiterated that which was for him the most convincing.

"So our fundamental reason, which stands at the back of all these others, is that many of us know and have seen this Great Teacher Who is to come, and have it on His own word that He will come soon." [23]

The OSE was working, he declared, to "prepare the way of the

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Lord, and make His paths straight", and he looked forward to a time when "brotherhood and love will reign".

Leadbeater was staying at the house of Mr and Mrs Thomas Martyn in the fashionable Sydney suburb of Neutral Bay. [24] Mrs Besant noted in *The Theosophist* that "it was good to know that he is being cared for and honoured as he should be", but the irony of these comments became apparent only in later years, when the Martyns joined the ranks of the apostate, and their guest's activities in their home became the subject of

considerable speculation.

In June, another guest arrived in Australia. James Ingall Wedgwood, a cultured and good-looking Englishman, made an immediate impression on Leadbeater, and stimulated a whole range of new interests and activities for him. Wedgwood had been born in England in 1883, a member of the eminent family of potters, and as a youth had been associated with a variety of Anglo-Catholic movements, including the Confraternity of the Blessed Sacrament and the moribund remnants of the Order of Corporate Reunion. [25] After leaving school he studied chemistry at Nottingham, and was for a time employed as an analytical chemist. His main interest, however, was music, and he studied the organ both in Nottingham and at York Minister. [26]

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Wedgwood also developed a vocation to the ministry of the Church of England, and began theological studies whilst staying with the Rector of All Saints', York. In 1904, in the midst of his musical and theological studies, Wedgwood attended two lectures by Mrs Besant. As he set off for the second, he declared that she would not convert him, but she did, and he was obliged to leave the lodgings with the Rector, who disapproved of his newly found heretical views. For a brief period he stayed with the Anglican Benedictines at Painsthorpe, and Abbot Aelred Carlyle endeavoured unsuccessfully to convince him that he could find all the mysticism and metaphysics he required within the Catholic faith. [27] Wedgwood, however, renounced all thought of a vocation in the Church of England, and devoted himself entirely to the work of the Theosophical Society. He had sufficient private income to live independently.

From 1911 to 1913 he was General Secretary of the TS in England, and in 1912, with the help of Mrs Marie Russak founded the Temple of the Rosy Cross, a ritualistic body which included an adventist theme, and was concerned with Qabalism, astrology, Masonry, Christian ceremonial and symbolism. [28] The ritual was said to have been composed by Mrs Besant, under the inspiration of the Master the Count, and involved the lighting of candles for

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each of the World Teachers. Revelations from the Masters came at Temple meetings via Wedgwood or Mrs Russak. Leadbeater never approved of the Temple, basically because, having had no part in its

establishment, he had no control over it, and because it involved the production of messages from the Masters through agents other than himself or Mrs Besant. He later claimed that its rituals, perhaps as the result of some mistake by the Count, produced "adverse forces", and he tried to persuade Lady Emily, who was understudy to Mrs Russak, to have it reorganized along lines which he suggested. This attempt was unsuccessful, and in 1914 he brought through a message from the Master ordering its dissolution. [29]

Wedgwood intended to obtain episcopal consecration from some source - presumably an *episcopi vagante*, or "wandering bishop" - for use within an occult group, which would in fact be a continuation of the Temple of the Rosy Cross. But Mrs Besant, with whom he discussed his intention, told him that the episcopate could only be used within the Christian church for which it was created, and therefore Wedgwood began looking for a church in which he could maintain his occult and ceremonial interests. [30] He seems to have generally supported the theory of the anticipated Coming, rejecting the idea of a "spiritual" as opposed to a material and personal advent. [31]

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Wedgwood was also actively involved in the OSE, and by 1910 had joined yet another TS subsidiary movement, the Co-Masonic Order, of which Mrs Besant was Very Illustrious Most Puissant Grand Commander of the British Jurisdiction. By 1911 Wedgwood had risen to become Very Illustrious Supreme Secretary 33' of the British Federation of International Co-Freemasonry. Freemasonry is known as a secret society, although Masons declare it rather to be a "society with secrets", and "a peculiar system of morality, veiled in allegory and illustrated by symbols". [32] Traditionally, Masonry was strictly reserved for men, but on January 14th, 1882, a French Lodge initiated a woman, Maria Deraismes, and was, accordingly, suspended from the group of lodges to which it belonged. [33] In 1893, *La Grand Loge Symbolique Ecossaise de France, Le Droit Humain* was established, admitting women as well as men to the mysteries of Freemasonry.

The first Englishwoman to enter Co-Masonry was Miss Francesca Arundale, who pioneered its establishment in Great Britain, and introduced Mrs Besant to the movement in 1902. [34] The first Co-Masonic Lodge in London was established in September, 1902, and it quickly became popular with members of the TS. [35] Co-Masonry was established, in Australia 1911 when three Australian

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Theosophists, initiated into the Craft (that is, the first three) degrees in Adyar, established a group in Melbourne; several orthodox male Masons joined them, and towards the end of 1911 two Lodges were established. The first Lodge in Sydney was founded in February, 1912, by seven orthodox male Masons, the first women - amongst them Mrs Gertrude Kollmerstrom - being initiated the following March. During that year, many Theosophists from all over Australia took the Craft degrees in Melbourne, and by Easter Lodges were established in Brisbane and Adelaide. Lodges for the higher degrees were established soon afterwards. [36]

In June 12, 1915, Wedgwood initiated Leadbeater into Co-Masonry in Sydney. Initially, Leadbeater had felt no interest and indeed some little antagonism to ceremonial movements, but Wedgwood reassured him that a ceremonial revival was part of preparation for the Coming, and he agreed to accept initiation.

"I did not know, any more than any other candidate, what to expect when I Joined [the Lodge]; but my first sight of a Masonic Lodge was a great and pleasant surprise to me, because I found I was perfectly familiar with all its arrangements, that it recalled exactly similar arrangements which I knew six thousand years ago in ancient Egypt. I am

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quite aware that that is a startling statement, yet I assure you that it is literally true." [37]

The initiation had revived memories of previous lives and of the ceremonial work with which he had been involved in the past, and immediately stimulated a great interest in working with ritual again.

"You may imagine how surprised and how delighted I was to find the old work was still going on after so many ages. [Masonry has] kept almost all the ceremonies unchanged through these thousands of years." [38]

This was a claim which few orthodox Freemasons, however exalted they imagined the origins of their Craft to be, would dare to have made. It was not, however, an original suggestion, and other writers have pursued the mysterious origins of Masonry back to Atlantis, the building of King Solomon's Temple in Jerusalem, or to the Knights Templar. [39]

Leadbeater's rise in the Masonic ranks was rapid and he quickly attained the highest degree, the 33rd, and was appointed Administrator



General of the Universal Co-Masonic Order in Australia. Not unnaturally, he decided

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to apply his clairvoyant vision to investigating the origins of the order, and to this end he and Wedgwood prepared a list of questions which Leadbeater could present to the Inner Head of Freemasonry, known as the Head of All True Freemasons (inevitably abbreviated to the HOATF). Just as Leadbeater held that all religions, being basically one, were under the control of the one member of the Occult Hierarchy, the Bodhisattva (which office was then held by the Lord Maitreya), so he held that all Freemasons, of whatever jurisdiction or obedience, were under the inner plane authority of the one Master, the Count. And Leadbeater claimed a personal acquaintance with this occult authority.

"You must remember that this great Master, who is to all of you, I suppose, an August and honoured name, is to [Mrs Besant], to me and to many others of us a living Man, personally known and most highly revered. I did not know, until I had the privilege of entering [Co-Freemasonry] exactly what was His relationship to Co-Freemasonry, as I had never spoken to Him on that subject; but when last I had the honor of meeting Him in the flesh in Rome walking down the Corso, He took me up to the public gardens on the Pincian Hill, and there we sat and talked for an hour and a half about the Theosophical Society and its work." [40]

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So Leadbeater took the list of questions to the Master, and "He most kindly and graciously answered our questions, and gave us a good deal of information; and He expressed pleasure at seeing us so keenly interested in the work". The Master outlined the history of Freemasonry, and, further, instructed Leadbeater to revise the rituals of Masonry to restore their ancient occult meaning. Leadbeater and Wedgwood set about this work with enthusiasm, concluding that Co-Masonry was a part of the Plan for the Coming, along with the emergence of the new sub-race, the War and the OSE.

Masonry was, as Leadbeater first suspected, a "direct descendant of the Mysteries of Egypt", and he traced this descent through the Akashic records. As he received the higher degrees of Masonry, so he traced their history, and began revising their rituals at the direction of the Master. When he finally received the 33rd and last degree, he wrote:

"The Sovereign Grand Inspector-General (33') is the 'Bishop' of Masonry, and if the life of the degree is really lived he should be an ever-radiating centre of power, a veritable sun of light and life and glory wherever he goes... The power of the 33'

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is a veritable ocean of glory and strength and sweetness, for it is the power of the King Himself, the Lord who reigns on Earth as Vice-Regent of the Logos from eternity to eternity." [41]

His investigations also solved the mystery of the origins of the Rosicrucians:

"Despite the assertions of scholars and the absence of corroborative evidence, Christian Rosenkreutz did indeed found the Order of the Rosy Cross, and he was in fact an incarnation of the mighty Master of the Wisdom Whom we revere today as the H.O.A.T.F." [42]

Having established himself in the highest degree of Masonry, and developed a new interest in ritual, Leadbeater was eager to hear of yet another ceremonial movement with which James Wedgwood was associated. Wedgwood had contacted Archbishop Arnold Harris Mathew, head of a tiny independent church, the Old Catholic Church in Great Britain, in 1913, and discussed with Dr Mathew his apparently renewed sense of vocation. The Archbishop was enthusiastic and friendly, and an exchange of letters followed in which Wedgwood outline his beliefs, and sent the

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Archbishop a copy of Mrs Besant's little book, *Theosophy*, as a summary of his philosophy. [43]

Mathew raised no objection to the heterodox theology contained in the book, and Wedgwood was baptized and confirmed *sub conditione*, after he had signed a declaration confessing his faith in the decrees of the Seven Oecumenical Councils, the Niceno-Constantinopolitan Creed, the Seven Sacraments, the decrees of the Council of Jerusalem, and the doctrines of Transubstantiation and the Sacrifice of the Mass. Just how these could be reconciled with Theosophy remains something of a mystery. Wedgwood was thus formally united with the Ancient (Catholic) Church of England, Scotland and Ireland, as Mathew's small church, never very stable in name, was then called. [44]

To venture into the erratic history of Arnold Harris Mathew would require a volume in its own right. [45] He had begun life as a Roman

Catholic, become a priest, lost his faith and become a Unitarian, then an Anglican curate, then a Roman Catholic layman. He then associated himself with a group of disaffected Roman Catholics who persuaded him that there was a great mass of their number, not to mention many Anglicans, eager to join a movement of reformed Catholicism such as was found in the Old Catholic Church of Holland. [46] Mathew persuaded the Dutch bishops that there

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was a potential for work in England, and, eventually, on April 28th, 1909, was consecrated a bishop in Utrecht in Holland by the Old Catholic Bishops of Utrecht, Haarlem, Deventer and Berne. [47]

After his consecration, Mathew returned to England to find that the basis upon which he had been consecrated was little more than a fraud created by several disaffected Roman Catholic priests who had been eager, for personal reasons, to be consecrated to the episcopate. There was no flood of converts eager to join the Old Catholic Church in England, and there was considerable antagonism and hostility both from the Established Church and its Roman Catholic counterpart. Mathew offered to resign, but the Dutch bishops refused to allow this. Perhaps unbalanced by the shock of discovering the deception to which he had fallen victim, perhaps simply following the pattern of instability of his earlier life, Mathew lapsed into an erratic career involving a succession of grandiose titles and claims, the consecration of a large number of bishops for non-existent flocks, and a tendency to change the name of his church with bewildering frequency.

He was prey to many ecclesiastical adventurers, being misled and deceived into actions which brought ridicule and condemnation upon him. In 1910, he issued a

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"Declaration of Autonomy and Independence", breaking from the Old Catholic Bishops of Europe, and proclaiming himself to be "Old Catholic Archbishop of London". His pastoral duties were far from onerous, covering only six tiny chapels, mostly rooms in private houses, a small number of clergy, and a smaller number of laity. But he continued leading the virtually non-existent movement, consecrating bishops for non-existent duties, and devising new names and titles up until his death in 1919. He made various unsuccessful attempts to be reconciled with the Roman

By the time of his death there were at least ten bishops claiming

consecration from Mathew, and few of them showed any signs of stability or responsibility in the exercise of their offices. Few of them had any laity over which to preside. Only one of his Bishops remained loyal to him until his death, and after his death at least half a dozen small churches claimed to be his offspring and his successors. [48]

To return to 1913: shortly after his admission to the Ancient Catholic Church, Wedgwood was admitted to Minor Orders, ordained Deacon, and finally ordained Priest on July 22nd, 1913. All these ceremonies were performed in Wedgwood's private oratory in his apartment almost opposite

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the headquarters of the TS in Upper Woburn Place, London. Unfortunately, the Ancient Catholic Archbishop of London lacked a cathedral or even a church in which to pontificate. During the two years that followed Wedgwood worked enthusiastically for the Church, and encouraged other members of the TS to join it, including Reginald Farrer, Rupert Gauntlett and Robert King, all of whom, like Wedgwood, had originally felt vocations in the Church of England. Wedgwood also began paying the impecunious Mathew a small allowance.

By 1914, Wedgwood was contributing articles on ritual to Theosophical publications, and in the March, 1914, issue of *The Herald of the Star*, he wrote an article entitled "The Modern Ceremonial Revival". This theme was taken up by others, including Arundale, who noted in the November issue of the same journal that Co-Masonry and the Temple of the Rosy Cross were off-shoots of the TS, and therefore membership in all of them was recommended in his "Suggestions to a Would-be Occultist". An interest in "sacramental magic" had been foreshadowed by Mrs Besant in her lecture, "The Sacramental Life" (published in her book *The Changing World* in 1911), in which she provided a Theosophical and occult interpretation of the traditional seven sacraments. She also offered a "scientific" explanation for transubstantiation, in terms which

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Leadbeater would later develop. [49]

The whole of the TS was beginning to become pre-occupied with ceremonial and symbolism. The "Supplement" to the February, 1912, issue of *The Theosophist*, for example, devoted space to specifying which badges and ribbons should be worn by members attending conventions. ES members were to wear white, orange, rose, bright blue or green

ribbons, according to their degree ("the members themselves will know the grades denoted by each"), and members of the OSE gold, purple, or pale blue, with either gold or silver stars, depending on their grade. Members of the Sons and Daughters of India were to wear yellow ribbons. [50]

It was but natural that, when Wedgwood travelled to Australia in 1915, at Mrs Besant's invitation, he discussed the Old Catholic Church with Leadbeater. Wedgwood later recalled:

"I talked with him about my ordination and he came to various celebrations of the Eucharist by myself. He was greatly impressed with the power for good which such ordination bestowed and with the splendid scope that the celebration offered for spreading blessing abroad on the world." [51]

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Leadbeater's interest in Christianity and the church had previously led to his study, *The Christian Creed*, in 1890, and his investigations into the "inner side" of the Mass during his exile in Sicily after the 1906 "troubles". There he had turned his clairvoyant gaze on the ceremonies in the local churches:

"Those who know that most beautiful of islands will understand that one does not meet with the Roman Catholicism there in its most intellectual form, and neither the Priest nor the people could be described as especially highly developed; yet the quite ordinary celebration of the Mass was a magnificent display of the application of occult force. At the moment of consecration the Host glowed with the most dazzling brightness; it became in fact a veritable sun to the eye of the clairvoyant, and as the priest lifted it above the heads of the people I noticed that two distinct varieties of spiritual force poured forth from it, which might perhaps be taken as roughly corresponding to the light of the sun and the streamers of his corona." [52]

Leadbeater noted that these two forces poured out

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over the congregation and into the countryside, influencing all who were touched by them as a powerful stimulant to their spiritual growth and development.

"Many people far away from the church, walking along the village streets or pursuing their various avocations upon the lonely hillsides, felt for a moment a thrill of affection, of devotion, as this great wave of spiritual

peace and strength passed over the countryside, though assuredly they never thought of connecting it with the Mass which was being celebrated in their little cathedral. It at once became evident that we are here in the presence of a grand and far reaching scheme. Clearly, one of the great objects, perhaps the principal object, of the daily celebrations of the Mass, is that everyone within reach of it shall receive at least once a day one of these electric shocks which are so well calculated to promote any growth of which he is capable." [53]

It has been claimed by some Theosophical writers that Leadbeater's visions parallel those of the 12th century mystic, St Hildegarde (1098-1179), known as "the sybil of the Rhine", who observed, in a less mechanistic way, the Mass on the "inner planes". She wrote:

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"I saw also when the priests, robed in the sacred vestments, advanced to the altar to celebrate the Divine Mysteries, that suddenly a great radiance and a retinue of angels came down from heaven, encircling the entire altar, and remaining there until the mystery was accomplished.... [During the consecration] descended suddenly a fiery lightning of indescribable brilliancy from the open heavens down upon the sacrificial Gift, flooding it entirely with its brightness, as the light of the sun lights up everything which it penetrates with its rays." [54]

Leadbeater was thus well-disposed to receive news of a new church in which his own discoveries, and Theosophical corrections of the errors of orthodox theology, could be implemented. He must have been positively delighted when news was received from England that a schism of almost all the Archbishop's clergy had occurred, and that they had elected Wedgwood as their Presiding Bishop, an office he would assume as soon as he could be consecrated to the episcopate.

Archbishop Mathew, despite his initial tolerance of Theosophical belief, finally issued a decree requiring

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that any clergy or laity who were members of either the TS or the OSE must resign from them. He had decided that the organizations were heretical, since Catholics might not believe in reincarnation, or in the common Theosophical doctrine that Jesus was "a reincarnation of someone else". The response to his ultimatum was that two elderly ladies and one priest obeyed him, and the rest of his clergy and laity broke away. Mathew

therefore announced that the Old Catholic movement in England had come to an end, and declared his 'absolute and irrevocable' intention of submitting to Rome. [55] He didn't, and subsequently made several unsuccessful attempts to revive his movement.

And the clergy who had formerly been under his jurisdiction elected Wedgwood as their new leader. At the end of 1915 Wedgwood left Sydney to return to London for his consecration as a bishop, promising Leadbeater that he would return immediately afterwards. Leadbeater visited New Zealand in December and January, returning to Sydney at the beginning of February, 1916, to await news of what he foresaw as a Theosophical church. [56]

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## Chapter 17: The Liberal Catholic Church

Leadbeater returned from his New Zealand tour on February 11th, 1916. Two days later, in the Co-Masonic Temple, in Blomfield Road, London, James Ingall Wedgwood was consecrated to the episcopate as Presiding Bishop of the Old Roman Catholic Church in Great Britain. The consecrating bishops were Federick Willoughby, Robert King and Rupert Gauntlett, the latter two also being members of the TS, as were most of the witnesses who signed the *Instrumentum consecrationis*, including George Arundale, Mabel Besant-Scott and Jose Acuna. [1]

It had originally been intended that Wedgwood would be consecrated by Willoughby, formerly one of Archbishop Mathew's bishops, but it was feared that Wedgwood might not return from Australia in time. Willoughby was planning to convert to the Roman Catholic Church and believed that he would be received into that Church almost immediately. Therefore Robert King and Rupert Gauntlett were consecrated by Willoughby on September 26th, 1915, to hold the episcopate for Wedgwood. [2] When Wedgwood returned, he was reluctant to accept consecration from Willoughby, or from bishops associated with him, since Wedgwood knew of the scandals in which Willoughby had been involved, and which had acquired notoriety in the press, notably in sensationalist articles in *John Bull*.

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Frederick Samuel Willoughby had formerly been an Anglican incumbent, but was obliged to resign his living after charges of sexual

immorality, by which was meant homosexuality. He joined Mathew's small church, apparently informing Mathew of some of the charges against him, and suggesting that they were not only untrue, but part of a plot by his ecclesiastical enemies - that is, low church Anglicans who objected to his high church approach. Mathew consecrated Willoughby as a bishop on October 28th, 1914, in the banqueting hall of the Bell Hotel, Bromley, in Kent. When his attention was drawn to the scandals concerning Willoughby - as the result of the *John Bull* articles - Mathew suspended him. [3]

Wedgwood knew that the charges against Willoughby were more or less true, and fearing that some of the mud thrown at Willoughby might stick to him, or to the church of which he had been elected leader, approached a number of other bishops seeking consecration. He wrote to the Old Catholic Archbishop of Utrecht, by whom Mathew had originally been consecrated, but received no reply. He endeavoured to persuade Bishop Frederick James, a fellow Theosophist and homosexual who ran a church known as The Sanctuary behind Harrods in London, to consecrate him, and he asked for assistance from a number of other free-lance

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bishops. None would oblige. He even thought of applying to the Syrian Catholic Church on the Malabar Coast of India, but finally settled for Willoughby. [4]

Thus, Wedgwood received from Willoughby, King and Gauntlett the Apostolic Succession which HPB had denounced as a "gross and palpable fraud". [5] Within a few months of his consecration, Wedgwood returned to Australia to confer with Leadbeater, leaving Bishop King, who generally earned his living as a psychic, in charge of the work in England.

Leadbeater was most enthusiastic about the possibilities for the new church, "and having placed his services unreservedly at [its] disposal", was ordained *sub conditione* to the priesthood by Wedgwood on July 15th, 1916, having first received baptism and confirmation, together with all the Minor Orders and the Diaconate *sub conditione* in case the Anglican sacraments he had received were later called into question. [6] These ceremonies were performed at the residence of the Jonkheer Julian Mazel, a leading Dutch member of the TS, "Nandina", in Undercliff Street, Neutral Bay, a suburb of Sydney.

On July 22nd, Wedgwood consecrated Leadbeater to the episcopate at "Crendon", the home of Mr and Mrs Gustav Kollerstrom, also eminent Theosophists. [7] The Roman



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*Pontifical* in an English translation was used, and Wedgwood was assisted by two priests whom he had recently ordained, David Morton Tweedie of Adelaide, and John B. McConkey of Melbourne. The witnesses who signed the *Instrumentum* included the two priests, the Kollerstoms, and four of Leadbeater's current boy pupils. [8]

Three days later, Leadbeater wrote to Mrs Besant:

"Wedgwood has arrived and is in good health. His consecration to the Episcopate has had the unexpected result of putting him practically at the head of the Old Catholic movement as far as the British Empire is concerned, all his colleagues (except, I think, one) in it being Theosophists ready to work under his direction. This being so, he desires most earnestly to offer the movement to the World Teacher as one of the vehicles for His force, and a channel for the preparation for His Coming. I took him therefore to the LORD MAITREYA at the Festival, and He was graciously pleased to accept the offer, and to say that He thought the movement would fill a niche in the scheme, and would be useful to Him. From what He said I inferred that He Himself had so guided

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events as to produce this curious result, that a branch of the Catholic Church, helping the Apostolic Succession in a form which cannot be questioned, should be entirely in the hands of Theosophists, who are willing and eager to do exactly as He wishes. He explained that this was a method of bringing over the Holy Orders of the old plan into the new one, and that this Old Catholic Church might very likely be the only branch of Christianity which would wholly and officially recognize and follow Him when He comes. He does not want it to be aggressive in any way, but to go on quite quietly for the present, carrying on its services for its small congregation in London (as it is doing), gradually drawing round it those who love the Catholic ritual, but want a Theosophical interpretation of it and of the doctrine of the Church." [9]

He then passed on the news of his own consecration:

"With His permission Wedgwood has consecrated me as a Bishop on the understanding that I am at perfect liberty to wear my ordinary dress, and am in no way bound to perform any ecclesiastical ceremonies or to take any outward part in the work unless I

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see it useful to do so, but am to act as intermediary between the LORD and this branch of His Church, referring to Him any points of action or of doctrine upon which it desires instruction. An interesting little glimpse of occult ways came to me the night after my consecration. My own Master referred very kindly to it, and spoke of the additional power to help that it have given to me; and then He remarked: 'You thought you had given up all prospect of a bishopric when you left your Church work thirty-two years ago to follow Upasika (HPB); but I tell you that it would have been in this very year that you would have reached it had you remained in your original work, so you have lost nothing except the emoluments and the social position, and have gained enormously in other ways. No one ever loses by serving Us!' That struck me as curious, for I had never thought of it in that way." [10]

It may appear curious that an assistant curate in a small village, lacking a University degree or any social status, should have aspired to be a bishop in the Church of England at a time when its concern with social position was so great.

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From the Christ, Leadbeater passed on a message which constituted a commission for Wedgwood in beginning his new phase of church work.

"...Close and perfect is the communication which I have opened [with my Bishops]; it is for them to keep it open, and for this sleepless vigilance is needed. This gift I have given to them not for their own enjoyment or advancement, but that through them My flock may be fed. They have been many to whom through the ages I have offered this yet few have understood it and used it aright. I have chosen you to hold it in these last days of this dispensation, and to occupy till I come... As I said to those whom I chose twenty centuries ago, so I say to you now: Lo I am with you always, even unto the end of the world." [11]

Leadbeater believed that the new church had been inspired by a "thought current" from the Master the Count, or as he was sometimes called, Prince Rakoczy, said to have been Francis Bacon (1561-1626), Christian Rosenzreutz (an almost certainly mythical figure said to have lived during the 15th century), Proclus (410-485), Roger Bacon (1219-1294), and St Alban (d. c. 303) in his previous incarnations. He was the

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and was therefore especially interested in Co-Masonry, Christian liturgy and other forms of ritual. [12] Wedgwood had believed, until corrected by Leadbeater, that he had an active interest in the Temple of the Rosy Cross.

Leadbeater did not lose his interest in Buddhism upon his consecration as a bishop, and endeavoured to fuse Buddhist and Christian traditions together. He insisted, for example, that each New Year's eve his pupils all attend Mass in the Liberal Catholic Church, and then recite *pansil*, to dedicate the coming year to the Buddha. [13] However, Buddhists, both within and outside the TS, saw his involvement in Christianity as a betrayal of the Buddhist faith. The eminent Buddhist, Anagarika Dharmapala, with whom Leadbeater had been associated in Ceylon, concluded that Leadbeater had rejected Buddhism, having stolen some of its doctrines.

"...Members of the Theosophical Society who follow Leadbeater and Mrs Besant are against Buddhism. They follow Jesus and he they say is greater than our Lord Buddha. Leadbeater and Mrs Besant steal everything from Buddhism and palm it off as their own and swindle the ignorant members of the TS in England." [14]

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Leadbeater, of course, rejected such an assertion. Since he claimed to be in direct psychic communication with the Master at whose inspiration the church had come into being, he could claim personal knowledge of what was really happening. He could also direct questions on matters of ecclesiastical and ceremonial importance to him. He and Wedgwood spent much time discussing various reforms to the liturgy, organization and doctrine of their church, and Leadbeater directed these matters to the Count's attention for final resolution, using "an interesting method that he had learned in Egypt" whereby he could read the contents of a person's mind, and get his thought on any subject without distracting his attention from what he was doing at the time. He could thus discern the Master's opinion on matters without interrupting his normal work, although the Master thought in medieval Latin, and Leadbeater found this somewhat difficult to translate. Eventually, however, he was able to rise beyond the "concrete thought", phrased in Latin, and reach the idea behind it. [15]

Leadbeater and Wedgwood settled down to the urgent work of revising the liturgy of what was still called the Old Roman Catholic Church. The existing liturgy was basically a translation into English of the Dutch Old Catholic Missal compiled by Archbishop Mathew. The revision

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was to be based on this original work, reformed in accordance with Leadbeater's clairvoyant perceptions and communications from the Masters, as well as on consultations with books on liturgy and ceremonial. On September 5th, Leadbeater wrote to Mrs Besant:

"We wish for your presence while we are working at the reconstruction of the Catholic Ritual. Your splendid gift of language, your wonderful power of putting things poetically, would be invaluable to us. This thing *ought* to be well done - the Ritual of His Church, the *only* one combining the power of the ancient Church with a true Theosophical expression of the *real* relation between GOD and man; all the greatest poets of the age ought to be at work on it, not a couple of obscure though earnest gentlemen who have no special capacity for expression, whose productions are mildly commonplace." [15]

The two bishops worked laboriously through the liturgy of the Mass and the other ceremonies of the Church. They were radically different in temperament and style: Wedgwood was quick and dynamic, Leadbeater slower and more attentive to detail. Leadbeater worked steadily from morning until night; Wedgwood produced large amounts of material in a short time,

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and often then disappeared for hours, or even days, at a time. They experimented with various liturgical forms, and tried both Anglican, Roman Catholic and Greek Orthodox liturgies; at each experimental celebration Leadbeater would carefully observe the inner effects with his clairvoyant perception. The bishops were assisted by Mr and Mrs Kollerstrom, and their young son, Oscar, who was at this time Leadbeater's closest pupil. [16]

The Liberal Catholic rite, which emerged over the year which followed, was based in part on Roman Catholic and Anglican sources, and was influenced by the elaborate ceremonial of the Catholic Apostolic Church (the so-called "Irvingites" [17]) and Archbishop Mathew's liturgy. The ceremonial, as distinct from the liturgical text, was based on J.D.H. Dale's translation of Baldeschi's *Ceremonial According to the Roman Rite*, in addition to the standard work on the Roman Rite, Adrian Fortescue's *The Ceremonies of the Roman Rite Described* which had replaced Baldeschi. They were also influenced by the standard Anglo-Catholic ceremonial text, *Ritual Notes*. [18]

Leadbeater's first exercise of his episcopal office came on September 9th, when he ordained Gustav Kollerstrom to the Priesthood. At this time, Leadbeater had involved a number of his boy pupils in the new church, and

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soon afterwards he admitted the four pupils who had witnessed his *Instrumentum* - Oscar Kollerstrom, Hugh Noall, Walter Hassel (or Hesselman) and Willem Heyting - to Minor Orders, and they thereafter began to serve for his Masses. [19]

The revision of the Liturgy of the Mass was completed in December, 1916, and Leadbeater wrote to Mrs Besant on the 12th of that month to inform her:

"The night before last, we had the honor of submitting to the LORD MAITREYA the revised Ritual of the Mass to be used by the Old Catholic Church, at which we have been working for many months.... Our instructions were to preserve the old thought-forms and the working of the old magic - the effect of the various acts at different stages, the descent and return of the Angel of the Presence, etc. - but 'to take out all the brown and grey out of it and to substitute Gothic architecture for classical'.... Well, we have done what we could, but to make these changes and yet keep the essential part of the old form was no easy task. The Lord was so gracious as to tell us that our result was a great improvement on anything that has been done before, and that it

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will do very well to go on with; but I think He regards it as an intermediary stage on the way to a Mass of Affirmation rather than of prayer, in which we shall no longer ask GOD to do for us all sorts of things which we ought to be doing for ourselves. But we must bring people along gradually, and this already departs widely from their pre-conceived ideas. He accepted it most graciously, altering only the expression 'Lamb of God, who takest away the sins of the world', which we had left in because of its age, although we did not like it." [20]

Leadbeater was able to give more detailed information about the Lord's consideration of the new Mass to a group of his pupils in Sydney:

"We submitted our Mass and received some short comments on it. I think, if one may venture to speak of such exalted Beings in such a way, and to use such a phrase, that Our LORD was in rather a hurry. He had something else on hand, because He disposed of the Mass rather in a

hurry." [21]

However urgent his other business, he remained long enough to deliver several pages of detailed instructions for the

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liturgy of the Mass, with comments on ritual movements, the use of Latin phrases, the Apostolic succession, angels and other matters. He also suggested that "the remarkable prayer which your theologians unkindly insist upon attributing to Me, though in its present form I have certainly no wish to be responsible for it" should be made optional. Thus the Lord's Prayer did not appear as an obligatory part of the liturgy of the Mass.

The Lord also approved the use of an additional Benediction to be added at the end of the Mass, following the traditional Christian blessing in the name of the Holy Trinity. This additional text had originally been written by Mrs Besant, under the inspiration of the Inner Head of the ES, and was used exclusively in that organization. But Leadbeater had desired that it should be introduced into the Mass, and sought the Lord's advice.

"The Lord... sent for the Master Maitreya, and, so to speak, asked His permission - well, not exactly His permission - but said it would be useful, and would He consent to it being used. Of course, the Master Morya was glad to do so." [22]

The OH of the ES, Mrs Besant, also gave her permission, and so what was to be known as the First Ray Benediction was

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added to the Mass:

"May the Holy Ones whose pupils you aspire to become, show you the Light you seek, give you the strong aid of their compassion and their wisdom. There is a peace which passeth understanding; it abides in the hearts of those who live in the eternal; there is a power which maketh all things new; it lives and moves in those who know the self as one. May that peace brood over you, that power uplift you, till you stand where the One Initiator is invoked, till you see his Star shine forth." [23]

Discussions with the Lord continued for several years, until finally in 1920 he examined the finished form of the Liturgy, and gave his approval.

"He was so kind as to ask us to place the ritual in His hands and in a very strange and beautiful way He made its aura or its higher counterpart a kind of coruscating cylinder of light which He then passed between His hands, thereby instantaneously detecting certain flaws in it which He at

once pointed out and instructed us to rectify.... He told us to ask certain questions from the Master

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K.H. upon points as to which we were uncertain, and the information which we gained in this way was of the very greatest value to us." [24]

Leadbeater was also actively preparing hymns for the new church, revising Anglican originals to delete parts of which he disapproved, and gathering suitable material from other sources, including some rather sentimental Victorian poets, like the "New Thought" writer, Ella Wheeler Wilcox (1855-1919), thirteen of whose poems, usually with a doxology appended, were turned into hymns. These were eventually compiled into the *St Alban Hymnal*, which included some original hymns by Leadbeater himself, written in his rather pompous Victorian style. For example:

Come, Lord of power and might,  
Make Thou us brave and strong,  
That in Thy cause we fight  
Injustice, hate or wrong;  
Thy banner we uphold,  
Thy flag we keep unfurled  
With fearless mien and bold  
Amidst a careless world. [25]

Or:

God is the King of Glory;

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He shineth from afar,  
He writes the glowing story  
Of sun and moon and star.  
He is the grand Creator  
Of earth and sea and sky;  
He the superb Dictator  
Though all eternity. [26]

Or:

Our Master has called us to work,  
Devoting our lives to His cause,  
And ill it becomes us to shirk  
Or fail to remember His laws. [27]

In *Theosophy in Australasia* Leadbeater was able to inform his readers:

"The Old Catholic Church, at least as far as the autonomous section in the British Empire goes, permits to its members the widest measure of liberty in the interpretation of scripture, the creeds and the liturgy." [28]

It was, he noted, a continuation of the "Orders and privileges that He arranged when last on earth", and was

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likely to be that religion which he would use when he came again. It sought to revive the older meaning behind the traditional Christian doctrine, and Leadbeater referred his readers to his own work, *The Christian Creed*, for "the old elucidation of the meaning of that beautiful formula". The Scriptures were not accepted as infallible or literally interpreted.

Celibacy was left to the option of the priest, who was required to "revert to the apostolic practice of combining spiritual and secular avocations" - that is to say, "they earn their living in whatever honest manner they can". The movement existed for the use of the World Teacher if he chose to take advantage of it, "putting itself wholly into His hands an instrument to be used at His will". It continued the use of sacramental confession and absolution, although the general confession at the public services was considered adequate for normal purposes. Priests, however, did possess the power to pronounce absolution, and though much misunderstood, this was "a straightforward and scientific process". Through the absolution the Divine force rushed through a man's higher vehicles, and would "comb out the entanglement and straighten the twisted lines until he is once more in perfect harmony with God's will". Leadbeater was more concerned with the ceremonial and sacramental aspects of the church, leaving the formulation of its

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theological and philosophical approach to Wedgwood. [29]

Mrs Besant was enthusiastic about the revival of Christianity which was promised in the Old Catholic movement, and she wrote about it in her



"On the Watchtower" comments at the end of 1916:

"There is slowly growing up in Europe, silently but steadily, with its strongest centre perhaps in Holland, but with members scattered in other European countries, the little known movement called the Old Catholic, with the ancient ritual, with unchallengeable Orders, yet holding itself aloof from the Papal Obedience. This is a living Christian church which will grow and multiply as the years go on and which has a great future before it, small as it as yet is. It is likely to become the future Church of Christendom 'when He comes'". [30]

Mrs Besant's confused picture of the movement with which Leadbeater and Wedgwood and other Theosophists were associated suggested that she had not been told the truth. The Old Catholic Church, led by Wedgwood in England, had nothing whatsoever to do with the extensive Old Catholic Church in Europe, which looked with horror on the

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proliferation of small sects deriving from Archbishop Mathew, and denounced them, declaring their "unchallengeable Orders" to be invalid. [31] The Church of which Wedgwood was Presiding Bishop had members in Australia, New Zealand and England, but relatively few of them.

However these facts may have escaped her notice, Mrs Besant proclaimed the Old Catholic Church to be one of the three movements inspired by the Masters which would specifically work for the Coming. The other two were Co-Masonry and the Theosophical Educational Trust. [32] Leadbeater was actively involved in both of these, although he resigned from the latter when it was suggested that previous scandals associated with his name might lead to difficulties in promoting the Trust's work if he remained a part of it.

Leadbeater began 1917 with the first of a long series of articles on church work for *The Theosophist*. Although he was not initially identified as a bishop in Theosophical publications, he was, notwithstanding his "understanding" with Bishop Wedgwood, rarely seen out of episcopal attire, usually purple cassock, with pectoral cross and episcopal ring, and he preferred to be known as Bishop Leadbeater. He proclaimed:

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"The future is with the Church, for the Seventh Ray - the Ray of Ceremonial Magic - is beginning to dominate the world... The Lord Himself, Who founded the Church, is coming to visit it once more; may He find it

ready to receive Him, full of activity, devotion and love." [33]

The first public services of the Church in Australia were held in Penzance Chambers in Sydney in April, 1917, and on Easter Day of that year Leadbeater celebrated the Mass for more than seventy communicants, also preaching the sermon. The congregation averaged sixty or seventy, and a number of priests were ordained to serve it.

However involved Leadbeater may have been with the new ecclesiastical movement, he also maintained his busy round of work for the TS, the ES, the OSE, Co-Masonry, and other associated groups. In 1917 on White Lotus Day - a commemoration set aside in remembrance of HPB on May 8th each year - he set out to deliver an address to the Sydney Lodge of the TS. Instead of the more traditional eulogy he excited the members of the Lodge by presenting them with a message direct from HPB which he had received whilst crossing Sydney Harbour on a ferry. [34] He informed the members that HPB was now in a male body which she had taken immediately upon leaving her old female body on May

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1891. She had located a fourteen-year-old Indian boy, just fallen into a river and drowned, whose body she occupied so that it revived in time to avoid being cremated. She had no direct involvement with the TS in this lifetime, but was interested in keeping a watch on it from a distance, and was happy to give her advice to the Society via Leadbeater, through whom she dictated "various teachings on different points". Her message to the Sydney Lodge was one of encouragement, hoping that they would play their part for the Coming, so that their branch of the new sub-race "may not disappoint Him when he comes to rouse it and to lead it". [35]

There were perhaps a few who recalled the Master's comments in his letter regarding HPB's reincarnation when he declared:

"The intense desire of some to see Upasika [HPB] reincarnate at once has raised a misleading Mayavic ideation. Upasika has useful work to do on higher planes and cannot come again so soon." [36]

Leadbeater, however, explained that this meant that she could not "come again so soon" to the TS. Her new body had been only "tentative" initially, and she did not finally "take it over" until 1900, when she began occult work

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unconnected with the TS. Mrs Besant had proclaimed, in the days when

she was infatuated by Chakravarti, that HPB had reincarnated in his daughter, but this teaching had not been widespread and was quietly, and quickly, forgotten when Chakravarti fell from grace. [37] Few within the TS questioned Leadbeater's declaration of HPB's new body during his lifetime, although various enemies outside the TS at Adyar were less reverential in their remarks. After his death a rather busy controversy raged in Adyar TS circles as to whether there was a contradiction between the Master's letter and Leadbeater's statement. [38]

New revelations continued. In *The Disciple*, the private ES journal, for May, 1917, Mrs Besant announced new orders from the Master. The Lord Maitreya had commanded the development of three activities connected with the Coming: the Theosophical Educational Trust, Co-Masonry and the Old Catholic Church. He further required the development of the Ritual of the Mystic Star, which Jinarajadasa had been writing to replace the old Temple of the Rosy Cross. [39] The Mass was to be revised, and a Theosophical Medical College, without vivisection, was to be established. A note from Jinarajadasa accompanied the order, stating that he would submit the Mystic Star ritual to the Bodhisattva as soon as possible for approval. Mrs Besant concluded:

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"For the first time such a message is sent, and sent by One before Whom every Master bows in reverence and obedience. His word is not to be criticized or ignored by any member of the E.S. from the Candidate to the highest degree. It is to be obeyed." [40]

The Lord also referred to the "Theosophical Church" and the importance of its Apostolic Succession. Mrs Besant could therefore feel that the action of the Government of India in interning her and George Arundale at Ootacamund on June 21st was an event of no significance in the light of the cosmic drama that was unfolding. Her political activities, however, so annoyed the Government, that she was kept out of circulation until September 21st." [41]

On September 24th, Leadbeater and Wedgwood joined in consecrating Julian Mazel according to the English translation of the Roman *Pontifical*; he was appointed Auxiliary Bishop for Australia. [42] The rest of the year was spent in further work for the Church and its liturgy, and Leadbeater was also busy with clairvoyant investigations into the ceremonial of the Christian church, later published in his book *The Science of the Sacraments*. This extensive work provides a detailed clairvoyant analysis of the "inner" side of the seven sacraments and the other services

of the church, the effects of vestments, church architecture,

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music, incense, ritual movements and associated activities. [43]

Leadbeater noted that, as with the Mass in Sicily, the ceremonies of the Church were designed to facilitate the outpouring of "spiritual force", with the church building serving as a "centre of magnetic radiation through which spiritual force can be poured out upon a whole district". It was important that "such radiation should be done as economically as possible" and therefore

"We should realize that such provision is made through the action of intermediate Powers, whose resources are by no means infinite, however stupendous they may be in comparison with ours. It is consequently the actual duty of such Powers to economize that force, and therefore they do what They are appointed to do in the easiest possible manner. For example, in this outpouring of spiritual force it would be distinctly wasteful to pour it down indiscriminately everywhere like rain because that would require the effort of materialization to a lower level at thousands of places at once. It is obviously more practical to establish at certain points definite magnetic centres, where the machinery of such

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materializations may be permanently arranged, so that when force is poured from above it can be at once distributed without unnecessary waste in the erection of temporary machinery. The plan adopted by the Christ with regard to this religion is that a special compartment of the great reservoir of spiritual force is set apart for its use, and that a certain order of officials is empowered, by the use of appointed ceremonies, words and signs of power, to draw upon it for the benefit of mankind." [44]

Each of the sacraments and services of the Church, when performed by a validly ordained priest, draws upon the "reservoir" and brings down an amount of "spiritual force".

The Holy Eucharist, or Mass, is the most important ceremony in this work:

"The particular method for the reception and distribution of this downpouring of energy is derived from the Mysteries of some of the older religions. It had been a favourite plan with them to convey influence from the Deity to His worshippers by means of specially consecrated food and drink - an obviously useful expedient, when

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the object is that the force should be thoroughly permeate the man's physical body and bring it into tune with the change which is simultaneously being introduced into the higher vehicles." [45]

In the "Shorter Form of the Holy Eucharist" which Leadbeater compiled without the assistance (and contrary to the liturgical taste of Bishop Wedgwood) this particular method is clearly stated. The priest addresses the congregation prior to the consecration with the words:

"Brethren, we have built a temple for the distribution of Christ's power, let us now prepare a channel for its reception." [46]

And, in the prayer of consecration, he says over the bread and wine:

"O Lord, these our oblations have served as tokens and channels of our love and devotion towards thee; but now we break the link with us and with all lower things and we pray these to purify and hallow them as earthly channels of thy wondrous power." [47]

Leadbeater investigated the precise processes

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whereby the downpouring and distribution of the energy took place, describing it in terms which some might feel more appropriate to engineering or electronics:

"...if we wish to utilize the power of steam, we must collect it in some sort of container, so that we can set up a pressure, so that we can bring it under control, and send out its jets in the desired direction. Exactly the same thing is true of this much higher force... The whole ceremony of the Holy Eucharist may from this point of view be regarded as the construction and utilization of a magnificent machine for the liberation of force, and its direction for the helping of the world .... Be it understood, then, that the Angel of the Eucharist erects for us what is called a thought-form of subtle matter, inside which the divine force can be stored, and can accumulate until it can be directed and used, just as steam accumulates in a boiler, or in the dome of a locomotive." [48]

During the initial parts of the Eucharist, Leadbeater declared a "shell" or "Eucharistic edifice" was built up around the Church, with various peaks and spires being pushed upwards at the singing of the "Kyrie Eleison" and the

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"Gloria", and a whole structure was erected on the inner planes in preparation for the moment of the consecration of the bread and wine which thereby are joined to

"a single thread of communication, reaching up, without division or alteration, to the Lord Christ Himself, as the Teacher and Head and the Church, and through Him to a height beyond any power of clairvoyant vision which we at present have at our disposal - into that other divine Aspect of Himself which is Very God of Very God." [49]

While theologians have for centuries debated the meaning of the Presence of Christ in Holy Communion and the doctrine of Transubstantiation, Leadbeater observed it, described it, and explained how it worked.

He likewise employed his psychic powers to consider Baptism, Confirmation, Vespers, Benediction, and Holy Orders. As a man was ordained to the various Orders of the Church, so he was given power to draw upon a greater amount of the power of "the spiritual reservoir in the higher worlds which is linked with the Church". Force was directed into the candidate making certain links in his higher bodies in what is "practically a psychic surgical operation". The higher the Order, the more power that could

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flow through the person, and hence the bishop, linked "directly with the Triple Self of our Lord", possessed the most power, and therefore his blessing is stronger.

Leadbeater saw no reason why all those who were interested should not be able to observe as he did, and promised them that

"There will be wondrous outpourings of power visible to those who have learnt how to perceive them - floods of light, flashes of splendid colour, great Angels who have come to help them." [50]

Obviously, the visions available at celebrations by bishops would be more splendid and colourful, and from its inception the church of Leadbeater and Wedgwood tended to be rather top-heavy to ensure that the highest quality force was adequately poured forth upon the world.

The altar, vessels and vestments also had an important role to play in the distribution of this force. The stole, for example, served to distribute the force which rushes up through the neck-hole of the vestments, thereafter being attracted to the metallic crosses fastened to the middle of the stole, and flowing down both sides of

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it to the ends where "it forms a vortex around each cross attached thereto" so that it can radiate out towards the people through the metal fringe on the ends of the stole. The chasuble, the traditional vestment worn by the priest when celebrating the Mass, served to collect the force so that it should not dissipate.

"Thus when the Priest is facing the altar a torrent of force pours out from the central radiating disc on the back, and also from the lower point of the chasuble, and when he faces the people this disc and the pillar beneath it gather up the force and send it streaming over the shoulders to the front pillar thence to radiate out upon the people. The forces boiling up inside the chasuble are caught by the metal apparel of the amice and swept into the general circulation, although a certain amount may overflow from the edges of the vestment." [51]

Useful diagrams were provided showing the lines along which the forces flowed. The biretta, the three-peaked cap which used to be worn by Catholic clergymen but has latterly gone out of fashion, has a value "of the same character as that of a cork in a bottle - to stop evaporation and consequent waste". The forces which are being aroused and accumulated in the priests should not be allowed to "escape fruitlessly

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into the higher planes", and therefore the biretta is worn to prevent this waste.

In planning their churches, Leadbeater and Wedgwood decided against the traditional Catholic scheme of having relics of martyrs and saints preserved in the altar-stone, with Stations of the Cross around the walls. They decided that it would be advantageous to place small consecrated jewels in the altar stone, with similar jewels in each of the six candlesticks upon the altar, and in the altar cross, and also in seven "Ray Crosses" around the walls of the church building. In this way, the force could be drawn and directed from altar jewels to ray crosses to candlesticks. If the bishop was present, his pectoral cross and crozier, into which consecrated jewels were also placed, would complicate the already extraordinarily complex interplay of occult forces. Several plans were provided in *The Science of the Sacraments*, giving "circuit diagrams" for this scheme. The jewels used were especially consecrated by a bishop in a private ceremony in which he linked each of the seven jewels with one of

the Masters of the "Seven Rays". [52]

Towards the end of 1917 it was decided that the name, Old Catholic Church, was liable to be misunderstood, since it identified the Church with a well established

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movement with which it, in fact, had nothing to do. It was also felt that the word "Old" was inappropriate to a movement very much concerned with the New. Therefore the Synod of the Church, meeting in London, changed the name to The Liberal Christian Church (Old Catholic). But on September 6th, 1918, another Synod meeting resolved to change the name again, and it became, as it has remained, The Liberal Catholic Church.

At the beginning of 1918 the first published liturgy of the Church appeared, containing the Mass, Vespers, Benediction, Baptism and Confirmation. The small Church published a directory of its activities in the British Empire, which showed that in England it could claim three bishops (Wedgwood, King and Gauntlett), 13 priests and three places of worship (all oratories in private homes). In Australia there were two bishops (Leadbeater and Mazel) and six priests (including one in Adelaide and one in Melbourne), and one place of worship (an oratory in a private home). There was also a priest in New Zealand, and another in the USA. [53]

According to the Register of St Alban's Liberal Catholic Church in Sydney, 486 people were baptized into the Liberal Catholic Church during the first four years of its functioning in Sydney. Of these, 311 were women, and 51

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children. 182 stated that they had no previous religion, 148 had been Anglicans, 16 Roman Catholics, 25 Presbyterians, and 15 Methodists. [54]

By June, 1919, the work of revising the Liturgy was completed, and a full edition of *The Liturgy According to the Use of the Liberal Catholic Church* was published on St Alban's Day that year. [55] In the "General Information" at the beginning of the book, the bishops informed their readers:

"The Liberal Catholic Church exists to forward the work of her Master, Christ, in the world and to feed his flock. It draws the central inspiration of its work from an intense faith in the living Christ, believing that the vitality of a church gains in proportion as its members cease to think only of a Christ who lived two thousand years ago and strive rather to serve as a vehicle for



the eternal Christ who ever lives as a mighty spiritual presence in the world." [56]

The readers were not, however, informed that the bishops drew a careful distinction between the Christ and Jesus, or that the "living Christ" was the Lord Maitreya, occupying the office of Bodhisattva in the Occult Hierarchy, and

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preparing to revisit the world publicly through the body of Krishnamurti. Nor were they informed that one of the bishops was in frequent and regular communication with "the eternal Christ", whose *imprimatur* had been received, in addition to that of Bishop Wedgwood, for the *Liturgy*. Between the public presentation of the Church and its inner teachings there was a considerable gap:

"The influence of the Lord Christ upon the formation of this Church and upon the compilation of its Liturgy was generally known among the more responsible clergy from the beginning, being chiefly passed along through oral tradition..." [57]

The Convention of the Sydney TS Lodge during Easter, 1918, was the occasion for the first celebration of a High Mass for the new Church: Leadbeater was celebrant, assisted by Fathers Burt and Dear. The convention also served as a venue for the first hints of a gathering storm concerning the relationship of the Church and the TS. However, any unpleasantness was overshadowed by the prospect of purchasing a large church as the headquarters for the movement.

A Wesleyan church in Regent Street, Sydney, was

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acquired at the beginning of August. It was consecrated by Bishop Wedgwood, assisted by Bishop Leadbeater, who delivered an explanatory address on the significance of the ceremonial. Seven priests were present, including Irving Cooper, who acted as Master of Ceremonies, and fourteen servers. [53] The Church was dedicated to St Alban, as was almost every aspect of the Liberal Catholic Church's work, its official press, and many of its churches throughout the world. When the Co-Masonic Temple was established on one side of the Church, Mortuary Railway Station being on the other, it was also dedicated to St Alban.

This devotion to the noble Roman who is traditionally said to have been martyred during the persecution of the Christians by the Emperor

Diocletian around 303AD was not connected with his martyr's heroism. It was, rather, a means of establishing a link, in terms of Christian symbolism, with one of the Masters, for St Alban had been but one incarnation of him who is known as the Count.

"He is the Prince Adept at the head of the Seventh Ray, which is now beginning to rule the world in the place of the Sixth Ray, whose characteristic was devotion - degenerating into rather blind and unintelligent manifestations in the Middle

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Ages..." [59]

The Count was also responsible for Freemasonry, and other ceremonial movements, and in his incarnation as Francis Bacon he wrote, according to Leadbeater, the plays traditionally attributed to Shakespeare. The Sixth Ray had at its head the Master Jesus, with whom the Liberal Catholic Church had little to do, since his religion was not that of the New Age. As one member at the time recalled:

"...no attempt was made to develop the contacts of the Master Jesus. In fact He was never referred to as the Master Jesus, so far as my acquaintance with Theosophical literature goes... He was declared to be a virtuous Jewish youth, of mediumistic powers, who lent his body for the manifestation of the Lord Maitreya in the same way that Mr Krishnamurti is believed to do for the present incarnation of the same entity. The Liberal Catholic Church, though using Christian ceremonial, aimed at contacting, not the Master Jesus, but the Lord Maitreya; in fact, in Theosophical circles the Master Jesus was very much the poor relation." [60]

*[[line missing in scan]]*

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*[[sic]]* quickly established itself as another venue for a hectic round of activities to which the devoted Theosophist was committed. The arrangement of a weekly schedule posed no small difficulty, since it involved regular meetings of the TS, both those for members only and those open to the public, and of the OSE, together with the ES and Co-Masonry, and now the Liberal-Catholic Church. The considerable overlap between the TS, the LCC and Co-Masonry can be seen from examining lists of Co-Masonic Lodge officers around this time: the officers of Sydney Lodge No.404 in 1918 included Mr and Mrs Kollerstrom, Leadbeater, Hazel, and L.W. Burt, all of them (as they were by then being

described) TS, ES, OSE, LCC and Co-M. [61]

Leadbeater himself moved happily from one to the other, writing and lecturing for them all, although his emphasis came to be increasingly on the Church. Even the news that Krishna had failed at his second attempt to matriculate for Oxford could not have dampened the enthusiasm of the man who now held the highest dignities in Church and Masonry at the direct command of those who ruled such things at the Highest Level.

The next bishop to be consecrated for the Hierarchy of the Church was Irving Steiger Cooper, the first to be consecrated according to the revised rite in the LCC

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*Liturgy.* He was consecrated by Wedgwood, assisted by Leadbeater and Mazel, in St Alban's Cathedral, Sydney, on July 13th, 1919, and appointed Regional Bishop for the United States of America. [62]

All was not, however, as happy as it might have appeared on the surface. Mrs Tingley had given further encouragement to Joseph Fussell to produce yet more literature attacking Leadbeater and Mrs Besant. This he had done in two pamphlets issued in 1913 and 1914. The first was entitled *Mrs Annie Besant and the Leadbeater Advice*, and the second *Some Reasons Why the Members of the Universal Brotherhood and Theosophical Society Do Not Endorse Mrs Besant Nor the Society of Which She is President*. Much of the old material deriving from the 1906 case was resurrected and republished, and material from the Krishnamurti custody case was also included.

Fussell listed eight reasons why the Point Loma Theosophists rejected Mrs Besant, most of them were connected with Leadbeater. First, they did so "in defence of the innocence of youth, for the protection of the children and the sacredness of home-life, and for the public welfare". Second, because of her declaration that the Theosophical Society did not have... *[[missing line in scan]]*

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Besant's TS "leaves aside the law of Moses to walk in the spirit of the Buddha, the Christ". This implied, argued Fussell, a departure from the Mosaic injunctions against murder, adultery, and theft, though it seems improbable that this was the meaning intended by Mrs Besant. The fourth reason was the "absurd claim" made by Mrs Besant and Leadbeater regarding the "Coming Christ", claims which Fussell suggested were

especially absurd when one considered that Mrs Besant claimed that Leadbeater was on "the threshold of divinity", although he had been declared by the High Court of Madras to hold immoral opinions, "unfit to be a tutor of boys" and "a highly dangerous associate for children".

From there, Fussell went on to his fifth reason; "the abnormal and preposterous claims - the influence of which I assert cannot be considered otherwise than most harmful, unwholesome and tending towards insanity" made by Mrs Besant and Leadbeater,

"of knowledge of past incarnations of themselves and others through thousands of years, of their clairvoyant visits to Mars and other planets, of the powers to read auras, see atoms, and their.... *[[missing line in scan]]*

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the attention of inquirers away from their duties and the responsibilities of sane living, and tending to produce disorders of the mind." [63]

Fussell noted as evidence of the influence of such "abnormal and preposterous claims" the fact that Mrs Besant had, in *The Theosophist* for March, 1910, proclaimed as a "Theosophical Worthy" the former General Secretary of the TS in America, Alex Fullerton, who had, at the time the article was published, been under arrest for writing obscene letters to a young boy. As a result, he was sent to the State Lunatic Asylum. Fussell wondered why Mrs Besant's psychic insight into such things had not noted Fullerton's unbalance, since he was writing the obscene letters in 1909 when she visited him in New York.

Fussell's sixth reason also related to Leadbeater and Mrs Besant:

"Because of the influence, which I regard as most harmful and pernicious, of the colossal egotism and mutual laudation of Mrs Besant and Leadbeater one of another, claiming to be fellow initiates, and to have 'stood in the presence of the Supreme Director of evolution on this globe,' ...claiming to have read the mind of the Logos; to have

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clairvoyantly witnessed the dawn of evolution of this world millions of years ago; to have been associated together as "monkey-creatures" on the moon... to have incarnated many times on earth in company with the 'Lord Maitreya' and 'Jesus' and other great ones, as well as other present members of Mrs Besant's society, changing sexes and family relationships, now husbands of this one and now wife of that, with large families, Jesus sometimes being a man, sometimes a woman." [64]

As examples of these extraordinary claims, Fussell cited the life Leadbeater claimed he and Mrs Besant shared on the moon as monkey creatures, and, even more horrifying to Fussell, twelve lives further on, when Mrs Besant was described cooking rats for the twelve brothers (including Maude Sharpe, Esther Bright, Charles Bradlaugh and Mrs Bright) who were her husbands. Fussell was shocked by the immorality implicit in revelations that Leadbeater had been married to Alcyone (Krishnamurti) and his brother in past incarnations. He was even more incensed at the blasphemy inherent in accounts of the marriage of Julius Caesar and Christ." [65]

His seventh and eighth reasons for rejecting Mrs Besant related to the attacks she had initiated on Mrs Tingley, and her (according to Fussell) malicious and false

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claims that Mrs Tingley had been encouraging others to attack her.

Fussell sent copies of his pamphlets with a covering letter to the Attorney General of New South Wales, suggesting that a police investigation should be made into Leadbeater. He noted:

"...Leadbeater is a very clever man... and further, that, as is the case with almost all who follow such a line of immoral teaching and conduct with young boys, he is a clever hypnotist and capable of resorting to any sophistry in order to gain victims and blind any who may have the slightest inkling of his proclivities." [66]

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The letter noted that Mrs Tingley had requested Fussell to draw the attention of the police to this dangerous person residing within their jurisdiction.

After receiving these documents in July, 1917, the Attorney General instructed the police to initiate an investigation. As was the case on every occasion when the police desired to question him, Leadbeater was declared to be too ill to see them, and was said to be suffering from a heart condition. Although he had previously been staying

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with Mr and Mrs Martyn, he had now moved into a flat in the King's Chambers, attached to the headquarters of the Sydney Lodge of the TS.

Staying with him was Oscar Kollerstrom. The police conducting the enquiry noted that Leadbeater had been running some sort of Theosophical School at the Martyns' house for the past three years, and that at present there were six or seven boys in the school, all between eight and fourteen years of age.

The police drew some quite definite conclusions from their investigations:

"Leadbeater has the reputation of being a very clever man and a hypnotist... Reputable residents in the locality have been approached and all are of the opinion that Leadbeater is a sodomist, but they have seen nothing that would warrant any action being taken, although a careful watch has been kept on the house." [67]

The Inspector-General of Police reported to the Attorney General on January 2nd, 1918, that there was "no evidence to support any charges that Mr Leadbeater is guilty of immoral teachings or practices", and the Attorney General replied to Fussell along these lines. The police had questioned Mr and Mrs Martyn, and some of the boys. The file was kept open,

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and a brief notation was made on September 17th, 1920, to the effect that another enquiry had been received about Leadbeater. Two years later this file was brought out and used in a major investigation.

The illness that prevented him from helping the police in their enquiries continued for most of 1920, and Leadbeater devoted his time to Co-Masonic work, having been appointed Administrator-General of the Order in Australia. He had also become Corresponding Secretary of the ES in Australia, succeeding T.H. Martyn in that office. Martyn's departure from that responsibility marked the beginning of his disillusionment with Leadbeater, and the way Mrs Besant was managing her Society.

Mrs Martyn had become progressively more concerned about having Leadbeater in her home; she had seen naked boys in his bed, and details of the earlier scandals had been brought to her attention. When Leadbeater was forced to move out during an outbreak of scarlet fever in 1918-19, she simply refused to allow him to return. She told her husband nothing of her discoveries, and Martyn himself at this time refused to believe any of the allegations about Leadbeater.

But in 1919 Martyn travelled to the United

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States, and was horrified to hear Hubert van Hook talk freely about "faking the Lives", and of Leadbeater's immorality with boys. Martyn had already been approached by one of Leadbeater's boys, and had been told by him of Leadbeater's sexual activities when the boy sought Martyn's help. But, having regard for Leadbeater's occult status, Martyn "tried to forget what this confession involved, to explain it away; and succeeded". [68] Now he was obliged to reconsider all that he knew of what had happened in London, in America and in his own home. He came to the conclusion that "...Leadbeater is a sex-pervert, his mania taking a particular form which I have - though only lately - discovered is a form well known and quite common in the annals of sex-criminology." [69]

From the United States, Martyn travelled to London, where he met Mrs Besant; she told him that she had an urgent and most secret task for him to undertake. He was to carry a message from her back to Wedgwood who was then resident in Sydney. Wedgwood was ordered to leave the TS, the ES and associated movements, since he had "seriously compromised himself", and she knew him to have been guilty of "sex depravity". She was concerned that the message should be conveyed in the most secret manner possible, since

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it involved "compounding a felony". Mrs Besant further explained to Martyn that an address she had given to the ES concerning black magic and sexual excess was directly referring to Wedgwood's case. Mrs Besant stated quite categorically that Wedgwood was not, and could not be, an initiate. [70]

Martyn was also approached by another Theosophist who sought his advice in the same case. [71] She claimed that the police were preparing to take action against Wedgwood, together with Bishop Robert King, and two priests, Ferrer and Clarke, and she wanted to warn Wedgwood. She said that she had arranged for Ferrer to leave England, thus removing one of the main witnesses, and hoped that Martyn would pass the information on to Wedgwood. During his stay in England, Martyn heard further allegations against Wedgwood of sodomy and sexual involvement with boys from other officers of the TS, and from members. All this led him to have serious doubts about the claims of Mrs Besant and Leadbeater to high occult status, the promise of the Coming, and the whole foundation upon which the TS and its esoteric structure rested.

Martyn returned to Sydney gravely disturbed. He passed Mrs Besant's message regarding Wedgwood on to Jinarajadasa in the first

instance, he being Mrs Besant's

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deputy in the ES, and then visiting Sydney. Raja (as he had become known) was horrified; he focused on the statement that Wedgwood was not an initiate:

"...the breakdown of Wedgwood involved to him nothing short of the collapse of Leadbeater as an Arhat; of the divine authority of the L.C. Church; and of all reliance on the genuineness of reported initiations, discipleships, etc. in which great numbers of people are supposed to have participated. [72]

Raja immediately consulted Leadbeater, who repeated his assurance that Wedgwood was an initiate. Raja cabled Mrs Besant:

"Martyn reports you said Wedgwood not Initiate. Leadbeater asserts you were present at initiation. Am most anxious members' sake there should be no fundamental divergence between you and him on such important occult matters.... Do you mean that since you have no recollection you cannot assert Wedgwood initiate but do not wish to be quoted as saying he is positively uninitiated." [73]

This was despatched on December 17th. On December 22nd Mrs

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Besant cabled her reply:

"Brother's [i.e. Leadbeater's] statement enough accept fact, cancel message sent." [74]

This only served to add to Martyn's alarm. Prior to Raja sending his cable Martyn had a long, private conversation with Leadbeater in which he informed him of the evidence against Wedgwood. Leadbeater, so Martyn recalled, had said: "Well, we had better get rid of him." It seemed that 1920 was not going to be a good year for the TS, or for its leaders, and simmering hostility was soon to break into open warfare.

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## Chapter 18: Police Investigations

Leadbeater suffered from diabetes, aggravated by his refusal to follow the diet prescribed for him and his dislike of physicians, and from heart trouble. He told one disciple that, clairvoyantly viewed, his heart



resembled a large, over-ripe tomato. And he certainly had cause for ill-health in the next ten years. A lesser man might have succumbed to the pressure. But, even if it meant dictating from his sick-bed, Leadbeater continued his work, exploring the hidden side of Freemasonry, answering his considerable correspondence, and maintaining a flow of articles for various Theosophical journals.

The controversy over the relationship between the TS and the LCC continued to rage. In the March, 1920, issue of *The Theosophist* Mrs Besant offered some explanation of the relationship and endeavoured to point out that there wasn't one, except insofar as both organizations were working for the Coming, and were inspired by the same Masters. James Wedgwood, as Presiding Bishop of the LCC, had already made a statement on the "misunderstanding abroad" which led to the erroneous idea that

"the Church is an activity of the Society and that its members must be Theosophists, or even that the

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Theosophical Society has converted itself into a Church and taken to calling its officers bishops and priests!" [1]

Wedgwood declared that the two bodies were quite separate and distinct, although there was "a large overlapping of membership" and all the leaders of the LCC were eminent Theosophists. But, Wedgwood thought, with Solomon of old, that "In the multitude of counsellors there is safety", and claimed that the LCC allowed a wide range of freedom of interpretation, allowing for the acceptance or rejection of Theosophy. He concluded by suggesting that the solution to all the problems of speculative theology was "first-hand knowledge of spiritual truth" by "direct observation". And, although he did not name any names, there were few who failed to recognize just which direct observers he meant.

If LCC and TS associations caused some questions to be asked, then the marriage in April of George Arundale did likewise. The Brahmin community in India was angered by the marriage because his intended wife was not only a high caste Hindu, but she was also only sixteen years old. Arundale was forty-two. [2] The Theosophical community was amazed that an Initiate should marry, as it had been in 1916 when Jinarajadasa married an Englishwoman, Miss Dorothy Graham. Mrs Besant had stated at the Krishna custody hearing

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that Initiates could not have any sexual relations, and a number of marriages had broken up because of one partner's Theosophical devotion. Anything more than a platonic friendship was clearly untheosophical.

In Sydney, Leadbeater had the opportunity of meeting Sir Arthur Conan Doyle (1859-1930), best known as the creator of Sherlock Holmes, but equally famous in his own time as a pioneer of spiritualism. [3] Sir Arthur was visiting Australia and New Zealand on a lecture tour and took the opportunity of a discussion with Leadbeater, with whose work on the life after death he was familiar. [4] Leadbeater said that Sir Arthur's tour had done "great good in stirring up the thought of the people, and I hope, in convincing many of them of the reality of the other life". Sir Arthur found Leadbeater "a venerable and striking figure", and "one of the most venerable and picturesque figures I've met in my travels". [5]

Whilst Leadbeater was enjoying polite conversation with an author for whom he had a great admiration, Jinarajadasa was in London, alarmed that Krishna had become even more critical and less inclined to conform to other people's expectations of him. Krishna was now stating that he wanted to

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"...stir up the b---- Theosophists! I do hate this mamby-pamby affair we are at present... What rot it all is & to think what it might be. We will have to do it. Change it from top to bottom and knock the personal element into thick air." [6]

Accompanying Jinarajadasa was Rajagopal, and they both brought an enthusiasm for ceremonial, inspired by Leadbeater's masonic and church interests, for which Krishna had nothing but contempt. He wrote on August 7th:

"I wrote a long letter to Raja saying rather straight that all these side shows kill the main show.... I hope he won't get annoyed with me!" [7]

And he proposed that this question should be considered by a conference:

"What I want to do is this, that A.B., C.W.L., Raja, one or two others and myself should sit around a table and discuss and lay out a plan, big & clean, and follow that plan putting aside all our personalities and all our petty things. But I don't see how it can be done. We are all so far apart." [8]

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Krishna's situation was complicated, not only by the growing antagonism to him from people like Jinarajadasa, but also by Leadbeater's changing attitude towards the potential Vehicle. Leadbeater was already stating that the Coming might not be confined to one Vehicle alone:

"I have been given to understand... that in addition to the body He will use most of the time, and in which He will travel about, He will probably choose some one person in each country, whom He will sometimes inspire when He wishes, whom He will guide and direct as to what He wants done." 19]

These words were originally addressed to some of his young Australian pupils, and he concluded by suggesting that the Coming might not happen for some fifteen or twenty years, therefore probably not until after his death, so he would not see the Lord in his present body. This gave an new impetus to various young and hopeful pupils in various parts of the world as they endeavoured to be chosen as the temporary Vehicles for the Coming in various parts of the world. For Krishna, it meant a further decrease in his importance in Leadbeater's scheme of things.

Discontent about the "side-shows" continued into

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1921. In March, Mrs Besant addressed a letter to the ES, discussing these "troubles", and attributing them to "the Lords of the Dark Face". [10] These, she said, had been causing gossip about Leadbeater, particular in the USA and in response she suspended the work of the ES there, issuing an ultimatum that Theosophists would either work with her and Leadbeater, or they would not work in the TS and the ES at all. She referred her readers to the Epistle of St James in the New Testament, an unexpected and curious reversion to quoting Christian texts, in which they should find much instruction in the third and fourth chapters. [11]

In the same ES letter Mrs Besant noted how the ES had helped the Masters overthrow the Brothers of the Shadow during the World War, and urged them to continue their efforts to prevent the separation of India and Britain, also the work of the Dark Forces. The Non-Cooperators (including Gandhi, whom she labeled "the pupil of a Russian Anarchist, Tolstoy") were helping the Brothers of the Shadow and any of them who were members of the ES could not therefore remain within that organization. [12]

Mrs Besant repeated some of her ultimatums in the March, 1922, *Theosophist*, when she demanded to know "Whom Will Ye Serve?". Once again, this demanded commitment to her *and* Leadbeater, or departure into the ranks of the

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apostate. She declared dramatically:

"Either I am Their Agent, or I am a liar and a blasphemer. Take me as you will." [13]

Leadbeater, meanwhile, had been expanding on the conspiracy and the Dark Powers idea in the Australian journal of the ES. He noted that "these enemies are exceedingly clever" and difficult for the average Theosophist to identify; he, however, could "pierce that disguise". He had, he recalled, lived through three "great periodic upsettings" of the TS, and identified these as the Coulomb allegations of 1884, the Judge "troubles" of 1895, and "the campaign of slander against myself" in 1906. Out of it all, he was confident, would come good, since the outcome of the battle between Light and Darkness must result in a triumph for Light. [14]

If the army on the side of Right felt assured of victory, the publication of a letter from T.H. Martyn to Mrs Besant may well have raised some doubts. The letter had been written by Martyn on May 20th, 1921, and was headed "Private and Confidential", but, like so many other private and confidential documents at this time, it found its way to the editor of an American publication, *The O.E. Library Critic*, a small journal originally concerned with prison reform

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which became more and more devoted to attacking what its editor saw as unTheosophical behaviour in the TS. [15] The editor, H.N. Stokes, felt justified in publishing Martyn's letter in a leaflet which gained international circulation. It became a major document in the campaign against Leadbeater, Wedgwood and friends, and reference to "the Martyn letter" and "the cypher letter", together with "the 1906 committee" was frequent - just as reference to "the Petit statement", "the Ferrer confession" and "the Gauntlett statement" was to become.

Martyn began by acknowledging a letter written to him by Mrs Besant on April 4th; in this she instructed him to hand over the office of Corresponding Secretary of the ES in Australia to Leadbeater, because of Leadbeater's "high occult rank". Martyn had done this, but noted that although occult rank was the public reason for the change, Mrs Besant had specified differences between her and Martyn as the real reason. Martyn outlined various problems in the TS and the ES, and asked of her "one little favour", since he regarded her as his spiritual leader and "soul's friend".

This favour was to explain to him a number of serious contradictions in the TS relating to Leadbeater and Wedgwood.

First, Martyn dealt with Leadbeater. Although he had defended Leadbeater when in London in 1906, Martyn had

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been approached by one of Leadbeater's boys who confirmed all the charges against him. In 1919, the same thing happened in America where Hubert van Hook talked about Leadbeater's sexual relations with him, and the fraudulent basis of *The Lives of Alcyone*. Martyn had been forced to conclude, very much against his will, that Leadbeater was a "sex pervert", and this had been confirmed by evidence gained in his own home when Leadbeater resided there, although he had learned of this evidence only when he returned from America in 1920.

Martyn had also been led to doubt Leadbeater's clairvoyance. There was the statement by Hubert van Hook that he had assisted in "faking the Lives", and the fact that in July, 1917, Leadbeater had told five Sydney people that they had taken various Initiations whilst out of their bodies the night before, whereas not one recalled anything happening during the night concerned, and several of them, highly excited by the prospect of occult advancement, had not slept at all.

To this was added the problem of Wedgwood, of whose sexual immorality Martyn had no doubt, and, considerable evidence, yet whom Leadbeater insisted was a high Initiate. Martyn was also curious about Leadbeater's disloyalty to Mrs Besant in his private conversations about

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her, questioning her actions on the political front, and saying she was deluded in working for Home Rule for India, thereby going against the will of the Hierarchy. Leadbeater privately stated that Mrs Besant's actions were disloyal to the British Empire. But everything he said publicly about her was flattering and loyal.

Martyn devoted the rest of his letter to the problem of James Wedgwood. Whilst he was in England, Martyn heard of serious charges, including sodomy and sexual relations with young men, made against Wedgwood, and spoke to senior Theosophists in London who confirmed these charges. He recalled events surrounding the message sent by Mrs Besant regarding Wedgwood's removal from the ES, the reply from Leadbeater, and Mrs Besant's reply to it. Martyn had also been told of

Wedgwood's immorality whilst in America, and had spoken to people there and in England who claimed to have heard from Wedgwood himself of his activities, and who had assisted him - temporarily - to give up his "vices". Martyn also recalled that Leadbeater had said that they had better "get rid of" Wedgwood when he heard of the charges against him, but had nevertheless allowed a cable to be sent to Mrs Besant declaring Wedgwood to be an Initiate. Was Wedgwood really an Initiate, Martyn wanted to know, and, if so, how were the stories of his sexual activities to be refuted? [16]

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Martyn also asked questions about the occult relationship between Mrs Besant and Leadbeater. Leadbeater frequently stated that she had cut off "from physical brain intercourse" with the Masters when she began her political work, and this was confirmed by Jinarajadasa. But Leadbeater, at the Sydney Convention of Easter that year, declared that Mrs Besant and he exchanged notes, physically, on their psychic work on the other planes. And Leadbeater claimed that quite frequently their letters, detailing the same messages or revelations from the inner planes crossed in the mails. He claimed that this had happened with regard to the founding of the Liberal Catholic Church, and the idea of the Three Activities (the Church, Co-Masonry and the TS). [17] Had Mrs Besant cut off psychic communication, or had she not, Martyn wanted to know. And why did Leadbeater's statements on the matter contradict one another?

Martyn drew several conclusions about Leadbeater and Mrs Besant:

- "1. That Leadbeater is not always reliable.
- "2. That you have been relying upon C.W.L. as sole intermediary between the Hierarchy and yourself for many years.
- "3. That you have not been kept fully acquainted

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by Leadbeater with what the Hierarchy is doing.

- "4. That C.W.L.'s word is final and his seership is infallible to you."
- [18]

Martyn recalled the time when Mrs Besant regarded Chakravarti as "a Master in the flesh" and later had to repudiate him, and he speculated that the same may be necessary in the case of Leadbeater. He sought Mrs Besant's advice on the matters he had raised, especially the question of

sexual activities.

"I can with least difficulty regard the solution... that sexual irregularity is a matter of the personality and does not prevent a person being used by the Masters even as Their sole agent. That explanation would leave room for the acceptance of both C.W.L. and Wedgwood.... I really do not want to have to think of Leadbeater and Wedgwood as monsters veiling their illicit practices under the cloak of humanitarian interests and acting with such clever ingenuity and cunning sometimes met with in such cases. That is the viewpoint of lots of people anyhow." [19]

Mrs Besant did not immediately reply with a simple explanation for the whole problem, and one can assume that

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Martyn did not expect her to. But as the letter became more widely known, there were demands for some sort of explanation to account for the clear contradictions Martyn had specified.

Meanwhile, not content with publishing the Martyn letter, *The O.E. Library Critic* devoted itself to a series of articles attacking Wedgwood and Leadbeater. It suggested that Leadbeater had advocated a condition of "psychic orgasm" which he called "buddhic consciousness" in his book on the monad, and left its readers to speculate on how this might be attained. [20] It further declared him to be a "gross and palpable fraud", "an ex-professor of Onanism", and reprinted details of the "cypher letter", although not the text, which it declared to contain language not to be uttered "outside a nuptial chamber or a brothel". [21] The Old Catholic or Liberal Catholic Church represented to the editor "The serpent in the Theosophical Garden". [22] Then, turning its attention to Wedgwood, the journal declared he had stated that morality was not a pre-requisite for Liberal Catholic priests, and noted enthusiastically that both the Lambeth Conference of the Anglican Church, and the Utrecht conference of the Old Catholic Church had repudiated the orders of the Liberal Catholic Church. [23]

In 1917 Mrs Besant, to meet the needs of those

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who sought something like a monastic community, had established the Brotherhood of Service within the ES. [24] Those wishing to be full brothers put all their property into a common fund under the control of Mrs Besant, and took a solemn pledge:

"I pledge myself to serve the world in such ways as the Brother Server of this Order [Mrs Besant] shall direct me. I pledge myself to carry out the commands and to subscribe to the rules and regulations of the Brother Server and of his Delegates without equivocation and to the best of my ability; and I pledge myself to resign at once my membership of the Order should I ever find myself unwilling to carry out such commands or to subscribe to such rules and regulations. I pledge myself to live a life of renunciation, obedience and service." [25]

Now, in 1921, there was a renewed emphasis on recruiting in the hope of stimulating a new wave of dedication and enthusiasm within the TS. Dr Rocke and Jinarajadasa were prominent members, and Fritz Kunz was engaged in a program to admit new members.

Amidst all this excitement, scandal and

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"malicious intrigue", the departure from the TS of Mrs Alice A. Bailey went virtually unnoticed; she and her husband drifted away with a number of other American members and eventually established the Arcane School, producing an extensive range of books said to have been dictated by the Master DK, generally known as "The Tibetan". [26] There is a curious similarity between the material present by Mrs Bailey (or DK) and that given out by Leadbeater in those of his books published after Mrs Bailey's volumes began to appear in 1922.[27] In TS circles Mrs Bailey was denounced or ignored, since her claims to be a pupil of the Master DK was clearly bogus - the Theosophical authorities, notably Leadbeater, would have known had she been - and therefore her works were not to be read. But Leadbeater purchased them as they appeared, and read them, and made enthusiastic comments about them privately, although he never referred to them publicly." [28]

If 1921 had been a year of attacks and intrigues, 1922 must have achieved a record in the history of the TS for seemingly endless "troubles". *The O.E. Library Critic* continued its series of happy proddings, reprinting a good deal of the old material, and including "Private and Confidential" documents almost as soon as they were printed for the ES and its Inner Group. The editor was curious to know why, with their combined clairvoyant powers, neither

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Mrs Besant nor Leadbeater could discover who was leaking these documents, although they tried very hard, and published warnings of the dire consequences of such treachery. The editor was also curious to know why, if the Apostles had been an historical fiction - as Leadbeater stated in *The Inner Life* - there was a prayer of thanksgiving for their lives and work in the Liberal Catholic *Liturgy*. [29]

Despite such attacks and slanders, doubtless not even read by Mrs Besant, although she had been receiving *The O.E. Library Critic* with the editor's complements since 1913, the year began on a note of self-congratulation. [30] At the suggestion of Madame de Manziarly, the Russian widow of a Frenchman and a close friend of Krishna, it was decided to set aside February 17th each year in thanksgiving for three heroes of Theosophy: Giordano Bruno (1548-1600) (an Italian Dominican friar and philosopher who was burnt as a heretic on that day in 1600, and who reincarnated as Mrs Besant), Henry Steel Olcott (who died on that day in 1907) and Charles Webster Leadbeater (who said he had been born on that day in 1847). [31] A small booklet was produced describing the celebration of what was to be called "Adyar Day", and containing statements in praise of the three heroes. It included a brief biography of Leadbeater, which declared the story "Saved by a Ghost" to be true, and

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referred to his career at Oxford. This account was reproduced from *The Theosophist* for November, 1911. [32]

In January, 1922, Irving Cooper published circular letter in defence of Leadbeater: it was quoted by L.W. Burt in an article entitled "War Against Mrs Besant":

"Year after year I have been with him, and never did I see or sense the slightest taint of immorality or coarseness. On the contrary, I marvelled again and again at the singular purity of mind, so different from that of other men. Do you think I could be with him for five years and not sense vicious tendencies in his character if they were there? Mrs M [Martyn] is said to have drawn certain opposite conclusions from something she saw in her home. I happen to know that the incident described was of the most innocent character." [33]

But self-congratulation, thanksgiving and defence were quickly followed by yet another scandalous document: "the Farrer confession". Reginald Farrer was a friend of Wedgwood, and a Liberal Catholic priest. He had been a pupil of Leadbeater, and was one of Krishna's bodyguards in 1912 and 1913. He was also Secretary of the League of Redemption,

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a Theosophical society concerned with "the nature and cure of the social evil" [presumably prostitution]. Ferrer had been the subject of various accusations in association with Wedgwood, and in 1919 admitted to various people that the accusations were true. On February 28th, 1922, he wrote to the leader of Co-Masonry in England tendering his resignation, and specifying his reasons:

The imputation against myself as well as against Wedgwood, King and Clark in Mr Martyn's letter is but too true. Yet I would have you believe that I was led astray by those whom I considered to be my superiors both morally and spiritually. I was not strong enough to control my own lower nature and gave way to a practice that I am now heartily ashamed of. Reparation for the stain that I have brought upon the Order I cannot make, and I have come to the mournful conclusion that it is incumbent on me to ask you to strike my name from the role of Co-Masonry. Wedgwood absolutely declines to give up the malpractice. Again, [Jose] Acuna who is also addicted to this vice had actually stood sponsor for one of his 'friends' who was initiated into Emulation Lodge recently." [34]

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Ferrer sent copies of his confession to Mrs Besant, Leadbeater, Jinarajadasa and Krishna, as well as Miss Bright, Josephine Ranson and various others.[35] He left the country on the same day he wrote his resignation.

An English Theosophist, J.W. Hamilton-Jones of London, spoke with Wedgwood on the 28th, and Wedgwood protested his innocence, mentioning also that he had received an anonymous letter to the effect that if he had not left the country by March 1st he would be arrested. Wedgwood left England that day. Along with the other documents, the "Ferrer confession" was reprinted in *The O.E. Library Critic*, and privately printed in leaflet form for easy distribution.

On March 2nd, 1922, Mrs Besant issued a letter "To All Members of the Theosophical Society" in which she dealt with the current controversies, and, so she thought, resolved them all. [36] Opposition to the LCC she attributed to a hatred of Roman Catholicism, the very name of which was "historically detested" in Australia and North America. It has the "seal of the apostolate" of the LCC that it should be attacked so violently, and foreshadowed the imminent coming - the "hour of temptation" mentioned in

the Book of Revelation to which Mrs Besant referred her readers.

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The allegations against Leadbeater had, she recalled (with a less than impartial and less than accurate memory), been dismissed by "a Committee in England". She denounced *The O.E. Library Critic*, denied that she had ever regarded "a well-known Indian gentleman" [Chakravarti] as a Master, and refuted the Martyn letter. It showed not only "strange confusion and inaccuracy of thought", but plain untruths. She denied cutting of contact with the Masters, declaring that it was only "physical brain intercourse", not "the superphysical line of communication". Mr Martyn's letter contained a number "infamous accusations", none of which she believed, but the only one of which she specifically refuted was the claim that police in several countries were after Wedgwood. The Jesuits, she added, have often resorted to allegations of immorality against those they have regarded as heretics, and even HPB suffered in that way.

She concluded her letter with an impassioned denunciation of "The venom, the hatred, the coarseness, the low vulgarity obvious in the attacks, and in such papers as *Dawn...*", which, she suggested, "show very clearly their origin and inspiration". She sought the support of those who had elected her for another term as President of the TS to work for "the reconstruction of the Society", so that they would not be ashamed "to face the Lord when He shall come".

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The "Ferrer Confession" was followed by the resignation of Wedgwood from the TS, Co-Masonry, the Liberal Catholic Church and various associated bodies. He had been challenged by some English Theosophists to either sue some of the authors of the various charges against him, or to resign. In a letter of March 7th, 1922, to Mrs Besant, he resigned:

"I am writing to tell you that I have decided, after some weeks of careful consideration, to sever my connection with the Theosophical Society, the Co-Masonic Order and the Liberal Catholic Church, and to retire into private life. I am heartily weary of the campaign of slander and malicious intrigue, which has now persisted for some years and is growing more unscrupulous and personal. It does incalculable harm to the Theosophical Movement as a whole, and has the effect of frustrating work among those classes of the community that one specially wishes to reach."

[37]

Mrs Besant refused to accept his resignation from the TS. It took almost a year for his resignation as Presiding Bishop of the LCC to become effective. He was succeeded by

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Leadbeater who officially took office at the end of March, 1923. [38]

The excitement was maintained with a response by T.H. Martyn to Mrs Besant's answer to his letter. This was printed in *Dawn*, the magazine of the T.S. Loyalty League in Sydney, a group of members of the Sydney Lodge, opposed to Leadbeater, the LCC and such things. [39] Martyn repeated most of the material in his original letter, and noted that he had endeavoured to prevent that letter from being made public. He quoted the "Ferrer Confession", and rejected strongly Mrs Besant's assertion that one must either accept her and Leadbeater, or stop pretending to be a loyal Theosophist. He felt that her words, thrilling as they were, "savor of nervous overstrain". [40]

The documents continued to appear: next, "the Gauntlett Statement". Rupert Gauntlett had been one of the first two Liberal Catholic Bishops, and one of Wedgwood's consecrators. On June 23rd, 1922, he issued a statement on oath regarding "the Farrer Confession" and Wedgwood's resignation. Gauntlett stated that he had spoken with Mrs Besant during 1918 when the matter of Farrer's verbal confession had been discussed. Gauntlett felt obliged to resign from the Church because, although he did not know the accusations to be true, he was reluctant to be associated

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with persons against whom such charges could be made. Mrs Besant urged him not to resign, but to help in "cleaning the church from such scandals".

"I asked her whether there was any real ground for Mr Farrer's statement in so far as it incriminated others, and Mrs Besant then said that she had no doubt as to its truth, and that in any case, within her personal knowledge, Mr Wedgwood's behaviour when at Adyar was such that she refused ever to have him there again." [41]

Gauntlett remained in the Church, and on March 22nd, 1922, saw Wedgwood in London to discuss "the Ferrer Confession". Wedgwood told him, as senior bishop in the Church, that he wished to resign as from March

23rd. Gauntlett asked him not to do so on the ground that it would imply his guilt of the charges against him. He suggested a libel action against Farrer, but Wedgwood would not agree. Gauntlett then stated that if Wedgwood's resignation was tendered, then he (Gauntlett) would accept it only "on the distinct understanding that guilt was implied by his resignation". The resignation was nonetheless tendered. [42]

Not long after "the Gauntlett Statement", "the Wilkinson Circular" appeared. This was an open letter to

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officials of all TS lodges in England written by Alfred Wilkinson, President of the Nottingham Lodge. The circular referred to a move by Nottingham Lodge to have the National Committee of the TS in England take action to investigate and denounce the rampant immorality in the TS, which was centred, so he said, on Wedgwood and Leadbeater. Wilkinson was concerned at the obvious contradiction in recent public statements, and the continuing resurgence of old scandals. He noted:

"Four priests of the L.C. Church have been practically expelled for the practice of Sodomy, and no defence being offered, one naturally assumes guilt; and indeed there is much also to support this assumption. The only one whose case demands the consideration of the Society is Mr Wedgwood, and that because of the fact that he has been pronounced by Mr Leadbeater to be an Initiate. We must candidly face the question whether Initiateship and the moral ruin of young boys by the practice mentioned are compatible." [43]

From the distance of Sydney, Leadbeater was observing these alarming developments, probably aware that, sooner or later,

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they would extend to the Antipodes.

After visiting India at the end of 1921 for the annual TS Convention, Krishna and Nitya and a party of other Theosophists sailed for Sydney for the 1922 TS convention there, arriving on April 12th. They were accompanied by Jinarajadasa. Leadbeater and a large party of his disciples met them; for Krishna and Nitya it was the first time since July, 1912, that they had seen Leadbeater. Krishna wrote to Lady Emily:

"C.W.L. is just the same, he is much whiter in hair, just as jovial & beaming with happiness. He was very glad to see us. He took my arm and held on to it and introduced me to all with a 'voila' in his tone. I was

very glad to see him too." [44]

Leadbeater was living at "Crandon", the home of Mr and Mrs Gustav Kollerstrom, and was at the centre of a small community of Theosophist's children, all boys between fourteen and twenty-one. [45]

Krishna and Nitya stayed not far away at "Malahide", the home of John Mackay and his wife. Nitya, in a letter to Ruspoli, gave his impressions of Leadbeater:

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"You know he is really marvellous old man; he is absolutely unchanged, except that he has grown milder, and less cruel to old ladies; he goes out of his way now to talk to all the old ugly women... Yet occasionally he lets fly and he is the old C.W.L. of Adyar. But just as in Adyar he takes everything for granted, never a question of doubt, never a question that anyone else can doubt; he is always sure that everything is as real to everybody as it is to him." [46]

The main difference that Krishna and Nitya noticed in Leadbeater was his interest in the LCC, and they were shocked to discover what a major part this now played in the lives of his disciples. Krishna felt cynical and critical, and although he tried desperately not to show it, he was completely out of sympathy with church ceremonial. His first letter to Lady Emily from Sydney described his first church service:

"Sunday Morning [April 18] I went to the L.C.C. Church [in Regent Street, Redfern] & C.W.L. was the acting priest. He did it all very well, but

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you know I am *not* a ceremonialist & I do not appreciate all the paraphernalia and all those prayers & bobbing up and down, the robes, etc.; but I am *not* going to attack it, some people like it so what right have I to attack or disapprove of it? The church lasted 2-1/2 hours & I was so bored that I was nearly fainting. I am afraid I rather showed it. I must be careful or else they will misunderstand me, & there will be trouble. They are like cats and dogs over this church affair. They are fools anyway. Their over-zealousness & the lack of tact is the cause of all the trouble here." [47]

Krishna's comments about "all the trouble here" referred to the growing controversy within the Sydney Lodge over the role of the LCC and Leadbeater in the life of the TS. What Mary Lutyens refers to as "Leadbeater's church party" was strongly opposed by the General Secretary

of the time, T.H. Martyn, whose personal wealth had for some time supported the Lodge.

Martyn was campaigning for a "Back to Blavatsky" movement within the TS - and to him this meant Theosophy without the personality cults, the handing out of Initiations, the occult pronouncements of Leadbeater and

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others, the OSE, the Coming, and the LCC. [48] To support his efforts, Martyn had formed the TS Loyalty League in Sydney, meaning loyalty to Blavatsky and true Theosophy rather than to those who, in his opinion, were attempting to supplant her and it. He was, naturally, opposed in this by Leadbeater's followers, and conflict was simmering for some time before it finally exploded into open warfare at the Australian TS Convention which began in Sydney on Good Friday, 1922.

There was a series of allegations and arguments. Jinarajadasa, representing Mrs Besant who hoped to attend but been unable to do so, presided, and was viewed by the dissidents as an agent of Leadbeater, a sort of Theosophical trouble-shooter. Much of the heated discussions centred on Leadbeater; his enemies were especially indignant when, as he left each session, he turned to the left and the right, making the sign of the cross in benediction to his disciples, who rose as he passed.

A resolution of confidence in Mrs Besant and Leadbeater, proposed by Senator Matthew Reid, provoked a four hour discussion in which all the old charges were resurrected and debated. [49] Krishna, who became involved in the debate, wrote:

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"There was a huge uproar on the part of the Loyalty League. A man got up, frightfully coarse & vulgar & said that he had no confidence in C.W.L. as he was an immoral man & began to rake up all the lies about C.W.L. Raja who was the chairman said all this had nothing to do with it, etc. Then there were those who spoke for C.W.L. and those against him. He was there all the time. The storm of accusation & defending went on for about 2 ½ hours. Martyn spoke & said C.W.L. could not be trusted because he was associated with Wedgewood [sic]. Then Fritz Kunz, Nitya and I finally spoke. We thundered at them. I said I knew C.W.L. better than most of them & so I could speak with some authority. I declared he was one of the purest & one of the greatest men I had ever met. His clairvoyance may be doubted but not his purity. As to his style Bishop, a

man can call himself what he liked etc. Finally I said that being Theosophists we behaved worse than the ordinary man & that we all lost our gentlemanliness when we were attacking etc. Martyn went out immediately after the vote was taken. For 85 & against 15. Only delegates voted." [50]

The motion proposed by Senator Reid, was opposed

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by Martyn, John Prentice of the Hobart Lodge, and Mr Barnes of the Sydney Lodge. [51] Martyn declared that Leadbeater associated with a "homosexualist of a depraved and criminal type" (i.e. Wedgwood). Leadbeater, although not addressing the meeting, let it be known that in 1908 a committee "including eminent judges and barristers" had cleared him of the 1906 charges. [52] This was simply untrue: the 1908 "committee" was in fact a majority of the British Executive of the TS (including Wedgwood, Hodgson-Smith, Maude Sharp, Esther Bright and Herbert Whyte) who had circularized the British members with a statement to the effect that they had seen the evidence of the 1906 hearing and later documents, and considered the evidence, and gave as "their deliberate opinion that there is nothing to show that in what he did Mr Leadbeater was not actuated by the highest and purest motives and nothing to warrant the insinuations of personal misconduct which have been so freely made". [53] There were no judges or barristers, eminent or otherwise, amongst the signatories to the circular. It was, however, to appear in future references as "the 1908 committee".

Two days after the stormy meeting, Krishna and Nitya dined with the Martyns, trying their best to reconcile Martyn to Leadbeater, but without success. It seems likely that Martyn avoided being too specific with Krishna and Nitya as to what he knew of Wedgwood or Leadbeater, and

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Krishna, who hardly knew Wedgwood, requested Lady Emily to find out the nature of the charges against him in England.

[54]

In Sydney it had become known that E.L. Grieg, Secretary of the Sydney Lodge, had employed a private detective to follow Wedgwood the last time he had been in Sydney. The detective reported that Wedgwood had visited eighteen public toilets in a period of two hours, and, when questioned about this, explained to the police that he had been searching



for a friend whom he had known in a previous life, but who had now "gone wrong" and needed rescuing. [55]

Rather ironically, the February issue of *Theosophy in Australia* had included an article on "the Sex Question", beginning

"This question has received a certain amount of prominence recently among our members, and certain practices have been more or less freely discussed." [56]

This was certainly an understatement.

Throughout 1922 Sydney newspapers had been

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finding good copy in sex and Theosophists, especially the *Daily Telegraph* which ran a series on the alleged activities of Leadbeater and those associated with him. Some members of the TS accused Martyn of inspiring this attack, and of making material available to the newspaper; he denied this. However, much imagination was shown by Sydney newspapers in headlines such as "Where Leadbeater Bishes", "Leadbeater: A Swish Bish with the Boys", "The Mahatmas", and "Dandy Coloured Coons" (in reference to Krishna and Nitya). [57] It seemed that the newspapers had access to some hidden supply of Theosophical information, perhaps from the editor of *The O.E. Library Critic*, or Mrs Tingley and friends at Point Loma.

Mrs Besant issued an appeal to the lodges in Australia which was published in *Theosophy in Australia*, and produced a series of answers from both sides of the argument.

"As P.T.S. [President of the Theosophical Society] I appeal to you to put an end, so far as in you lies, to the persecution fo Bishop Leadbeater, and the attempts made by a small section of the Sydney Lodge, the leaders of the so-called Loyalty League to work against me... until they force me to resign. The shameful campaign on my colleague has

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been worked up in order to cover the attack on myself, which has become overt through the influence of Mr T.H. Martyn on the *Daily Telegraph*." [58]

She briefly examined the events of 1905 and onwards insofar as they concerned Leadbeater, and referred to the allegations of "certain crimes" made by a "certain person" - i.e. Ferrer.

Following the press allegations, the police undertook another investigation of Leadbeater and his activities. The results of their

investigation have had not been published until the author's *The Elder Brother. A Biography of C.W. Leadbeater* in 1982. Other authors have referred to the general terms of the conclusions of the enquiry, and to the evidence collected by the police. However, in the Archives of New South Wales there exists a file containing complete documentation of the police enquiry. [59]

The interest of the police in Leadbeater was originally aroused in 1917 by Joseph Fussell, but their investigations then found no evidence to sustain charges. [60] From May to June, 1922, the police undertook a very thorough investigation of Leadbeater. Statements were taken

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from the Martyns, Mrs Kollerstrom, nine of Leadbeater's pupils, a domestic servant of the Martyn's, as well as from Jinarajadasa, Krishna and Nitya. As in 1917, Leadbeater was said to be too ill to be examined by the police.

The bulk of the evidence was inconclusive and unconvincing. It revealed a man with distinctly eccentric views on sex, but one to whom his pupils were so dedicated that they were prepared to say nothing detrimental. Indeed, the statements of some of his pupils read as though they were learnt in advance, and well-rehearsed.

Martyn took virtually the opposite approach, for, as a later commentator noted:

"Martyn and his allies soon came to look upon the Liberal Catholic Church as no more than the front for a gang of pederasts." [61]

Martyn told the police that he had joined the TS in 1891, and had first met Leadbeater in 1905. He met him again in 1914, and when the tutor who conducted the informal school at the Martyn's left for war service in 1915, Leadbeater had taken over, and lived with the Martyns until 1917, when he moved to live with the Kollerstroms. Martyn recounted only one event which might have provided evidence of questionable

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conduct on Leadbeater's part. He recalled arriving home late one evening, and passing Leadbeater's room where the door was open:

"Mr Leadbeater was standing by his bed in his nightshirt, he turned down the clothes preparatory to getting in. Oscar Kollerstrom was in the bed without any clothes on and lying across the bed. Mr Leadbeater caught hold of his right shoulder and turned him over and switched off the light preparatory, I presume to getting in." [62]

If he had considered this evidence of sexual misconduct, Martyn had taken no action at the time. But he later discovered that his wife had witnessed a similar event while he had been away on business.

In her statement, Mrs Martyn recalled:

"I saw Oscar [Kollerstrom] in a state of nudity in the bed with Mr Leadbeater and Heyting also naked. He walked out of the room naked to his bed which was on the verandah... and I saw Mr Leadbeater getting into the bed where Oscar was and the light extinguished. I stood at the door not knowing what

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to do. I was very perturbed. I was in the house by myself." [63]

However, Mrs Martyn took no further action, and didn't mention the event until the police investigation some five years later.

Martyn informed the police that Leadbeater always took a hot bath in the morning, and invariably had a boy in the bath with him, usually Oscar. Martyn told the police that he had come to some definite conclusions about Leadbeater:

"I have reluctantly come to the conclusion that Mr Leadbeater has as a motive and apart from any philanthropic purpose the gratification of a perverted sex impulse... That his relations with some boys (probably not all the boys around him) has been for his personal sex gratification. For a long time I have thought it necessary to regard him as addicted to one particular form of male vice [sodomy]. [64]

And Martyn added information about Leadbeater colleague and fellow Liberal Catholic Bishop, Wedgwood, describing his alleged immorality and claiming that he had stated that he

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travelled in episcopal attire "to avoid conscription".

The evidence of T.H. Martyn and his wife was the only material the police received directly suggesting that Leadbeater was sexually involved with his boys. Certainly none of the pupils' accounts suggested anything improper, although the versions of Leadbeater's sexual attitudes suggested more than a slight degree of eccentricity. A, domestic employed by the Martyns stated that she heard Leadbeater regularly talking in disparaging terms about women, instructing the boys to have nothing to do with them. All the boys related that Leadbeater had warned them to avoid sexual

contact with women. Oscar Kollerstrom told the police that Leadbeater "told us to keep clear of unpleasant practices". When asked what Leadbeater meant by "unpleasant practices", he replied: "He told us, he mentioned to us to keep clear of women, and not to have anything to do with them". [65] Oscar denied ever having shared a bath with Leadbeater.

Leadbeater's aversion to women had become apparent during his many lecturing tours for the TS. When he took up residence at the Martyn's, for example, he insisted that Mr and Mrs Martyn occupy separate bedrooms during his visit, and this had happened in other homes in which he had been a guest. He separated a number of couples by telling

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them to give up sexual intercourse, and his aversion eventually reached a stage where he refused to shake hands with a woman, or stay alone in a room with one, though Mrs Besant was an exception in all these eccentricities.

However, late in his life, Leadbeater mellowed, was prepared to treat women - even old women to whom he had an especially aversion - more as human beings, and finally took some female pupils. He said his original refusal to do so was based on the fact that one "could always tell what reaction a boy would have to certain methods, but no-one could predict what a girl would do." [66]

From the evidence of the police enquiry, with Leadbeater's pupils all denying any sexual irregularity, one must either assume that they were all lying (or at least that some of them were) or that all the evidence which had been accumulated by Leadbeater's enemies was a fabric of lies. The only boy who gave a hint of something suspicious was one who had been flown from Chinchilla in Queensland at the expense of the Loyalty League to give evidence. He said he had left the LCC because he had a feeling that "something was wrong" and "undue familiarity" occurred between Leadbeater and some of his pupils. As far as the case against Leadbeater was concerned, it was a waste of the money spent on his traveling expenses.

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But, although the archival file of statements and depositions contains nothing of great significance, there exists a document which does. Given to the Executive of the Sydney lodge after its members had inspected the report furnished to the Minister for Justice, the *Precis of the Leadbeater*

*Enquiry*, written by E.L. Grieg, begins with an account of the frequency with which a boy, called "A", slept with Leadbeater. It included the following statement:

"One boy explains that Leadbeater encouraged him first to bathe and then to lie down on his [Leadbeater's] bed in his bathing wrapper on an afternoon preceding a T.S. meeting at night. He was to rest in order to be fresh for the meeting. Leadbeater lay on the bed with a book in his left hand, and the boy lay on the other side. Without any words Leadbeater with his right hand caught hold of the boy's person and proceeded to masturbate him. This boy had not arrived at the age of puberty. He explains that he had a feeling that it was not right and slipped off the bed. He avoided giving any further opportunity of the same kind, though there were other rest afternoons. No date could be fixed by the boy, but it seems probably the incident happened during the first

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few months of Leadbeater's residence in Sydney 1915-1915." [67]

The *Precis* noted that the majority of witnesses amongst the boys said that they masturbated regularly, as did two old Leadbeater boys. The *Precis* also noted that almost all the witnesses in favour of Leadbeater had returned to the police seeking to amend or alter their evidence.

The Head of the Criminal Investigation Department, who had led the enquiry, finally made his submission to the Inspector General of Police:

"I am of the opinion that there are good grounds for believing that [Leadbeater] is a sex pervert." [68]

And the Inspector general, prior to passing the report to the Crown Solicitor, added the comment:

"The evidence in the possession of the Police does not appear to call for any independent action against Leadbeater at present but sufficient is disclosed in the accompanying papers to justify his conduct being kept under observation." [69]

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The Crown Solicitor concluded:

"There is not much doubt that Leadbeater has in the past practiced, and probably still does advise Masturbation, but save as above there is no evidence available." [69]

And he felt that there was "not enough evidence available here to obtain a conviction on any charge".

The general opinion of the police seems to have been that, whilst there could be little doubt that there was a sexual relationship between Leadbeater and at least some of his boys, it would have been virtually impossible to prove the matter in court, given the unquestioning loyalty and devotion of the boys for their teacher, and their belief that whatever he did was motivated by spiritual or occult principles.

Mrs Besant arrived in Sydney on April 22nd, but even her mediation could not calm the troubled waters, and eventually she led the formation of a new group of Theosophists, the Blavatsky Lodge, which took some 300 members, mainly members of the ES, from the Sydney Lodge. Sydney Lodge, which had over 900 members and was the largest lodge in the world, eventually took its remaining 600

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members and broke with the Adyar TS to follow T.H. Martyn in the formation of the Independent Theosophical Society. They took with them the fine headquarters of the TS in Sydney, the King's Hall in Hunter Street. [70]

Nitya wrote to Ruspoli describing the events around Mrs Besant's arrival:

"A.B. received a very friendly welcome when she arrived, all the papers boosted her, so of course Martyn's accusations were a tremendous bombshell and all the papers took it up. They dragged in everything, H.P.B., C.W.L., Alcyone, the Star, the Church, the Masters, everything was dragged up, and for about a fortnight we had huge columns in the papers. Everybody wrote, A.B. answered letters, C.W.L. in his usual way paid very little attention to it. A.B.'s lectures were packed and her sermons in the church attracted about 1500 every time. We got a huge advertisement without spending a penny." [71]

The newspapers certainly had a field-day, with headlines revealing "Theosophical split. Stormy meeting last night. 'Liberal Catholic Church'. Strong antagonism manifested", "'Bishop' Leadbeater. What his disciples say of him", and

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"The Leadbeater Case".

On May 17th, Mrs Besant held a meeting at which she attempted to resolve the problem, and some 700 people crowded into the King's Hall. The meeting quickly reduced itself into the inevitable accusations and

defences over the issues regarding Leadbeater, the sexual charges, and the LCC. Senator Reid presided, carefully applying "the gag" whenever he felt things were getting out of hand. The result of the meeting was the division of the TS in Sydney. And, after a mission of some twenty-four days, including thirty-four meetings and public engagements, Mrs Besant departed, followed by Krishna and Nitya.

The newspapers continued to cover the TS feud. Letters from various people, for and against Leadbeater, filled the correspondence columns. Gustav Kollerstrom declared Leadbeater to be "a man of stainless purity and of the highest moral nature", claiming that "Before a court at Madras some 17 years ago, a judge could find no fault with the man". This was an unusual interpretation of Mr Justice Bakewell's condemnation of Leadbeater. [72] "The Ferrer Confession" was brought up, and Mrs Besant's declaration, that it had been withdrawn was investigated by the Sydney press, and found to be untrue. The history of the LCC and the morals of its bishops came in for examination, from the

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unfrocking of Willoughby for "gross immorality" to the charges against Wedgwood. Leadbeater's pupils all wrote dutiful letters of support for their teacher.

A reporter who attended a Liberal Catholic service at St Alban's wrote a highly romanticized version of its Sunday Eucharist, complete with "Perfumed candles and costly robes", "Oriental luxury and elaborate ceremonial". During Mrs Besant's visit it was possible to hear her preach at St Alban's, or address the Public Questions Society of the University of Sydney, although its president had resigned rather than allow one who "supported immorality" to be the guest of his Society. [73]

In the *EST Bulletin* for May, 1922, Leadbeater, as head of the ES in Australia, launched an enthusiastic attack on those who opposed the motion of support for him and Mrs Besant at the Sydney convention. Of the fourteen rebels, he noted, seven were German or Austrian. Given his own writings on the power being exerted through Germans by the "Lords of the Dark face" and other Black Powers in the world - a legacy, he said, of the failure of the Allies to complete defeating Germany in the War - the implications were obvious. But *Dawn*, ever vigilant of supposedly secret ES papers, published the allegations and refuted them. It noted that of the fourteen, ten had been born in either Britain or

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Australia, as had their parents. One was from Italy, one from Hungary, and only two were from Germany. [74]

The Trustees of the Sydney Lodge evicted the ES from the Sydney TS headquarters building which they owned on the ground of the racist allegations published by Leadbeater. The Lodge Executive also passed a resolution objecting to those references. Thereafter, at least initially, the ES met in the Co-Masonic Temple next to St Alban's church. Leadbeater published a number of messages alleged to have been received from the Masters in the ES journal, *The Disciple*, including an instruction that all ES members must support the LCC. [75]

On May 24th, 1922, Jinarajadasa was taken to The King of the World for his Third Initiation, jointly presented by Mrs Besant and Leadbeater, both of them physically in Sydney. The King spoke of the role of the Southern Hemisphere and Sydney, and warned of the dangers of opposition from the "Brothers of the Shadow" and the "miasmatic winds of slander and vituperation" they would inspire. Master M spoke of the need for a special Centre in the South to make use of the etheric currents which run from pole to pole, "a physical Centre south of the Line which can be employed as a power-station charged directly from Shamballa, so that forces of various kinds on lower levels

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can radiate from it without interfering constantly with the equatorial current". Dr Rocke and Dr van der Leeuw were to work at this proposed Southern Centre. [76]

In his report of Mrs Besant's visit to Sydney, and the conflict involved, Jinarajadasa commented in *The Disciple*:

"The presence of the OH in Sydney led to the gathering into a climax of the forces which had been hindering the Masters' work for some time." [77]

The same issue published figures of those who had left the ES in Australia during the previous month: 27 were dropped for "neglect of duty", 8 resigned, and 18 had their papers recalled, a way of pushing them out. A total of 53 ES members thus departed. But the local *EST Bulletin* contained more cheerful news from Leadbeater: the Lord would probably be coming in 1928. [78] And, in the following issue, he assured his readers that Sydney is and will be the chief centre through which the Masters forces will be distributed. [79]

While Sydney was both the centre of present conflict and future



promise, the ripples extended out far

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beyond Australia. In July, 1922, B.P. Wadia, an eminent Indian member of the TS, for many years manager of the TPH at Adyar, and co-worker with Mrs Besant for Home Rule for India, resigned from the TS. He also prepared a booklet giving his reasons for resigning, and attacking the current administration of the Society. Although he did not name names, Leadbeater's influence was clearly the focus of his attack:

"I have come to the conclusion that the T.S. has strayed away from the 'Original Programme' inspired by the 'Original Impulses' whereby the Masters brought it into existence through the help of Their Messenger, H.P. Blavatsky. It is no more a Society of seekers of the Wisdom, but an organization where many believe in the few, and blind following has come to prevail; where shams pass for realities, and the credulity of superstition gains encouragement; and where the noble ideals of Theosophical Ethics are exploited and dragged into the mire of psychism and immorality." [80]

Wadia regretted that

"H.P.B.'s warning about 'false prophets of

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Theosophy' and their 'monstrous exaggerations and idiotic schemes and shams' has gone unheeded. A Hierarchy of 'initiates' has been set up within the T.S. and blind following and ludicrous worship of personalities has been rampant." [81]

The next attack came from an old pupil of HPB, Alice Leighton Cleather. [82] She had been a member of the TS for four years when Mrs Besant joined it, and they had both been members of HPB's Inner Group. Mrs Cleather declared

"(a) That under Mrs Besant's guidance the T.S. has long ceased to represent H.P. Blavatsky's teaching or the thought of its Founders.

"(b) That it is now completely dominated by the deluded, impure and poisonous ideas of an acknowledged sex pervert, to whom this unhappy and misguided woman believes and openly declares herself to be bound by indissoluble and age-long ties.

"c) That in adopting and conniving at the promulgation of the teachings of this man, and allowing him virtually to control her Society, Mrs Besant most impiously gives out that she is acting under the orders of the Trans-Himalayan Masters of

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Wisdom of H.P. Blavatsky's directions." [83]

Mrs Cleather defended HPB against what she saw as the perversion and misdirection of her original Theosophy in three books, one of which was specifically concerned with the "Great Betrayal" of true Theosophy by Mrs Besant under Leadbeater's influence. [84]

Mrs Cleather, who had been one of HPB's pupils, was most outraged by Mrs Besant's claims that Leadbeater had also been one of HPB's pupils. In her "Whom Will ye Serve?" challenge, Mrs Besant had declared Leadbeater to have been one of H.P.B.'s nearest and most trusted pupils whom she had led to his Master of many lives, and in whom she had awakened the powers since so splendidly used in the service of the Society that he might become a great Teacher. [85]

Mrs Cleather called on Mrs Besant "to produce anything in writing by H.P.B. to warrant this audacious assertion." She noted that Leadbeater was never a member of HPB's Inner Group, or even of her Lodge in London. One might also wonder how HPB came to be the one who awakened Leadbeater's psychic powers when he himself declared it was the work of the Master DK assisted by Subba Row. [86]

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Mrs Cleather finally accused Mrs Besant of "tampering with" and "corrupting" *The Secret Doctrine* in the version of it known as the "Adyar Edition", published by the TPH at Adyar. She concluded by declaring the "sinister activities of this ill-omened partnership" [i.e. Leadbeater and Mrs Besant] to be the cause of the whole "tragic and dreadful history", only parts of which she had been able to examine. "Leadbeaterism" was, she said, leading Mrs Besant and the TS to destruction.

The next attack came from J.P. Prentice, an eminent Theosophist who circulated an "Open Letter to Mr J.L. Davidge of Adelaide" in which he questioned the genuineness of Leadbeater's psychic powers, asking whether they had ever contributed one new fact of relevance to the world's knowledge, or ever been put to any test. Prentice categorized Leadbeater's "psychic progress" into four phases. First, there was the "Invisible Helpers" stage, with boys being trained for work on the inner planes during sleep. Where, wondered Prentice, were all those promising boy pupils now? Then came the "Round Table" period when Leadbeater identified all his boys in Sydney as having been Knights of the Round Table

in past incarnations. With the advent of the LCC all the boys were found to have been Christian saints in their past lives. St Francis of Assisi,

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who had been King Arthur, was now living with Leadbeater in Sydney, in the company of St Anthony of Padua and St Bernard of Clairvaux. Then came the World Teacher period, and the *Lives*, with the Vehicle initially proclaimed to be Hubert van Hook, and later as Krishnamurti. And, finally, and currently, the "Ceremonial Period", with the LCC, Masonry, and other such interests. Prentice drifted between seeing Leadbeater's work as a dangerous fraud, or dismissing it as a silly fantasy. [87]

When Leadbeater's followers saw a little booklet from the pen of his former secretary and Amanuensis, Johan van Manen, they looked forward to another defence of Leadbeater. If that is what it was intended to be, and the style makes it difficult to decide, it goes about the defence strangely. It would seem that van Manen was also disillusioned with Leadbeater. He suggested that the Martyn letter was "written in an admirable tone" and asked questions which should be, but had not been, answered. There should be a full enquiry once and for all. He commented that although he had known Leadbeater "so long and so intimately" he had no evidence of immorality, but "his actions have again and again given rise to suspicion and sinister inferences." And, concluded van Manen, "What is incomprehensible is his mutism." [88 ]

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To his close pupils, however, this silence in the face of attack represented heroic and saintly virtue, such as was required of a man of his high occult status. It also indicated a strange attitude of superiority, as indicated by an anecdote from the period of the Sydney "troubles" when Leadbeater attended a Convention meeting:

"People arose excitedly and pointing the finger at Bishop Leadbeater called him all manner of dreadful names... Bishop Leadbeater remained, as usual, completely unmoved. On the way home afterwards, his hostess, who was a generous but excitable lady, could not contain herself. 'Oh sir!' she exclaimed, 'how could you sit there and let them call you such names?' 'What?' he replied, 'What names? To tell you the truth I never heard anything they said. I was much too interested in watching what was happening to their solar plexuses. Such a remarkable display on the part of our Dark Brothers I do not remember having seen before.'" [89]

In occult circles outside the TS, the well-known writer Dion Fortune [i.e. Violet Firth], formerly a member of the TS, was conducting a veiled campaign against Leadbeater and his colleagues.

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In her writings she attacked a mysterious group of male occultists who were using homosexual techniques to build up "a reservoir of dark astral power". She never named them, but by quotations from *The O.E. Library Critic* it was clear that she meant Leadbeater, Wedgwood and their disciples. She seemed to imply that Leadbeater was both a pederast and a psychic vampire, who combined these activities to the advancement of Black Magic. [90]

Aleister Crowley, who had quite a friendly relationship with Dion Fortune, although the latter would never have admitted it publicly, seemed convinced by her arguments. He believed that Leadbeater was the "hired tool" of Mrs Besant, a pederastic Black Magician who was destroying both occultism and Masonry, and the original Theosophy of HPB, for which Cowley professed great admiration. [91]

As the year drew to a close, and Leadbeater remained placid in the face of the many and varied attacks upon him, his disciples began looking for a permanent centre for his life and work. They discovered a house known locally as "Bakewell's Folly", although the name on the gate was "Garroch," overlooking Sydney Harbour in the fashionable suburb of Clifton Gardens, virtually an extension of Mosman. Clifton Gardens had its origins in 1832 when an American

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whaler, Captain Cliffe, purchased an estate out of government gardens at Chowder Bay, and built a home called "Cliffeton" which later led to the name "Clifton Gardens". In the latter half of the nineteenth century the area developed into a fashionable suburb with many large homes in the best traditions of Federation architecture.

"Bakewell's Folly" was huge and rambling, and distinctly strange. It had been built between 1909 and 1913 by an English tile manufacturer named Bakewell, who planned it to be an eight room cottage for his family. But Bakewell, appropriately, had dreams and visions, and would frequently arrive on the building site in the morning to trace out with a walking stick additional rooms on his cottage as seen in the dreams of the previous night. So the house grew into a fifty-two room mansion, including thirty-two

bedrooms, five bathrooms, and numerous other rooms. The interior, as a result of the unorthodox architectural planning, was inconvenient: tiny rooms were entered by enormous corridors, and large rooms were located at the end of narrow passageways. All the rooms seemed either too large or too small for anything in particular. The whole house had also been structured to accommodate as many tiles as physically possible - tiles on the roof, glazed tiles on the walls, mosaic tiles on the verandah. [92]

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Bakewell's family came out from England, saw the house, and went back to England, leaving the rambling, inconvenient house on the market. It attracted little interest, except as a curiosity, until Mr van Gelder, one of Leadbeater's disciples, saw it, liked it, and took Leadbeater to see it. He was also impressed, and a three year lease was acquired in August, 1922. [93] Money for the purchase was eventually raised through gifts from three members of the ES, and a loan from the Krotona Institute of Theosophy in California. [94] Initially two or three families moved in to what was re-named "The Manor", together with a number of Leadbeater's pupils.

As the year drew to a close, the Sydney press found other topics for attention, and the occult life at "The Manor" began quietly and without great interest from the newspapers. However, crowds of curious Sydney people did troop out to Mosman on Sundays in the hope of seeing the "swish Bish" and some of his boys, or something exciting and occult. They peered through the hedge into the straggling garden, and one imagines they went away disappointed.

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## Chapter 19: Tensions and Divisions

Mrs Besant departed for Adyar without resolving the conflict in the TS in Sydney, and Krishna and Nitya sailed for Ojai, a valley in California, about fifty miles north of Los Angeles, where a Theosophical community had been established. [1] Prior to their departures, Mrs Besant and Krishna had a long private discussion about what Krishna described as "the whole thing, Wedgwood, Initiates, etc.", and which he thought best not to commit to paper. [2]

Krishna had also received - via CWL, a message from the Master KH: "Of you, too, we have the highest hopes. Steady and widen yourself, and strive more & more to bring the mind & brain into subservience to the

true Self within. Be tolerant of divergences of view & of method, for each had usually a fragment of truth concealed somewhere within it, even though often times it is distorted almost beyond recognition. Seek for that tiniest gleam of light amid the Stygian darkness of each ignorant mind, for by recognizing & fostering it you may help a baby brother. [3]

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Krishna commented:

"It is just what I wanted as I am inclined to be intolerant & not look for the brother." [4]

This message was to have a profound effect on him, and Mary Lutyens takes it as marking the "Turning Point" in his development. Indeed, Krishna wrote to Mrs Besant and Leadbeater saying:

"Ever since I left Australia I have been thinking and deliberating about the message which the Master K.H. gave me while I was there. I naturally wanted to achieve those orders as soon as I could..." [5].

Shortly after his arrival at Ojai, Krishna began to experience an extraordinary process of psychological and occult development, which was to prove extremely painful, psychologically and physically. It involved acute pain in the head and nape of the neck, difficulties in sleeping, and what would be described in non-occult circles as hallucinations and delirium. Neither he nor those close to him understood what was happening to him. On September 2nd, 1922, he wrote to Mrs Besant, Leadbeater and Lady Emily. To Leadbeater he said:

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"As you well know, I have not been what is called 'happy' for many years; everything I touched brought me discontentment; my mental condition as you know, my dearest Brother, has been deplorable... I have changed considerably from what I was in Australia. Naturally I have been thinking and deliberating about the message Master KH gave me while in Australia." [6]

He had begun meditating for about half an hour each day since leaving Australia, and felt that he was now able to see where he had gone wrong in the past. He told Leadbeater:

"I began consciously and deliberately to destroy the wrong accumulations of the past years since I had the *misfortune* of leaving you. Here let me acknowledge with shame that my feelings towards you were not what they should have been. Now, they are wholly different. I think I

love and respect you as mighty few people do. My love for you when we first met at Adyar has returned bringing with it the love from the past. Please *don't* think that I am writing mere platitudes and worn out phrases. They are not and you, my dearest brother, know me,

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in fact better than myself. I wish, with all my heart, that I could see you now. [7]

He expressed a new spirit of resolution, stating that he had been "spiritually blind" for the past seven years, "in a dungeon without light", and now felt that he was in the sunlight, again in touch with the Lord Maitreya and the Master. He knew exactly what he wanted to do:

"...nothing but to serve the Masters and the Lord.... My whole life, now, is consciously, on the physical plane, devoted to the work and I am not likely to change." [8]

Leadbeater was sure that Krishna was undergoing his Third Initiation. [9] But he was uncertain of the full implications of what was happening. On October 21st, Leadbeater wrote to Mrs Besant:

"You will by this time have received copies, of the accounts written by Krishna and Nitya of the wonderful experience which came to the former. It was indeed marvellous and beautiful, though I wish it had not been accomplished by so much physical sickness and suffering. I should like very much to hear your comment upon all this. We have ourselves

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passed through very similar experiences, except that, in my own case at least, there has never been any of these terrible physical symptoms, the body being usually left peacefully resting in a trance condition, or else fully awake and taking part in what was passing, but without any pain or sickness." [10]

It was a month before Leadbeater replied to Krishna. On November 14th he wrote from The Manor:

"My Dear Krishna, I congratulate you with all my heart. The step you have taken is of extreme importance, and makes it certain (so far as mere human beings can ever be certain!) that you will take the next step also before many years are over. I understand all the happiness you feel, the certainty, the wonderful increase of love and energy. For she and I have been through all this - though I did not suffer physically nearly as much as you seem to have done. I think *she did* so suffer, but she said very little

about it. Compared with the way in which progress goes with most pupils, things have moved wonderfully quickly since that day, now nearly fourteen years ago, when we met for the first time in this incarnation

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at Adyar. And I am very, very thankful that we have come thus far on the way without serious mishap, for at one time I had a little anxiety, even though I *knew* all must be well in the end. You *should* be absolutely firm and unshakeable now; yet all occult tradition warns us that there are still dangers and temptations up to the very threshold of Divinity. May the Lord [Maitreya] grant us to remain ever faithful to Him - to forget ourselves utterly in our love for Him." [11]

He also confirmed, as Krishna had mentioned in his letter, that Lady Emily had been accepted as a pupil of the Master on August 12th. There was a temporary healing of the break between Leadbeater and Krishna, but it was not to last for long.

Krishna's agonizing "process" continued, and he was still unable to understand what was happening to him; and nor could Leadbeater. Krishna replied to Leadbeater's letter on December 14th, and wrote immediately to Lady Emily telling her the news of her acceptance, for Leadbeater had not done so. This was clearly an intentional oversight, for Leadbeater believed that she had incurred the Master's displeasure by following Krishna to Taormina in 1914. Lady

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Emily had been put on probation nine years previously at Varengeville, and had to wait four months before Leadbeater himself confirmed her advancement. [12]

In 1923 *The Theosophist* initiated a series of articles defending Leadbeater and attacking his critics. Mrs Besant wrote in the February issue:

"A friend had asked why he [Leadbeater] did not prosecute *The Sydney Telegraph* [sic] as he would obtain 'swinging damages'. It is not worthwhile. There is better work to do than punishing a vulgar and slanderous paper... The contempt of decent people and the failure of the ignoble attack are a more appropriate punishment." [13]

And in an article entitled "February 17th, 1847", written to celebrate Leadbeater's revised birth date, she referred to the "American attacks" and noted that Leadbeater "resigned from the Society that it might not be



involved in his trouble". In her Presidential Address to celebrate the forty-seventh anniversary of the Society she criticized the "four-fold attack" on Leadbeater and the LCC, deriving, she said, from the anti-LCC groups, the anti-Adyar groups in the USA, a magazine in the USA attacking Leadbeater and the LCC [14], and the "Loyalty League" in Sydney. Apparently

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forgetting her own criticisms of Leadbeater in 1906, she reinterpreted the events of that year.

"[Leadbeater] resigned in vain effort to save the Society from being made responsible for protecting boys from a form of evil terribly prevalent, as all teachers know, in our schools, to which his attention had been drawn in his experience as a clergyman of the Church of England, by lads who had fallen by ignorance into evil ways and sought his aid in their efforts to escape from them." [15]

She claimed that the advice he had actually given to the boys had been "misunderstood" and "perverted", and

"the advice he gave to rescue was represented as an encouragement to evil, and his frank admission of having given the advice [was] represented to me as his own confession of evil living." [16]

By May, 1923, she was stating:

"There is a definite conspiracy being carried out against C.W.L." [17]

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But she concluded:

"Bishop Leadbeater is so far above them that all their raging cannot touch his exquisite serenity. His is the spirit of the Christ, who prayed: 'Father forgive them, for they know not what they do.'" [18]

However, those doing the "raging" were less complementary. The May issue of *Dawn* launched a vitriolic though veiled attack on Leadbeater:

"His psychopathic tendencies get him into trouble, but the dear, devoted souls rally round him again and again, fighting heroically for a bad cause.... He has a Rasputin-like influence over boys and old women who, even when his vileness is exposed, shout 'Judge not - be tolerant' ...He binds his dupes with the old chain of priestcraft and ceremonial magic." [19]

The Hobart Lodge of the TS was calling for a full investigation of the charges made against Leadbeater, including the questions of sexual immorality and fraudulence in his claims to clairvoyance. They also

requested Mrs Besant to make a statement regarding conflicting opinions

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about James Wedgwood. These further "troubles" were a continuing consequence of the "Martyn Letter".

On March 7th, 1923, T.H. Martyn had replied to Mrs Besant's answer to his famous letter of May, 1922. He concluded:

"The root of the trouble is, that if Mr Leadbeater and Mr Wedgwood are immoral, they cannot be what you have represented them to be, i.e. on the threshold of Divinity and inspired prophets whose words and acts are worthy of reverence and esteem and to be blindly accepted. That is the real issue, and, we take it, always has been." [20]

Martyn was, of course, a major participant in the conspiracy which Mrs Besant saw operating against Leadbeater, and, by implication, against the Masters. The June issue of *The Theosophist* carried more details of this conspiracy and in July it announced that the diploma of the Sydney Lodge had been cancelled on June 8th by Mrs Besant. Accordingly, the largest Lodge in the world left the TS, and, under Martyn's leadership, formed the Independent Theosophical Society, with its headquarters in the King's Hall, Hunter Street, which property it retained despite legal action by the new lodge established by Mrs Besant.

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After all the gloomy news of "troubles" in Sydney, *The Theosophist* could cheer its readers with news of the formation of yet another organization working for the Coming: The Order of the New Age, of which Leadbeater was Patron, and his pupil, Oscar Kollerstrom, Head. [21] Like a goodly number of such organizations, it appears to have been still-born, for there is no further mention of it in Theosophical publications.

As the year progressed, Leadbeater continued to receive details of Krishna's "process", but neither he nor Mrs Besant could provide any explanation for what was happening. Leadbeater wrote to Mrs Besant on May 12th:

"It is quite evident that in all higher matters the methods of progress differ for each individual. I do not understand why such terrible physical suffering should come to our Krishna. Surely the Brahmin body is exceptionally pure, and should need less in the way of preparation than the average European vehicle. In my own case I have no recollection of anything commensurate with this when I was passing through the same

stage, though there was certainly a great deal of excessive discomfort in the development of the Kundalini. It

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may be, as you suggest, that this is part of the preparation of that body for its Great Coming. But it might well be that years must elapse after the completion of this preparation, in order that the body might fully recover from it before having to undergo the strain of the actual occupancy. The case is so unique that I suppose the truth is that we can only wait and watch." [22]

There were those, Krishna amongst them, who wondered why Leadbeater did not enquire of the Masters, or of the Lord Maitreya, for an explanation. Meanwhile, the Vehicle for whose "occupation" all this activity was being undertaken, left the USA. After an American tour, Krishna and Nitya travelled to England, and then to Vienna via Paris, before moving to Ommen, in Holland. The "process" continued and intensified.

On June 23rd, Leadbeater addressed a Star meeting in Sydney on "Why we expect Him". His conviction that the Lord was coming was absolute. Five days later he turned the first sod on the site of a Star amphitheatre at Balmoral, a harbourside suburb of Sydney. The amphitheatre was to be built in Grecian style, overlooking the waters of Sydney Harbour, and some local people declared that it had been built to enable the faithful to observe Krishna enter Sydney

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in triumph by walking across the waters of the Harbour. The ceremony consisted of prayers and readings, and the invocation of the angels at each of the cardinal points. Flowers were offered to these supernatural participants, whose presence was visible to Leadbeater and others with psychic gifts. *The Australian Star News* reported the event and noted that as Leadbeater turned the soil he "or someone through him thundered":

"In the Name of all the Buddhas, past and future. In the Name of the Great Master of the Wisdom, and in the Name of the Father and of the Son and of the Holy Ghost, I turn this sod." [23]

The service concluded with the singing of an orthodox Christian doxology - "Praise God from Whom all blessings flow" - and Leadbeater's benediction.

One month later - on the day of the *Asala* full moon - Leadbeater laid the foundation stone of the amphitheatre "with full Masonic honours".

Specially magnetized jewels of the Seven Rays had been placed inside the stone. Later in the year Leadbeater consecrated the Masonic Temple in the amphitheatre, and a regular programme of meetings was begun there. The Liberal Catholic Church held its services in a chapel in the amphitheatre, and both

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the Order of the Star and the Order of the Round Table met there. *Smith's Weekly* published a caricature of Leadbeater and announced (rather mixing the facts) that he had "opened the Christian Scientists' [sic] Box Plan for the Second Coming at Balmoral, Sydney". [24]

The amphitheatre was seen by the believers as a tangible witness to the Coming, and the *Star in the East* proudly proclaimed:

"Since one hundred and twenty was said to have been the number of adherents to the new teachings when the ministry in Palestine came to a close, it is probable that a place which seats two thousand or with chairs in the arena and on the large promenades three thousand or more, is sufficient for our requirements." [25]

Seats in the amphitheatre were sold to members of the various Theosophical organizations and to the public at prices ranging from five to one hundred pounds depending on proximity to the stage. The fee provided the purchaser with a twenty-five year lease on the seat, and an engraved plaque bearing his name attached to it.

Although presenting a facade of triumph at the

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establishment of the amphitheatre, and in being able to proclaim that the Order of the Star in the East had 100,000 members (an obvious exaggeration) in 38 National Sections, *The Star in the East* revealed an alarming financial situation for the amphitheatre. Of the 2,000 seats, only 333 had been booked, and of these only 214 had actually been paid for, and the finances were in a precarious state. [26] Assuring its readers that "Only once in all our 777 lives on earth are we likely to be chosen to prepare the Way of the Lord", the *Star* appealed to members to buy seats, sell seats to others, give money, and raise money. Headlines reading "He That Giveth Quickly Giveth Twice", "How to do it: Borrow!", "Why Urgent?" and "How Some Have Helped" suggested more than a little concern, as did suggestions that prospective seat owners could either obtain bank loans for their purchases, use money otherwise intended for birthday or Christmas

presents, or else "sell something if necessary". Attention was drawn to the fact that of the 719 members of the OSE in Sydney, only 157 had taken seats, despite the assurance that anyone who takes part "in ever so remote a way in the building of the Amphitheatre" will receive "great good fortune". [27]

But the sale of seats continued to be slow and unpredictable. By the end of 1923, 333 seats had been booked and 214 paid for, but by June, 1924, only 117 were booked

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and 303 paid for. This meant that within six months only 87 new seat buyers had been found. Although the majority of seats were purchased by Australians - all but 26 of the 33 seats in 1923 were purchased by Australians, and of those 202 were purchased by people in New South Wales - by mid-1924 purchasers had been found in ten other nations, including England, the USA, India, Java, Canada, South Africa and Spain. [28] The original costs of the amphitheatre - thirteen and a half thousand pounds - had been met by donations, including a substantial one from Dr Mary Rocke.

By mid-1923 the "troubles" which had developed in Australia, England and the USA spread to France. Documents regarding the charges against both Leadbeater and Wedgwood had been translated into French and were circulated. A forty-six page booklet containing all the relevant documents was also published in Swedish. As a result, large numbers of members, including whole lodges, resigned in France and Sweden.

Sydney newspapers continued to find interesting copy in Leadbeater and his activities, including the Coming, and vied with each other for imaginative headlines. Amongst those published were: "Black Messiah", "Real Estate, Religion and Karma", and "Training Stable for Messiahs:

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Bishop and his String". [29]

In October Krishna decided that he and Nitya must return to Ojai, and they did so via New York. In Ojai, Krishna's suffering was such that Nitya became alarmed and turned to Leadbeater for advice, asking whether Krishna should go to Sydney to be with him. But Leadbeater did not want him to do so, and was dubious about messages Nitya claimed to have received from the Masters. The "process" would not fit into Leadbeater's own scheme of spiritual development, and he progressively tired of it.

Krishna's persistent questioning had always annoyed him, especially when it concerned matters for which he did not have a ready explanation. And he was involved in other interests.

Leadbeater had written to Mrs Besant on May 25th with details of a new healing service he had introduced in response to considerable demand amongst Liberal Catholics. The first such service had been attended by more than seventy people. On the inner planes Leadbeater had made some interesting discoveries. In response to a prayer

"there came a colossal and most dignified Angelic figure whom I had never seen before. Beyond a kindly smile of greeting, he took very little notice of us, but appeared to be pouring out

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streams of force not only upon the patients but upon other members of the congregation. The power which he brought was tremendous - so much so that two people fainted, and many others were affected in various ways. I shall endeavour humbly to make his acquaintance, if he will permit me to do so, because I think he could give us much valuable information, and possibly show us how to use his tremendous outpouring of force more effectively and economically." [30]

Amongst Leadbeater's other new activities was 3 short-lived organization established in connection with Co-Masonry: The International Society for Masonic Research. Leadbeater was prominent amongst its officials, and the first issue of its publication, *The Blazing Star*, included details of his clairvoyant research into Masonic history. [31]

Leadbeater began 1924 with a letter to Mrs Besant:

"I have just received a letter from Nitya in which he tells me that all this terrible business of preparation has been resumed.... I am very much troubled about the whole affair, for I have never

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met with anything in the least like it, and I cannot feel sure that it is right or necessary. Certainly he obtained a step last year along very similar lines [his Third Initiation]; yet all this is so utterly opposed to what I myself have been taught. I hope that you can assure me that you know all is well. Krishna and Nitya seem to have no shadow of doubt, and I think that they must know; and yet two messages which they have received (copies of which I enclose, they have no doubt already sent them to you) are not in the least in the style of either of our Masters. I suppose that all is well, and

that they are being led along the way which is right and best for them; yet it certainly seems very strange. I feel quite clearly that although this is a very powerful centre, it would not be at all a good place for exercises of this description; it is far too near to a big city, and there is so much always going on that it would be impossible to obtain the perfect quiet which seems so necessary." [31]

Leadbeater had no desire that his work at The Manor should be interrupted by what he viewed as exotic and unnecessary activities. His stable household, and the security, and

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power, it offered to him was vitally important, and he did not wish to risk its disruption. So he wrote to Nitya on the same day, and began by admitting:

"I do not understand the terrible drama that is taking place with our beloved Krishna, but I want to have frequent news of it, for indeed I am very anxious about it." [32]

He continued his suggestions that the "process" was neither right nor necessary, and discouraged them from coming to Sydney. He did not want to resume responsibility for what was happening, and, as Mary Lutyens notes, it is "one of the many mysteries of this strange story" that Leadbeater did not ask the Master KH, or the Master Jesus, or the Lord Maitreya, what was happening in Krishna's body. (33). Or, indeed, why he did not observe it clairvoyantly with the same vision which enabled him to penetrate the atom and the solar system. Krishna and Nitya obviously found his letter unsatisfactory for they cabled him for clarification: his reply said simply "President says all right".

Early in 1924 James Wedgwood resumed his activities in the TS, the LCC and Co-Masonry. Following his resignation from all activities on March 7th, 1922, he had travelled to Paris and begun work for a Doctorate at the

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Sorbonne. He had given up all his ceremonial and spiritual interests, saying that they were of no importance. However, his time in Paris had been a mixture of wild sensual indulgence, academic research, and occasional religious involvement. He undertook work at the Sorbonne, experiments at the works of a celebrated organ builder, and church activities at Russian Orthodox and Old Catholic Churches in Paris. [34] He also engaged in a wide range of sexual pursuits, and was able to indulge

his tastes for young men without the necessity of concealing them from Theosophical associates. He also acquired an addiction for cocaine, which he used in quantity, and which he also 'pushed' amongst the young men whose companionship he sought. On occasions, when going to England, he was obliged to smuggle cocaine concealed in the head of his bishop's crozier. Wedgwood was a homosexual with what he described as an "almost unbelievably strong" sexual urge matched by a strong religious strain, and was dominated by those two fundamental, but often conflicting, drives. [35]

It was also in Paris that the serious symptoms of syphilis manifested themselves. Wedgwood had contracted syphilis as the result of oral sex in Sydney. When told in Sydney that he had contracted the disease, he simply denied it, claiming that, as an Initiate, he could not have such an infection. [36] As a result of this attitude, he failed to

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have treatment, and the disease had simply progressed until its secondary manifestations appeared.

By early 1924, Wedgwood's money was running out: his small private income had not been sufficient for his personal tastes or lifestyle. He wrote to Mrs Besant, who contacted several Dutch Theosophists seeking a quiet place for Wedgwood to live. Although declaring that he wished to return to a quieter life than previously, he quickly threw himself into occult activities once more. [36]

Leadbeater, meanwhile, was very busy with Church and Star activities. On Maundy Thursday, March 9th, 1924, assisted by Cooper and Mazel, he consecrated Frank Waters Pigott to the episcopate in St Alban's Cathedral, Sydney. Pigott, formerly an Anglican clergyman, was to be responsible for the work of the LCC in England. [37] This ceremony was followed by a meeting of the General Episcopal Synod of the LCC, and Pigott remained in Sydney long enough to assist at another episcopal consecration, that of John Walker as auxiliary bishop for the Church in South Africa.

The July issue of the *Star in the East* was devoted to the Balmoral Amphitheatre, and contained some impressive statistics. The amphitheatre occupied two building lots, tapering down sixty-six feet to the beach front. Beneath the

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amphitheatre, with its Greek columns and plinth bearing the inscription "Thou art the Light. Let that Light shine", there were three large meeting rooms built into the cliff face. In addition, there was a library, a reading room, a meditation room, dressing rooms, and, on the ground floor, a tearoom open to the public. A Masonic lodge and a chapel completed the structure. Branches of the Order of the Star in the East in eighteen countries had now purchased seats, and Pathe Gazette, a Sydney newsreel company, had prepared a film of the building. For devout Theosophists desiring to live in close proximity to this esoteric structure, the nearby flats, "Stella Maris", owned by a member of the OSE, were available.

The first lecture in the completed amphitheatre was given on the night of the full moon in October, 1924, by Dr J J van der Leeuw, a Dutchman now living at The Manor. [38] And from November of that year the LCC, the OSE and Co-Masonry held regular meetings there. The Editor of the *Star in the East* proclaimed that the amphitheatre was built for the use of the Great World Teacher, to ensure Him a place where He could speak and work, however great the opposition that might arise. [39]

And by the October issue of that year the Editor could

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enthusiastically write:

"When we began to build, the public was inclined to treat the scheme as a hoax, or to suspect mercenary motives, and some even believed that we wanted the Amphitheatre as a convenient stepping-off place from which to be 'caught up together in the air', or thought we had selected our site with a view to witnessing the coming of the Lord 'in clouds of glory', or 'through the heads [of Sydney Harbour]'. But gradually the truer conception gained ground, that our building was intended for Him 'who spake as never man spake' so that even if opposition arose He would have a place of His own from which to give His teachings." [40]

Krishna's "process" was continuing to cause him concern, and he regularly wrote seeking Leadbeater's advice;

"My process is slowly beginning and it is rather painful. The back of my head and the base of my spine are active once again and when I think or write it is almost unbearable. The moment I lie down, it's very painful when I wake up in the

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morning, I feel as though it had been going on all night. It is altogether very curious and I don't understand it in the least.... I have an intense desire to see you and I wonder when it will be fulfilled." [41]

On April 3rd, 1925, Krishna arrived in Australia, having been invited to attend the annual Australian TS Convention. He was accompanied by Nitya, Jinarajadasa, Lady Emily, and her daughters Mary and Betty. They were met at the dock by Leadbeater and his party, which now included Dick Balfour-Clarke, sent to Sydney by Mrs Besant to care for Leadbeater. Theodore St John, Leadbeater's current favourite boy, was also there to meet them. Lady Emily recalled:

"We got to Sydney early on the morning of April 3rd. We were all on deck as we docked, and directly the barrier was down which kept out the public, we saw C.W.L. walking towards us in a long purple cape over a purple cassock and leaning on the arm of Theodore St John, a golden-haired boy of about fifteen who was his favourite pupil at that time. At first sight it struck me that he looked much older and somewhat bowed, but his eyes were as young and twinkling as ever. They came on board and after greeting us all, C.W.L. led me off

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to the dining-saloon and made me sit beside him. One would hardly think that this was the time or place for a talk about the deeper things of life, but he began as soon as we were seated: 'Now that we are comparatively alone, let us talk about the real thing.' We talked about the Masters and he asked me if Betty and Mary were really interested and really wanted to get near to them. I told him that that was why we had come to Sydney." [42]

And Mary wrote of their meeting:

"It would have been difficult not to notice Leadbeater in a crowd, for apart from his dress and snow-white hair he was very tall and had a long white beard. He had the merriest of twinkling blue eyes, a joking manner and a very loud though pleasant voice and an air of sparkling health, as if every faculty was kept in perfect working order for immediate use.... He was now seventy-eight but seemed very much younger, giving the impression by his enormous vitality that there was nothing he would not do or dare. His only unpleasant feature was a pair of long yellow eye-teeth that inevitably brought vampires to mind." [43]

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Krishna and Nitya stayed with Mr Mackay, who paid their fare to

Australia, at his home, "Myola", in David Street, Moswan, near The Manor. Lady Emily and her daughters stayed at The Manor, which was at the time at the height of its fame as an occult centre. Lady Emily found the house "anything but luxurious", and was depressed when she learned that she and her daughters had to share a room on the ground floor. However, this had the great compensation of being next to Leadbeater's room, "so we knew our auras would be mingling with his". It was in Lady Emily's account of her stay that the story of the rooms being lined with beaten copper "hammered into hideous shapes" which Leadbeater "charged very highly with magnetism" originated. In fact, only some of the rooms of the extraordinary house were partially lined with thin sheets of metal, probably tin or zinc, for purposes of insulation. There were no "hideous shapes", only a pattern of flowers and leaves. [44]

The population of The Manor included Dick Balfore-Clarke, Dr Mary Rocke, Koos van der Leeuw, Mrs Roberts and her daughters Ruth and Marcia, Helen Knothe and Theodore St John. Leadbeater formed a special group which met in his room every evening for discussions on the Masters - or, rather, monologues on the Masters by Leadbeater. This groups consisted of Lady Emily, Theodore, Betty, Mary, Ruth and

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Helen. Mary recalled that Leadbeater

"would talk about the Masters with a most infectious conviction of reality. The atmosphere was not at all holy; he would relate anecdotes of the Masters in a matter-of-fact way as if they were close neighbours." [45]

Life at The Manor was simple, if fairly rigidly structured. Every morning before breakfast, the Eucharist was celebrated in the basement chapel, and on Sundays the community travelled into the city by ferry for morning and evening services at St Alban's. One evening a week most of them went into the city to a Masonic meeting at St Alban's Masonic Temple, which was next to the Cathedral. Leadbeater was insistent on attendance at the Church and emphasized the importance of the multi-coloured glowing forces which were generated and spread through the church roof into the whole city. The pupils were reprimanded if the spiritual emanations were of insufficient strength or of the wrong colours. In addition to LCC and TS work, The Manor residents were expected to participate in all the associated movements.

Meals were held in a communal dining room, and tension was produced by Leadbeater's insistence on silence.

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Lady Emily recalled that the effort required to keep the silence intensified every little sound, and the upsetting of a glass or the dropping of a fork would bring "a stern look to the guilty one which made him long to disappear into the ground". [46] The meals, naturally, were vegetarian.

Much of the time at The Manor was spent waiting for Leadbeater to appear from his room which opened on to the verandah. Small groups gathered around the door, anxious not to miss the opportunity of a word with him, and it was considered a disgrace to miss seeing him.

Occasionally, Leadbeater would lead an expedition into the surrounding parkland, and, less frequently, organize day trips. On all these occasions he continued to talk about occult matters to his young followers.

"On a walk, Leadbeater's conversation was at its most fascinating. He would comment on everything he saw clairvoyantly around him, such as the *devas*, or nature spirits, who could not bear vulgar human lovers or the smell of alcohol or tobacco but who crowded round The Manor people because they did not smoke or drink and were 'united by a real affection'. One day Leadbeater pointed out a large rock in Taronga Park which had once fallen in love with one of The Manor boys;

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when the boy sat on it all the life in the rock gathered into that part on which the boy was sitting." [47]

When not accompanying Leadbeater on walks, or waiting for him to emerge from his room, the pupils occupied their time in the few pursuits of which Leadbeater approved. Shorthand and typing were regarded as of value to the Masters, but few bothered with shorthand and not many of them acquired any special skill in typing. Leadbeater regarded any form of individual work as a "deplorable self indulgence" [48] and many of the students were simply bored for most of the time. [49] Elisabeth Lutyens felt that the whole period was a waste of time -

"We just sat around aimlessly most of the time like an inactive Stock Exchange, waiting for another message to come through on the astral ticker-tape." [50]

- enlivened only by the evening meetings in Leadbeater's room, with the lights extinguished.

"He would gather us round him and embark on some spine-chilling talk with considerable relish, the glint of [his] yellow teeth giving an extra

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*frisson* to his absorbed audience." [51]

Krishna spent his days commuting between "Myola" and The Manor, or between "Myola" and Leura, a small town in the Blue Mountains outside Sydney where Nitya had gone in another attempt to help his lungs which had for some time been affected by tuberculosis. Shortly after his arrival in Sydney, Krishna visited the amphitheatre and expressed his enthusiasm for it, although he had little enthusiasm for life at The Manor, and tended to make fun of those who were trying desperately to achieve occult development. Mary Lutyens suggested that Krishna was as much out of place at The Manor as a "gazelle in a flock of sheep", whilst Leadbeater was "at home there as a happy shepherd". [52]

Krishna's former desire to be with Leadbeater for occult training had now been forgotten and he felt much happier when he was away from Sydney with Nitya. Leadbeater found Krishna a disturbing influence at The Manor, and was not eager to have him visit. However, Krishna did talk with Leadbeater, but he was offered little advice on the nature of his "process" and found Leadbeater reluctant to discuss it. Leadbeater commented to Lady Emily that it was certainly not a necessary part of the preparation for the Coming, or for Initiations. Yet in contradiction he believed it was "the forcing of the spirillae in each atom", a process that

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would change Krishna's physical body into one suited for the Sixth Root Race and therefore suitable for the occupancy of the Lord Maitreya. [53]

At the beginning of May, 1925, all activity at The Manor was directed towards the Festival of Wesak - which traditionally celebrated the birth, Enlightenment and death of the Buddha - which that year fell on the full moon of May 8th, at 1.43 a.m. Every member of the community was working with great excitement in the hope that he or she would attain some measure of occult advancement on that great occasion; each desperately struggled to obtain those qualities considered necessary for Initiation and discipleship.

Leadbeater alone knew the results of their efforts, and he never gave out information directly. News of occult advancement was gradually transmitted around the community by word of mouth, passed from Leadbeater's favourites to whom he made it known. This gave rise, as Mary Lutyens noted, to a "great deal of mortification, snobbery and spiritual pride". [54] Leadbeater made lists of possible advancements, and his

closest pupil, Theodore St John, offered hints to his friends as to what they might expect; even two days before the event Leadbeater could write to Mrs Besant suggesting who would be advanced.

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Wesak, 1925, was the occasion for seventy advancements in various parts of the world, including, naturally, a number amongst The Manor community. Although he congratulated the successful ones, Krishna was dubious about the value of such activities and concerned about the way in which The Manor residents were obsessed with their own spiritual progress. He took the opportunity on May 25th to address them after dinner, speaking about the importance of not confusing personal identity and spiritual quality with labels. Leadbeater, meanwhile, was expressing the wish that Krishna would go on with his work, and leave The Manor community to go on with its own.

Lady Emily returned to India, and thence to England on June 7th, leaving Mary and Betty at The Manor for spiritual development. Krishna and Nitya departed on June 24th for San Francisco, traveling on to Ojai. Prior to their departure, Leadbeater and some of his pupils had gone to the amphitheatre for the consecration of a small temple within the building. At the climax of the ceremony - the lighting of a sacred flame - no oil could be found, and Mary Lutyens recalled that "after the Bishop's wrath had been passed down through several layers, some old lady's tonic was produced and found to be sufficiently combustible". [55]

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In Europe most extraordinary things were happening in the Theosophical community. Arundale, Wedgwood, Oscar Kollerstrom and Rukmini Devi Arundale had been causing Leadbeater concern by their occult activities. Arundale was "bringing through" messages from the Masters, and announcing occult advancements on an unprecedented scale. Arundale, Wedgwood, Kollerstrom and others all claimed to be clairvoyant, and eventually all began receiving messages, mostly regarding their own exalted spiritual status.

Arundale, against Leadbeater's direction, was ordained a priest in the LCC at Huizen, in Holland, by Bishop Wedgwood on July 26th, and on the night of August 1st claimed to have taken his Third Initiation. Wedgwood also claimed to have taken his Third, and Rukmini her Second. One of Arundale's messages from the Masters instructed him that all occult

advancements and Initiations were to be confirmed "on the physical plane" by Leadbeater, but this was ignored in practice.

In a little over a week after his ordination, and without any election by the General Episcopal Synod of the LCC (which constitutionally had responsibility for the election of bishops), Arundale was consecrated to the episcopate by Wedgwood, assisted by Pigott and Mazel.

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Leadbeater's permission had been sought both because of his occult authority, and also because as Presiding Bishop of the LCC, he was constitutionally responsible for such matters. No reply was received by the appointed day (August 4th), so Arundale claimed to have contacted Leadbeater on the inner planes, and conveyed his "cordial consent" to the consecration, which then went ahead. Unfortunately, on their return from the church after the consecration - at which, according to Arundale, "The Lord Himself consecrated and all the Masters were present" - the party found a cable from Leadbeater expressing his disapproval. Mrs Besant, recalled Lady Emily, looked very grave as she read the cable. [56]

Undaunted by this apparent rebuff, and enthusiastically wearing episcopal regalia, Arundale continued to receive messages and instructions from the Masters. These ranged from a requirement that the bishops and priests of the LCC should wear silk underwear (for reasons connected with psychic forces) to directions that Wedgwood, Mrs Besant, Rukmini and he were to give up eating eggs in any form, and included a promise of a visit on the physical plane to the castle of the Master The Count in Transylvania. [57]

On the night of August 7th, Arundale announced yet more in his continuing series of occult advancements: he

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claimed that he, Wedgwood, Krishna (in Ojai) and Jinarajadasa (in India) had taken their Fourth Initiations, and that Lady Emily and Dr Mary Rocke (in Sydney) had been consecrated by the Lord Maitreya on the astral plane to lead an Order of women. Wedgwood told Lady Emily on August 9th that he saw her being consecrated "a sort of an abbess" sometime in the future, and was surprised to be told by Arundale that it had happened the previous night.

On August 10th the revelations continued. Arundale announced that he had been told the names of the "Twelve Apostles" who had been chosen

by the Lord to work with him when he came: they were to include Mrs Besant, Leadbeater, Jinarajadasa, Arundale, Rukmini, Wedgwood, Nityananda and Oscar Kollerstrom. The names of the other four were not made public, although Rajagopal, Theodore St John and Lady Emily were included in one version of the list. [58] Arundale declared that he and Wedgwood were direct pupils of the Mahachohan, and Wedgwood was to be Mahachohan of the Seventh Root Race, with Mrs Besant as his Manu and Leadbeater as his Bodhisattva. This necessitated the Mahachohan "gradually withdrawing his influence" from Jinarajadasa, who had previously been promised that position, and who required special help to deal with his loss of status.

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Arundale himself was to be "Chief of Staff" of the Seventh Root Race, and this was to be his last incarnation. Thereafter, he would be a sort of galactic trouble-shooter, ranging the Universe but not attached to any specific planet.

On August 11th, Mrs Besant announced the Apostles at the Star Congress at Ommen, quite close to Huizen, by command of "the King", and revealed that the Lord had ordered "three lines of activity" in preparation for his coming. These were a World Religion, a World University and the Revival of the Mysteries through ceremonial work to bridge the lower physical and higher subtle worlds. She announced the establishment of the World University with herself as Rector, Arundale as Principal and Wedgwood as Director of Studies, and ominously declared:

"The Lords of the Dark Face have hopes of setting back the Coming, which they cannot prevent, but which if we are disloyal, they can retard."  
[59]

Arundale delivered an address in which he declared that Mrs Besant was the representative in the outer world of "the King" and called her "our Mother, the Chief". On August 12th, he informed his listeners that the World University was a reincarnation of the University of Alexandria, and

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"the University that belongs to the Elder Brethren".

The World Religion was to proclaim One Self-Existent Life manifested in the Logos, a Hierarchy of Elder Children, and evolution by successive life-periods. Affiliation to the World Religion required acceptance of this doctrinal base, together with the admission to all ceremonies of all



members of the World Religion (except those ceremonies conferring authority or membership), and abstinence from attacks on affiliated members or organizations. [60]

On the 13th a number of the leading figures at the congress gathered around the camp fire to talk about Leadbeater. Rein Vreede, one of Leadbeater's pupils, enlivened the discussion at the campfire by recalling Leadbeater's work with angels and fairies in the National Park in New South Wales. Fairies in the park were fascinated by Leadbeater's pectoral cross, and Leadbeater sought, and received permission from the angel in charge of the fairies in the park, to take them back The Manor. In return he agreed to send some of the force generated at the Eucharist to the angel for his use. The angel also requested a cross like Leadbeater's, so some Jewels, equivalent to those set in the consecrated pectoral cross of Liberal Catholic bishops, were magnetized and buried in the park. [61]

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Vreede noted that Leadbeater's familiarity with the unseen worlds extended also to Sydney Harbour. Whenever he travelled to the city on the ferry, Leadbeater created a "sort of scoop" out of invisible matter in which he caught water sylphs, attaching them to his own aura, and then sending them to anyone in the city whom he knew to be unhappy. [62]

In her announcement of the developments on the inner planes, Mrs Besant presented the revelations as her own, and did not mention their source as Arundale. In announcing the Initiation to Arhatship (the Fourth Initiation), she even declared:

"My brother Leadbeater and myself were of course present on the astral plane at this Initiation, and also that of Krishnaji, and welcome the new additions to our band." [63]

And she explained Arundale's consecration to the episcopate as a necessary part of his preparation for Initiation.

The extraordinary events continued, and were reported to Leadbeater. He and Mrs Besant had an arrangement whereby she accepted his clairvoyance as if it was her own

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and he supported her loyally in her decisions. When he received the news of the Apostles and the other revelations he was very unhappy, and, Ernest Wood recalled, "visibly distressed".

"...he did not believe in it, and said to me: 'Oh, I do hope she will not

wreck the Society!' He knew that she was taking statements from others as well as from himself. Still, Mr Leadbeater kept to his contract loyally and did not let this out in public, except on one occasion when he was caught by surprise in a question meeting." [64]

Dick Balfour-Clarke, who was present when Leadbeater received the cable with the news of the revelations, recalled that he looked very grave, and when asked whether it was true, replied: "If it was true, would I not have known of it?" Balfour-Clarke enquired whether he was going to refute it, and Leadbeater responded angrily: "Do you want me to split the Society?" [65]

But to his closest friends and associates, including Wood and Balfour-Clarke, Leadbeater made his position clear: the announcements of the Apostles and subsequent developments were wrong, and due to Mrs Besant's "impulsive eagerness". Adrian Vreede, present with

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Leadbeater at the time and subsequently a Presiding Bishop of the LCC, regarded the whole affair as close to madness.

Recalling that Mrs Besant had "definitely cut herself off from her higher consciousness" in 1912, he noted that she "believed not only in C.W.L. but also others in her entourage and blindly accepted their announcements, dreams and revelations".

These began their phantasies by the proclaiming of twelve apostles, designating them by name and contending that they had all received high initiations, those of the fourth degree, that of Arhat initiation, and later, that six of them - Mrs Besant, C.W.L, Krishnamurti, Jinarajadasa, Wedgwood and Arundale - had even become Masters of the Wisdom by receiving the fifth initiation! Mrs Besant believed all this. Revelations of the most exorbitant nature followed; among them the order to go to the castle of the Hungarian Master in which Mrs Besant took part and which proved a fantastic failure. [66]

Vreede noted that Leadbeater had not approved of all this, and stated: "This explosion has done more to hinder the Coming of the Lord than anything else." [67]

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On August 16th, Arundale announced a secret journey to the Castle of the Master the Count in Hungary: he had been told to discover the location by opening a Continental Bradshaw at random, and taking the

select group of Initiates to wherever he happened to put his finger. Accompanied by Mrs Besant, Rukmini, Wedgwood, Kollerstrom, and Wedgwood's current French lover, Henri Pascal Bazireau [68], the party travelled to Innsbruck by train, and then hired a car to complete their travels. They did not reach the Castle, or indeed Transylvania, and returned some two weeks later without any explanation of what had actually happened. There were dark hints that the "Black Powers" had been too strong for them, and Mrs Besant seemed extremely unhappy about the whole affair. Various explanations have been offered to account for this odd adventure, and it seems certain that the visit was called off not long after it started, with Wedgwood, his lover and Kollerstrom claiming to have been taken ill. [69]

Leadbeater had not been consulted about the more exotic activities, since his disapproval could have been anticipated. His residence in Sydney had distinct practical advantages for Wedgwood and Arundale. On October 23rd, 1925, Krishna arrived in England from the USA, unhappy and extremely skeptical about recent events. But he realized that if he spoke too openly in opposition to Wedgwood and

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Arundale, they would proclaim the "Black Powers" (to which they were inclined to attribute any failure or interference) had got hold of him. Leadbeater himself had given some hints about the "Brothers of the Shadow", indicating that the Masters could assist but not interfere in any confrontation with them. And, indeed,

"The more advanced we can become, the better prey we should be for these Brothers of the Shadow if they could get hold of us." [70]

However, he did not attribute quite as much to the malevolence and interference of the "Blacks" as did some of his colleagues.

Mrs Besant addressed a large meeting on the Queen's Hall, London, on November 1st, on "The Coming of the World-Teacher", and declared:

"Now I mean by a World-Teacher exactly what the Hindu means, only he puts it in Sanskrit, a Jagat-Guru, literally a World-Teacher; what the Buddhist means when he speaks of the Bodhisattva; what the Parsi means when he speaks of Zoroaster or Zarathustra; what the Greeks meant when they spoke of Orpheus, the Founder of the Orphic

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Mysteries; what the Christian means when he speaks of Him who held the

office of the Christ." [71]

Some of her critics were uncharitable enough to suggest that she did not understand the differences between the world religions, and that such a simple equation could not be made.

However, shortly after this lecture, her certainty about the Coming and all the recent events received a serious and permanent shock which affected her psychological and physical health. Krishna rejected all the revelations about Initiates and Apostles, the World Religion and World University and such things, but was unwilling to tell Mrs Besant himself. But he was determined that she must be told. So he sent Professor Marcault, an official of the World University, to break the news whilst he, Krishna, remained in the car outside Mrs Besant's London residence. [72]

Marcault told Mrs Besant as simply as he could, and departed, leaving her deathly pale and severely shocked. For some time afterwards she was physically ill, and thereafter showed signs of rapid aging, loss of memory and a tendency to focus on the past. She was torn between a series of opposed loyalties and demands and remained in a state of uncertainty and conflict for the rest of her life.

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On November 3rd, Krishna, Mrs Besant, Wedgwood and Lady Emily departed for India, and in Rome were joined by the Arundales. Krishna was told by the Mahachohan (via Arundale) that Nitya would die unless he, Krishna, accepted the revelations given through Arundale and confirmed the occult status of the Apostles and Initiates. Krishna refused. [73] In between delivering messages from the higher planes, Wedgwood and Arundale toured Rome in their episcopal regalia, pectoral crosses prominently displayed.

As the party entered the Suez Canal on November 13th, a cable was received telling of Nitya's death. Mrs Besant broke the news to Krishna, and it had a shattering effect on him. Shiva Rao, who shared a cabin with Krishna, wrote to Mary Lutyens that Nitya's death had broken Krishna completely, changed his entire philosophy of life, and destroyed his implicit faith in the plans outlined by Leadbeater and Mrs Besant. [74] No doubt Wedgwood and Arundale were gratified that the Mahachohan's warning had been validated.

The rest of the journey was intensely painful for Krishna, and most uncomfortable for the rest of them. However, by the time they reached Colombo Krishna had resolved his inner conflicts and found new strength. The

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party arrived at Adyar on November 25th. Leadbeater and his party, which included Betty and Mary Lutyens, Dr Rocke, Theodore St John and Ruth Roberts, reached Colombo on December 2nd. Leadbeater had been informed of Nitya's death when the ship stopped at Melbourne. He greeted Krishna, who had travelled to Colombo with Mrs Besant, Wedgwood, Jinarajadasa and Lady Emily to meet him, with the words: "Well, at least *you* are an Arhat," confirming previous impressions that of all the initiations he accepted only Krishna's Fourth as real.

The party journeyed back to Adyar on a special train, and was greeted by crowds at every station. After their arrival at the TS headquarters, Leadbeater's disapproval of the activities of Arundale and his followers became more apparent. Theodore St John informed Lady Emily that Leadbeater did not believe he or any of the others had passed their Fifth Initiation. He and Mrs Besant hoped to do so in their next lifetime. Nor did he believe that Rukmini had passed three Initiations in such a short time, since this exceeded even the achievements of "our Krishna". [75]

However, Leadbeater continued with his own announcements of occult advancements amongst his own followers, and Wedgwood and Arundale began suggesting that he had been taken over by the "Black Powers" and that his

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occult powers were failing. Leadbeater was also concerned at the number of people being made thirty-third degree Co-Masons by Wedgwood, and tried to limit this. [76] He was especially concerned when one of Wedgwood's homosexual friends appeared at meetings for initiates and was accredited with high occult status. Ironically, Leadbeater continued to create a number of thirty-third degree Co-Masons amongst his own friends and pupils, even constituting one of them a thirty-third degree Mason in the cloak room of a Masonic temple when he discovered that he required an assistant of that degree for the ceremony he was about to perform. [77]

An open fight was developing between the Wedgwood-Arundale faction and Leadbeater, and this was kept out of the public arena only out of respect for Mrs Besant. There was considerable tension, and a distinctly unpleasant atmosphere as the Jubilee Convention drew nearer. Over three thousand delegates arrived, some five hundred of them from outside India.

Krishna remained apart from both Arundale and Wedgwood, and from Leadbeater, although he joined in the numerous activities on the Estate to please Mrs Besant, allowing himself to be made a Co-Mason, attending the services at the Liberal Catholic Church, and avoiding open

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conflicts with those of whose behaviour he so much disapproved. Regular meetings of Initiates were held, sometimes with Leadbeater and Krishna attending. Leadbeater was most concerned not to engage in open argument with Arundale, or Wedgwood, and was worried over the effect of the simmering conflict on Mrs Besant. Sometimes, however, he felt compelled to make comments. At one meeting a long message was read out by Arundale, supposedly originating from the Lord Maitreya. Leadbeater listened to it carefully and then said:

"May I ask who wrote down this message as it is not, of course, at all in the style in which the Lord speaks." [78]

Mrs Besant was not pleased, but the effect was to immediately limit the number of messages.

Mrs Besant tried to reconcile the two opposing factions by bringing Krishna to a meeting with Leadbeater, Arundale and Wedgwood, and asking him whether he would accept them as his disciples. He replied that he would not, though possibly he would accept her as a disciple. The meeting served, therefore, only to contribute to growing conflict.

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Despite the inner wrangling the Convention was superficially a great success: a huge crowd was attracted by the hope that great events would occur, and many of them were expecting to see the Masters in person. They were all disappointed as the Convention proceeded in an orderly manner, discussing its theme of "The Three World Movements". As Wedgwood noted in his Convention address:

"...the World Teacher indicated a few years ago three activities which might be regarded as specially preparing for His Coming: namely, the Theosophical educational movement, the Liberal Catholic Church and the Co-Masonic Order... and now we are able to see a further expansion of that original hint in the three movements taking shape amongst us which form the subject of these lectures: namely, the World Religion, the Theosophical World University, and the Restoration of the Mysteries." [79]

The Convention heard lectures from Wedgwood, Mrs Besant,

Leadbeater and Krishnamurti, and received a "Message from an Elder Brother" (almost certainly emanating from Leadbeater) which proclaimed "our four great messengers of Brotherhood to the outer worlds, H.P. Blavatsky, H.S. Olcott, Annie Besant and Charles Leadbeater". [80] This

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should have clarified the question of just who represented the Masters, but as far as Wedgwood and Arundale were concerned it did not.

The Convention was followed on December 28th by the Star Congress. It was at this Congress that the first sign occurred of what was interpreted as the manifestation of the World Teacher. Whilst delivering an address under the Banyan tree, Krishna changed his speech from the third person to the first person:

"He [the World Teacher] comes only to those who want, who desire, who long.... and I come for those who want sympathy, who want happiness, who are longing to be released, who are longing to find happiness in all things. I come to reform and not to tear down. I come not to destroy but to build." [81]

Some of the audience, including Mrs Besant, Leadbeater and Jinarajadasa, were aware of the change. Wedgwood and Arundale, not surprisingly, said they noticed nothing. Mrs Besant referred to "the event of the 28th" as having marked "the definite consecration of the chosen vehicle", and said "the Coming has begun". Krishna likewise referred henceforth to the 28th as an important event, and was sure that the

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Lord "would come more and more" in the future.

Leadbeater was also certain. On his arrival back in Sydney he was asked, "When we are asked if the World Teacher has come, what do we answer?" He replied in definite terms that the World Teacher had "used the Vehicle more than once" at the Jubilee Convention, as he had at Benares on December 28th, and would continue to do so occasionally, and more frequently, in future, partly "to get the Vehicle used to Him".

Following the Convention, the General Episcopal Synod of the LCC met at Adyar, and concluded, amongst other things, that women should not be given seats in the sanctuary during the course of a service. A footnote in the Synod's minutes exempted Mrs Besant from this restriction. [82]

By the end of January, 1926, the party at Adyar had broken up. Leadbeater had returned to Sydney taking Arundale and Rukmini with him.

Lady Emily suggested that this was "to knock some sense into him", since Leadbeater had "an even more forceful personality than George's". [83] Krishna was pleased with this decision, and wrote to Leadbeater:

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"I am very glad the Master wants George to stay in Australia for a year. This will ensure us from complications and unnecessary and absurd romantic excitement." [84]

And he mentioned that his own impressions and intuitions had been growing stronger, leading him to distrust past events, and feel that the activities of the past ten months had not been "clean and wholesome". While he realized that none of the events was very important, he felt

"...this apostles business is the limit. I don't believe in it all; and this is *not* based on prejudice... I think it's wrong and purely George's imagination... Wedgwood is distributing initiations around." [85]

He was alarmed at "initiations and sacred things" being made into a joke and "dragged in the dirt". There is little doubt that Leadbeater agreed with him, although he was in less of a position to say so openly. But there is equally little doubt that part of Leadbeater's alarm was fear that his own position as dispenser of initiations and bestower of occult status (though always in the names of the Masters) was being challenged by men less skilled in playing this role.

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Following Leadbeater back to Sydney was a young boy, whose grandmother, in whose charge he was, had acquired an interest in Theosophy and Buddhism, and attended the Convention. The boy was Peter Finch, later well known as an actor. After spending much of the Convention wandering around the TS Estate, was given into the charge of Dick Balfour-Clarke, and taken back to Sydney, where he was put into the Theosophically-inspired Garden School, and confirmed in the LCC by Leadbeater. [86]

Wedgwood had also left Adyar, although very much under a cloud. No official statement had been issued, but Mrs Besant ordered him off the Estate having discovered - or rather re-discovered - some of his sexual activities. *The O.E. Library Critic* gleefully announced this fact, denouncing Wedgwood as a "sodomitic sex pervert whose unholy doings were a public scandal in London". [87]

Leadbeater was also facing continued attacks in the Sydney Press;



the *Truth* had run headlines reading "An Episcopal Menace", "Leadbeater's Illicit Lessons Lead Boys Astray" and "Pseudo-Bishop and His Evil Doctrines". *Smith's Weekly*, however, took a more humorous approach, and considered Leadbeater's accounts of past lives with a headline that read: "Was Bishop Leadbeater the Man in the

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Moon? Moving Account of Annie Besant on Dead Planet. She Stood on her Tail." [88]

The *Truth* articles inspired Gustav Kollerstrom to initiate a law suit against the newspaper, claiming ten thousand pounds in damages. The paper was delighted, and announced its intention of calling Leadbeater as a witness, and of producing documents from the Crown Solicitor's office concerning the police investigations into Leadbeater's activities. Mr Kollerstrom sought to withdraw the suit, but *Truth* refused. When the matter finally came to court later in 1926, Kollerstrom's solicitors did not present a case, and he was ordered to pay the full costs of the newspaper, amounting in all to some seven hundred pounds. It was announced that Leadbeater had been too ill to appear in court - just as he had been too ill to be interviewed by the police in 1922.

In 1925 one of Leadbeater's most controversial books was published. *The Masters and the Path* contained material which had previously been circulated privately in the Esoteric Section of the TS. It included elaborate details of the Inner Government of the World, the Masters, their physical appearances and special work, and even plans of the home of one of them. It also included accounts of Leadbeater's meetings with the Masters. He claimed to have

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met the Master Jupiter and to have dined with him and T. Subba Row while he was working at Adyar, and to have met the Master The Count in the Corso in Rome; they had wandered into some nearby gardens and spent an hour in conversation about the TS. He also claimed to have seen the Master M in Hyde Park in 1851, the same year that HPB met him in London, and, in fact, three years before Leadbeater had been born. [89]

Krishna travelled to Castle Eerde at Ommen in Holland in July, 1926, and from the 7th began speaking to the thirty or so people gathered with him. On July 19th it was generally believed that the Lord had again spoken through him during one of his morning addresses. Krishna and his

party then moved on to Ommen for the Star Camp, which opened on the 24th. On the 27th, once again, many present at an address by Krishna believed that the Lord had spoken through him, but Wedgwood told Mrs Besant that he had seen a well-known "Black Magician" in the audience, and that he (the Black Magician) had spoken through Krishna. Mrs Besant informed Krishna of this, and he was deeply hurt, telling her that if she believed Wedgwood's story he would never again speak in public. Mr Besant was very distressed by this, and never again referred to the matter. Wedgwood, however, continued to use the "Blacks" as a useful explanation for anything Krishna did or said of which he did

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not approve, and it seems to have left a nagging doubt in Mrs Besant's mind.

Upset by the continuing friction and increasing problems within the TS, Mrs Besant decided she should resign from the Presidency. She had seen the whole Society begin to fragment. Towards the end of 1925 the whole Czechoslovakian Section had seceded in protest against the Order of the Star, the LCC and the Esoteric Section "with their pretentious and in our opinion blasphemous claims to the highest degree of Agents of the Supreme Beings of the World". [90] G. Narayaniah, an eminent Indian member of the Society, had written to her demanding a severance of connection with Leadbeater, declaring "Mr Leadbeater has the lowest kind of sexual appetite and... he has his own ways of gratifying it." [91]

Mrs Besant wrote to Leadbeater expressing her wish to resign and follow Krishna. She was encouraged in this by Arundale who gave her a message, which he said came from the Mahachohan, telling her to resign in his favour. Krishna, when told of this, said angrily that she should expel Arundale. Leadbeater urged her not to resign, saying that it was not her Master's wish that she should do so.

Still uncertain, Mrs Besant left for the USA with

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Krishna, and during their time together at Ojai became more and more convinced that his consciousness was merging with that of the Lord Maitreya. They were greeted by enthusiastic press coverage in America, and Mrs Besant announced, in a statement to the Associated Press of America,

"The Divine Spirit has descended once more on a man, Krishnamurti,

one who in his lifetime is literally perfect, as those who know him can testify." [92]

And she concluded: "The World Teacher is here".

The World Teacher may indeed have arrived, though neither Wedgwood nor Arundale accepted him, and Leadbeater had grave reservations. But his manifestation was so unlike that expected by his prophets that the sunrise would quickly yield to sunset.

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## Chapter 20: The Dissolution of the Order

Krishna travelled to England in May, 1927, accompanied by Mrs Besant, after his American visit, during which he had received a massive press coverage in which he was erroneously hailed as an Indian prince, and a graduate of Oxford, as well as one who had more lives than the average man could have expected, and the Christ returned to earth. [1] The press, despite their romantic misinterpretations of the young Indian's role, were favourably impressed by his quiet and pleasant manner, and amazed that the Messiah, as they called him, could wear plus-fours or play golf.

From London, Krishna travelled to Paris, where he spoke at a meeting of the ES. This speech marked the beginning of his abdication of the carefully defined role of Vehicle for the World Teacher; in future he conformed less and less to the expectations of his mentors, and more and more to the feelings of his heart. He shocked the devout Theosophists in Paris by suggesting that the Masters were "only incidents", thereby questioning the whole basis of the TS and the ES. [2]

In Sydney, George Arundale had launched into a number of schemes for "Theosophising" Australia, including the establishment of a radio station in a building in the grounds of The Manor. This was known by the call-sign 2GB (for Giordano Bruno) and served to broadcast Leadbeater, Theosophy and the LCC to Sydney, together with items of news supporting the concept of the Coming and the new Root Race emerging in Australia.

One item of news it didn't broadcast was the publication in the journal of the Reincarnation and Karma Legion in the USA of a statement by Dr Weller Van Hook rescinding the enthusiastic support he had given to Leadbeater during the "troubles" of 1906. Van Hook had produced a series of letters on the subject of Leadbeater's teachings, and claimed the letters were dictated verbatim by one of the Masters. He now declared that:

"It will be recalled that some years ago Mr C.W. Leadbeater made public statements that he had given certain teachings on the subject of sexual relations to certain boys in his acquaintance. The undersigned, as a physician, a little later caused to be published in good faith a statement that he believed the teachings referred to were given solely with the purpose and motive of aiding the recipients in their spiritual progress. The undersigned now states that he has not, for some years, been able to continue in this belief, but

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thinks that there were also other motives involved... He regrets his former statement, which was erroneously but honestly made and publishes this correction solely in the interest of the truth." [3]

Van Hook then stated, oddly enough, that "His belief in the lofty position of the personage referred to has never wavered," apparently a reference to the Master who was supposed to have dictated the letters. Van Hook joined the list of those close associates of Leadbeater who rejected him in later years. [4]

In June, Theosophists from all over the world flocked to Ommen for the Star Camp. Arundale returned to Europe from Australia, and showed every sign of renewing his work as a vehicle for revelations, having temporarily escaped from the restraining influence of Leadbeater.

Krishna addressed the gathering at Castle Eerde on the theme of "Liberation", and implied, as he had done at the ES meeting in Paris, that the Masters and all other *gurus* were unnecessary because there was a direct way to truth which each individual had to find for himself. He also dismissed the idea of a spiritual elite - not a comforting statement for the many members of the spiritual elite who

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sat listening to him - renounced any suggestion that he would provide liberation for anyone who wasn't prepared to achieve it for himself, and questioned the need for authorities in spiritual matters. His whole address was disturbing, to say the very least. The overwhelming majority of his audience was accustomed to rely upon external authorities for leadership in spiritual matters, and for announcements as to their progress on the Path.

Mainly as a result of Krishna's address, the Order of the Star in the East was reorganized, and Lady Emily and Rajagopal drew up new objects:  
"1. To draw together all those who believe in the presence in the

world of the World Teacher. 2. To work for Him in all ways for His realization of His ideal for humanity. The Order has no dogmas, no creeds or systems of belief. Its Inspiration is the Teacher, its purpose to embody His universal life." [5]

The name was changed on June 28th to The Order of the Star. It was a statement that the World Teacher had arrived, though not as Leadbeater and Mrs Besant had predicted.

On August 1st the Star Camp began, and the

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following day Krishna spoke on "Who Brings the Truth?". In this address he further considered the role of the Masters, suggesting that they had no objective existence in the sense in which Leadbeater and his followers understood them. They were mental images, shaped by belief and imagination.

"When I was a small boy I used to see Sri Krishna, with the flute, as he is pictured by the Hindus, because my mother was a devotee of Sri Krishna.... When I grew older and met with Bishop Leadbeater and the Theosophical Society, I began to see the Master K.H. - again in the form which was put before me, the reality from their point of view - and hence the Master K.H. was to me the end. Later on, as I grew, I began to see the Lord Maitreya. That was two years ago and I saw him constantly in the form put before me... Now, lately, it has been the Buddha." [6]

Krishna began developing the idea of "the Beloved", a mystical rather than an occult presence, which was beyond the mental definitions:

"To me it is all - it is Sri Krishna, it is the Master K.H., it is the Lord Maitreya, it is the Buddha, and yet it is beyond all these forms. What

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does it matter what name you give?" [7]

He realized that he knew himself to be one with the Beloved, though he knew that this did not conform with the plans and images of his followers.

What you are troubling about is whether there is such a person as the World Teacher who has manifested Himself in the body of a certain person, Krishnamurti; but in the world nobody will trouble about this question. [8]

He emphasized that he could only be vague in his description of what had happened, since it was essentially beyond language. But he knew that they must seek the truth for themselves, not relying on any external

authority - especially not upon him - to provide it for them.

"Until now you have been depending on the two Protectors of the Order [Mrs Besant and Leadbeater] for authority, for someone else to tell you the Truth, whereas the Truth lies within you." [9]

He had, effectively, renounced the role for which Leadbeater had prepared him.

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Mrs Besant, Wedgwood and Jinarajadasa arrived the following day; Krishna has asked Mrs Besant not to come to hear him speak, pleading shyness, but in fact fearing that his address would have shocked and upset her. After the Star Camp, from August 7th to 12th, which was followed by a special meeting for those who had organized the camp, Krishna went to Switzerland and then to Paris, and finally to London to be with Mrs Besant for the 80th birthday. She had been upset by stories of Krishna's address to the special meeting after the Star Camp - which she had not attended - at which he had said that he'd never read a Theosophical book in his life, since he couldn't understand the "jargon", and was critical of all the TS lectures he'd ever heard. [10]

In Sydney, meanwhile, *The Australian Theosophist*, was revived and under Leadbeater's direction, was enthusiastically publishing details of his every activity. The majority of its articles were written by him. Those that weren't tended to be about him. Ernest Wood wrote an article of praise entitled "The Man Who Loves All the Time", J.J. van der Leeuw described "Bishop Leadbeater as a Teacher", and Muriel Chase considered "Our Beloved Teacher". This article recalled the sufferings to which Leadbeater had been subjected, and reinterpreted history in the best style of

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Theosophical apologists:

"The bishop has been through the storms which resulted in the splitting into two parts of the Theosophical Movement in Australia. He has been subjected to every possible indignity, his perfect purity had been the butt of a thousand miserable insinuations and cruel suggestions. The story dates back to the attacks made upon him in 1906. Somewhere about that time, some parents had brought to him a boy with a very bad habit, and had asked him if he could do anything to help. Bishop Leadbeater - he was Mr Leadbeater then - cured the boy, but it took time, and it is from this grossly misinterpreted case that the whole of the subsequent trouble has arisen."

[11]

Increasing distance from the events produced some remarkable versions of them amongst Leadbeater's followers; his enemies, meanwhile, endeavoured to ensure that the truth, or at least their versions of it, was not forgotten.

In August, when Krishna had been shattering the faith and hope of Star members at Ommen, Leadbeater had been considering the spirits of the air during his first aeroplane flight. He travelled from Brisbane to Toowoomba in

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a small, single-engined plane, and was pleased to note that

"The air spirits seemed to hail us with riotous joy; they clustered around us and circled at our prow just as I have often seen dolphins behave round the bows of steamers." [12]

These creatures of the air were very friendly, although higher up, above the plane, were others of immense size, "curiously sullen in appearance", almost sulky, who were less happy about this intrusion into their domain.

In between lecture engagements, LCC services, Co-Masonic meetings, ES gatherings, talks to his pupils at The Manor, and a continuing correspondence, Leadbeater was busy writing for *The Theosophist* and *The Australian Theosophist*, on such diverse subjects as "How To Protect Ourselves from Undesirable Influences", "Australia as an Example to the Rest of the World", "How to Shed Force", and solving a problem which had long bothered orthodox theologians, "What is the Sin Against the Holy Ghost?". He was also working on another of his mammoth volumes, *The Other Side of Death*, and broadcasting regularly over 2GB. The local *Popular Radio Weekly* described him as having "an ideal radio voice", and his radio programmes led to extensive correspondence.

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Krishna and Mrs Besant, together with Jinarajadasa and his wife, travelled to India by ship in October. Their shipboard accommodation was, as usual, first-class, and, again as usual, paid for by the wealthy Dr Mary Rocke, whose money had been generously poured out for all sorts of Theosophical ventures, including the amphitheatre at Balmoral. Whilst the ship was passing through the Red Sea Dr Rocke fell down a companionway, suffered a cerebral haemorrhage and died. She was

traveling second class, unable to afford for herself the luxury she provided for her occult superiors, and so was simply buried at sea without the others knowing about it. When, eventually, one of them went into the second class section call upon her, the news of her death [was] received. Krishna is very upset by it. [13]

When she reached India, Mrs Besant made some definite statements about the World Teacher to the waiting -?-ess who met her: she declared that the Coming had been virtually accomplished. This stimulated a response from Arundale, who disagreed with her. Leadbeater, who also disagreed with her, was less direct in his manner. He had already commented that

"Another and very wonderful department of her (Mrs

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Besant's] work has been to train and to take care of the vehicle of the World Teacher... Now, she is reaping the reward of that care and is watching with joy the unfoldment of the bud which she has nurtured, the blossoming of the flower whose fragrance will fill the world." [14]

But Leadbeater was privately critical of Krishna, expressing the wish that he would "go away and leave us alone to go on with our work".

In November, 1927, Leadbeater departed for Adyar and the TS Convention, stopping in Melbourne and Perth for the usual round of TS, ES, LCC, Star and Co-Masonic functions. He completed the writing of *The Other Side of Death* during the journey, and arrived at Adyar on December 4th. Despite his misgivings, he was friendly towards Krishna, as Krishna wrote to Lady Emily on December 8th:

"I had a long talk with him for an hour & a half. He agrees with me to an astonishing extent. He asked me what I felt like & I told him there was no Krishna - the river & the sea. He said yes, like the books of old, its all true. He was very nice & extraordinarily reverential." [15]

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However, privately, Leadbeater was already declaring that "The Coming has gone wrong", and rejecting the announced initiations, the Apostles and the messages supposedly coming from the Lord. The Convention theme was "The New Civilization". Mrs Besant spoke about "The Work of the Manu", and Leadbeater "The Role of Occultism"; both were subjects considered as completely unimportant by Krishna.

After a visit to Calicut, Krishna returned to Adyar for the Star Day on



January 11th, the anniversary of his First Initiation. He attended a meeting at which he spoke, as did Mrs Besant and Leadbeater; both declared that Krishna was the Teacher. Krishna himself was in considerable pain and discomfort at this time as his "process" had recommenced, and he was yet again disappointed that Leadbeater could not offer any explanation, only commenting that it must be "part of the work". Leadbeater and his party, including Jinarajadasa, Dick Balfour-Clarke, and Dr and Mrs Adrian Vreede, left for Sydney in January, 1928.

Leadbeater began the year with another new enthusiasm: the discovery of a new member of the Occult Hierarchy. This time, perhaps marking his new attitude to women, it was a Woman, the World Mother. Mrs Besant initiated public discussion about this personage when on March 25th, the traditional Christian festival of the

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Annunciation, she preached a sermon in the Liberal Catholic church at Adyar. She declared it to be "World Mother Day", and announced that the World Mother, whose Indian name was Lakshmi Devi, had long ago appointed Rukmini Arundale to be her special representative on earth. [16] Mrs Besant compiled a special invocation to the World Mother:

"We bow in homage and adoration  
To the Glorious and Mighty Hierarchy  
The Inner Government of the World,  
And to its exquisite Jewel,  
The Star of the Sea, the World Mother." [17]

The formal introduction of the World Mother took place in *The Theosophist* for June, 1928, which included not only Mrs Besant's account and her appointment of March 25th as "World Mother Day", but a letter from Leadbeater noting that he had been aware of these matters all along. He devoted a whole series of articles in *The Australian Theosophist* to "The World Mother as Symbol and Fact". [18] Later editions of *The Masters and the Path* contained extensive details of the World Mother.

"Students should understand that a great department of Motherhood exists, and has an important place in the Inner Government of the World. Just as the

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Manu is the head of a great department which looks after the physical development of races and sub-races, just as the Bodhisattva is the head of another which attends to religion and education, so is the great Official who is called the Jagat-Amba, or World Mother the head of a department of Motherhood. Just as the Lord Vaivasvata is at present filling the office of the Manu, and the Lord Maitreya that of the World-Teacher, so is the great Angel who was once the mother of the body of Jesus filling the post of World Mother." (19]

The apparent complication in the reference to the "Angel who was once the mother of the body of Jesus" relates to Leadbeater's theory about the development of Mary, known in traditional Christian thought as the Blessed Virgin Mary, after her death. He claimed that she had been a most highly evolved being, and had, after death, been offered various exalted positions, but chose instead to change her line of evolution from the human to the angelic, thereby ceasing to be a human being, and becoming an angel instead. Thus, the traditional Catholic ascription of "Queen of the Angels" was occultly literally true. And in her new role, she was appointed to the office of World Mother, having at her command "vast hosts of angelic beings". She was especially

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concerned with motherhood, the birth of children and human suffering, and at the birth of every child her representative was present.

The World Mother was also caused "considerable anxiety" by having to provide suitable incarnations for highly developed egos, and this concern was aggravated because

"Not understanding the wonderful opportunity which their sex gives them, women desire to be free from the restraints of marriage in order that they may ape the lives and the actions of men, instead of taking advantage of their peculiar privileges. Such a line of thought and action is obviously disastrous to the future of the race, for it means that many of the better-class parents take no part in its perpetuation, but leave it entirely in the hands of the more undesirable and undeveloped egos." [20]

These arguments, suggesting that highly evolved people should have many children, seem to contradict Leadbeater's previous eccentric approach to women in general, and to marital relations in particular, and one is led to wonder why the many doubtless highly evolved parents in the

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Theosophical movement did not produce large families following his logic.

Various Indian newspapers had picked up "Mrs Besant's New Fad", as their headlines read, and Krishna wrote to Leadbeater expressing alarm at this revival of one of Arundale's messages at Huizen in 1925, when he had announced that Lady Emily and Dr Rocke had been appointed to lead an Order of Women.

"I hear Amma [Mrs Besant] has proclaimed Mrs Arundale as the representative of the World Mother etc. I hear also that I am dragged into it all. It is the work of George, with his messages, the outcome of his fertile brain. His machinations are innumerable." [21]

Krishna was also interviewed by *New India*, and declared:

"It is nonsense to talk of a woman-deity and a man-deity." [22]

Less reverent critics were speculating on what would be next: World Teacher and World Mother, with World University and World Religion, perhaps to be followed by World Father and World Infant? Leadbeater was annoyed at

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the eccentric extremes to which Mrs Besant had taken the concept of the World Mother, although this was, essentially, annoyance that one of his ideas was being taken up by others. He had already established a small group of girls at The Manor who were to work for the World Mother, and had them wearing blue robes and opal rings, which were to serve as a "focus of the influence which She will pour out". Since all the girls came from the Dutch East Indies, they were known as "The Seven Virgins of Java". [23]

Leadbeater's ideas tended to be put into operation quietly, and without the undesirable glare of critical publicity. Mrs Besant, under the influence of Arundale and away from Leadbeater's direction, tended to extremes of publicity and fantastic public statements. But, as always, he would never contradict or correct her publicly, however critical he was of her in private.

In May, the first, and only, issue of *The World Mother* magazine appeared. It included "The New Annunciation" by Mrs Besant, and a statement that the World Mother Movement worked in a -?-tion with the World Teacher Movement, and that Rukmini Arundale had been chosen to lead it. The Coming Age, it declared, was the Age of Motherhood. The issue concluded with poems to the World Mother written by Mrs Arundale. [24]

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All the fuss, however, was short-lived. The Seven Virgins were directed into Masonic work by Leadbeater, *The World Mother* folded, "World Mother Day" was forgotten, and even Leadbeater, whose first book on the subject had been based on an interview with the World Mother herself, found other interests. [25] One Theosophical commentator suggested that the temporary movement had been developed as "an offset against Krishnamurti's smashings", even though it "appeared still-born". [26]

Krishna had been traveling in Europe, continuing his message of self-reliance in the search for Truth, and questioning the need for external authorities. The conflict between the TS authorities and Krishna was growing, and although he was concerned that Mrs Besant should not be hurt, Krishna was determined that he would not change his views to suit the others.

On October 21st Mrs Besant, following Krishna further that anyone could have expected, closed the ES throughout the world. [27] When told of this, Leadbeater flew into a rage, and said: "The woman must be mad". [28] Mrs Besant had been elected President of the TS for the fourth time the previous July, with a seemingly overwhelming vote of 20,880 for and only 128 against; however, 21,787

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members had not voted, presumably feeling it was unnecessary since she was the only candidate. Her position seemed unchallengeable, and so she could close the ES, declaring Krishna to be the one Teacher who ought to be allowed to teach as he wanted.

Leadbeater responded, as always indirectly, in *The Australian Theosophist*, with an article entitled "Our Chief and Krishnaji". It was clearly an attempt to reconcile the irreconcilable.

"There has been a tendency lately among some of our members to worry themselves quite unnecessarily about what they call discrepancies between the doctrines enunciated by Krishnamurti and the Theosophy which they have been studying for some years... I have persistently urged our brethren not to waste their time in accentuating points of diversity but rather to try to understand and to synthesize, because by doing so we shall aid and not retard the progress of humanity, in which we are all alike interested." [29]

He developed a notion which was to become, for a time, *the* explanation for the differences between Krishna and the Theosophy of

Leadbeater and his followers: there were *two*

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paths, one for the occultist, and one for the mystic.

"The path of the occultist and the path of the mystic are equally pronounced departures from the ordinary winding road, both of them shortcuts to the glory of the mountain-top. They are twin paths; and which of them a man takes will depend upon his natural disposition and characteristics - his *type* in short." [30]

Yet, if Krishna was teaching the mystic path, and Leadbeater was teaching the occult, he did not resolve the problem of the World Teacher's position. Did he teach the occult or the mystic? or was the Coming no more?

Yet at Christmas, 1928, Leadbeater said in his message to the Australian Theosophists;

"Christmas cannot but remind us of the second Coming of the Lord to which His Church has so long been looking forward - the Coming which many of us believe to have already taken place in the occupation of the body of Mr Krishnamurti." [31]

He then went on to defend ceremonies against the criticism of Krishna. But, if Krishna was occupied by the World

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Teacher, it would have seemed more appropriate to obey his instructions, thereby giving up ceremonial, rather than to challenge them, and continue with the LCC and Co-Masonry.

Leadbeater began 1929 with a series of sermons at St Alban's every Sunday night at 7.00 p.m. on a subject that had proved one of his favourites, and certainly one of his most popular: death and life beyond death. He spoke about the nature of death, life after death for the average man, the developed man and the child. He explored purgatory, heaven and hell, and considered rebirth. This was all duly reported in *St Alban's Monthly Paper*, the March, 1929, issue of which also included an article by Harold Morton, Leadbeater's current secretary, assuring readers that despite the questioning stimulated by Krishna's teachings, there was "no need for doubt". Somehow it seemed that Leadbeater and his disciples could reconcile Krishna's rejection of the church and its elaborate ceremonial with their belief that it had a vital part in the Coming. They appeared to believe that sometimes Krishna was speaking "ex officio!" as it

were, and sometimes - notably when he challenged their beliefs - he was speaking as the man, Krishna. Considering events which were to follow later in the year, it was an ill-timed assurance.

The Australian Theosophical Convention was held

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in Sydney over Easter, 1929, and showed its true penitence for the sins of Mr Martyn and his followers by passing yet another resolution of gratitude to Leadbeater, carried by unanimous acclamation. The theme of the Convention was "Patriotism", with Bishops Leadbeater and Arundale exhorting Australians to love their country since "we must have a united and coherent Australia before we can Theosophize Australia". Arundale noted that "anarchy, lawlessness, have far too much sway" and called on members to work harder to produce an ideal society in the Antipodes, since he knew "as a glorious certainty the great destiny which lies ahead of [it] in the Plan unfolded by the Hierarchy".

The Convention established a Literary Bureau and a Press Agency for supplying "patriotic and Theosophic" material to newspapers, and took over *The Australian Theosophist* from Leadbeater, who had previously published it by private subscription, as virtually his personal journal. The usual round of associated activities complemented the meetings of the TS: an Order of Service conference, a conference on the work of the World Mother led by her representative, Mrs Arundale, Co-Masonic meetings and Liberal Catholic services.

Delegates were taken on a guided tour of The Manor, and visited the "famous metal-lined room" which

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Leadbeater had vacated preparatory to his departure for India. It was to be turned into a Temple. Leadbeater had been requested by Mrs Besant to return to India permanently; her health was failing, and she was finding the strain of administering the TS a great burden.

Leadbeater left Sydney on April 20th, accompanied by a party of some thirty people, including four Liberal Catholic priests, Dr and Mrs Vreede and Dick Balfour-Clarke. The tour began in Java, and moved to Batavia. Throughout the Dutch East Indies LCC services and Co-Masonic meetings were held, and Leadbeater addressed TS, ES and Star gatherings. Glowing reports of the tour were published in *The Australian Theosophist*. Australians were told they could be consoled for the loss of

Leadbeater by the appointment of Arundale to take "charge of the Occult Centre in the Southern Hemisphere", that is, The Manor, and by Leadbeater's undertaking that he would henceforth "energize Sydney from the inner plane". [32]

*The O.E. Library Critic* reviewed Leadbeater's move with its usual cynicism, and wondered why he needed to take two hundred pieces of luggage with him. It launched into a savage send-up of the LCC, including irreverent references to "Bishop Bedheater," author of *Science of the Excrements, Physical Aids to Astral Vision* and *Sex Hygiene*

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for Boys, "Bishop Avondale", who had written *Why I Married the World Mother*, and "Bishop Edgwood", to whom was attributed *Glimpses of a Modern Sodom, Practical Uses for Choirboys* and *Buggery and Humbuggery in the Church*. [33]

In August, Krishna had travelled to the Star Camp at Ommen. The camp opened on the 2nd in what Mary Lutyens described as "an atmosphere of tension and expectancy". The following day, before an audience of more than three thousand people, including Mrs Besant, and with thousands of Dutch people listening by radio, Krishna dissolved the Order of the Star. This represented a denial of everything held dear by Leadbeater and Mrs Besant, and was a clear criticism of them, their teachings and their occult claims.

Krishna began:

"I maintain that truth is a pathless land, and you cannot approach it by any path whatsoever, by any religion, by any sect. That is my point of view, and I adhere to that absolutely and unconditionally. Truth, being limitless, unconditioned, unapproachable by any path whatsoever, cannot be organised; nor should any organization be formed to lead or coerce people along any particular path. if you first understand

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that, you will see how impossible it is to organize a belief. A belief is purely an individual matter and you cannot and must not organize it. If you do, it becomes dead, crystallized; it becomes a creed, a sect, a religion, imposed on others." [34]

He knew that many of his followers would not accept his statement and would continue to "organise Truth":

"...you will probably form other Orders, you will continue to belong to

other organisations, searching for Truth. I do not want to belong to any organization of a spiritual kind... If an organization be created for this purpose, it becomes a crutch, a weakness, a bondage, and must cripple the individual and prevent him from growing, from establishing his uniqueness, which lies in the discovery for himself of that absolute, unconditioned Truth." [35]

He openly rejected the idea of occult advancement and denied that he had any disciples:

"How men love to be different from their fellow-men, however ridiculous, absurd and trivial

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their distinctions may be! I do not want to encourage that absurdity. I have no disciples, no apostles, either on earth or in the realm of spirituality." [36]

And, above all, he repeated his rejection of external authority in spiritual matters.

"You are accustomed to authority, or to the atmosphere of authority which could think will lead you to spirituality. You think and hope that another can, by his extraordinary powers - a miracle - transport you to this realm of eternal freedom which is Happiness. Your whole outlook on life is based on that authority." [37]

And he concluded:

"For two years I have been thinking about this, slowly, carefully, patiently, and I have now decided to disband the Order, as I happen to be its Head. You can form other organisations, and expect someone else. With that I am not concerned, nor with creating new cages, new decorations for those cages. My only concern is to set men absolutely, unconditionally, free." [38]

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In the *International Star Bulletin* he went even further:

"You want to go along in the same old way, to have your Masters, your gurus, your worships, your rites, your ceremonies and to reconcile all these things with what I am saying.... You must be of no god, of no religion, of no sect; bow down to no authority, past or present, for all authority is unproductive... Please, I mean everything I say: don't go away afterwards and say: 'He does not mean that; he means us to work for this particular church, or for that particular religion, or for these particular things.' Those



are excuses because you cannot find the Real." [39]

*The Australian Theosophist* reported the dissolution of the Order of the Star with a singular lack of interest or emotion, and moved onto a story on "Bishop Leadbeater's Grand Tour", datelined Semarang, July 5th, 1929. It was full of the Church, the TS, Co-Masonry and the Round Table. Leadbeater was reported ordaining a priest, consecrating a Masonic Temple, admitting some new Knights, confirming some children and "solemnly blessing" a new TS building. All this undoubtedly of much greater interest to

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his readers than the momentarily distressing news that Krishna was not playing out his role.

The journal saw the year out with a continuing series on "the grand tour", and Leadbeater's movements through south east Asia suggest remarkable energy for his age. He travelled through the Dutch East Indies to Singapore and Saigon, then on to Cambodia and Siam, with the inevitable rounds of TS, LCC, Round Table, ES and Co-Masonic activities wherever he went.

He finally arrived at Adyar on November 23rd, and was met by Bishops Bonjer and Pigott. [40] Bishops Cooper and Wedgwood were expected, as were Krishna and Jinarajadasa. Less than two months after Krishna's dissolution of the Order, Mrs Besant had re-opened the ES, and declared that she was the Outer Head, with the Master M as the Inner Head. [41] The ES would be limited to the *Raja Yoga* discipline, and members were expected to believe in and study Krishna and his teachings, despite the fact that this in itself was in contradiction to those teachings. They were required to be vegetarians, non-drinkers, abstaining from tobacco and sex outside marriage, as well as keeping "clean and cultivated", studying and meditating for one hour a day, and cultivating the habit of silence.

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Krishna went to Adyar in October, 1929, with Mrs Besant. He was awaiting with interest the reaction of Leadbeater to his actions, and wrote to Lady Emily on December 12th:

"I suppose they will get together at Adyar & say my personality is in the way, limitations, etc. I am interested to see what C.W.L. does. They are out for my scalp & it will be fun. In 1925 it was C.W.L. who was ga-ga

& now Amma [Mrs Besant]." [42]

Lady Emily had written to him recounting a meeting she had had in London with Wedgwood shortly after the dissolution; he told her that Mrs Besant was "non compos" and was incapable of telling when the Master was speaking through Krishna and when Krishna was speaking personally, although Wedgwood claimed that he could always tell the difference. He had prepared several booklets to explain away the problems seemingly created by Krishna's attitude, although he did not believe Krishna had ever fulfilled the role of World Teacher. [43]

The TS Convention was held between December 23rd and 27th. It was a return to the things of the past, and the programme reflected the change that had taken place since

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Krishna's dissolution of the Order. Co-Masonry, the LCC, the ES and the Round Table all featured prominently, and Arundale was no longer obliged to celebrate the Eucharist just off the TS property, as he had been at the 1928 Convention when Mrs Besant forbade any ceremonial work.

Leadbeater spoke on "The Two Paths", and Mrs Besant on "The Value of Masonry". Both were clear rejections of Krishna's call to the "pathless land" where Truth could not be organized, and where there were no distinctions between men, and no need for "decorations" for "cages". Neither Mrs Besant nor Leadbeater could yield their positions of esoteric power to follow the philosopher they had created. Leadbeater was saying clearly to his close associates "The Coming has gone wrong", and claimed that Krishna's ego had got in the way, becoming an obstruction preventing the Lord from occupying the Vehicle prepared for him. It was clear to Leadbeater that he and Mrs Besant had done all in their power to "Prepare the way of the Lord and make his paths straight", as they had been instructed by the Masters. The fault and the failure lay in Krishna, who, by wilful rejection of the scheme they had placed before him, had prevented the World Teacher from coming again to earth. [44]

Leadbeater dutifully attended some of the talks

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Krishna gave. Sometimes he fell ostentatiously asleep, and on other occasions declared in stage-whispers, "He talks more nonsense every day." He warned those of his pupils who had accompanied him to Adyar that they must not take Krishna's teachings at face value, but must listen very

critically. [45]

Leadbeater declared in his Convention address:

"There are, then, two paths to the mountain top, these two methods of the unfolding of the Divine Spirit in man; they have always existed, and I suppose they always will. It seems wise to accept that fact, and not to dispute about it or be troubled by it... It does not matter very much that the man who follows one of them should condemn or despise his neighbour who follows the other." [46]

It was clear, however, that Leadbeater held that his path - the occult path - was superior. He was openly hostile to Krishna, and hardly spoke to him.

Krishna wrote to Lady Emily on December 26th:

"They are too hopeless. C.W.L. tells Mrs Raja [Jinarajadasa's wife] that the Coming has gone

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wrong & down he goes to the meeting & there 'our Krishnaji' is in prominence. So the game goes on. Amma says to me & at meetings, that I am the World Teacher & says she will go on with the ceremonies, etc... etc! I spoke very strongly last Sunday & she was rather upset. She treats the people like children & they remain children." [47]

Mrs Besant was openly reverential to Krishna - indeed, more so than before - but she could not surrender her old ideas as he demanded and was torn between the loyalty she felt towards him, and the loyalty she felt to Leadbeater and the "old Theosophy". Leadbeater could neither relinquish his occult authority and status, nor bring himself to publicly admit what had happened, nor even to attempt to explain it away.

This in itself created problems for the Theosophists who looked to their leaders for guidance and explanation. As one eminent member of the TS wrote:

"Unfortunately the leaders of the Society seem in this case to have fallen behind many of the members, for they show an amazing reluctance to face the collapse of the elaborate myth of 1925. Their reputation as occult investigators, even as honest reporters of observed fact, has been sadly shaken by this curious mental evasion which has characterized the public utterances of many of them since 1927." [48]

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Leadbeater presided over the Third General Episcopal Synod of the LCC at Adyar on January 17th, when the majority of the Church's bishops were present at Adyar for the TS Convention. Amongst the matters discussed by Leadbeater, Wedgwood, Cooper, Bonier and Pigott was the central issue of Krishnamurti and the World Teacher. Leadbeater had requested the Synod to define the Church's attitude to "the manifestation of its Head, the Christ, the World Teacher, through the body of Mr Jiddhu Krishnamurti" [49], since the Bishops had included in the official *Statement of Principles, Summary of Doctrine and Table of Apostolic Succession* for 1926 the following paragraph:

"Jesus the Christ was a manifestation in the outer world of a great Being in the inner worlds, sometimes called the World-Teacher, Who is the special epiphany and embodiment of the Second Person of the ever Blessed Trinity, Who, 'although He be God and Man, yet He is not two, but one Christ...' The World-Teacher connotes an office in the Hierarchy of those 'just men made perfect' Who

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form the spiritual government of our world, part of His especial work being the teaching and enlightenment of the occupants of the world. He Who in Christianity is called the Christ is thus the Head of all faiths, ever pouring out His blessing upon the world for its helping and upliftment, and coming out into the world in each successive age or dispensation to re-proclaim the essential truths of religion and morality in a form suited to the age. The state of the world is such that His near advent may confidently be expected." [50]

The Bishops had also included a declaration that the Church accepted the "Basic Truths of Religion" initially put out for the World Religion, but then converted into the Fellowship of Faiths, of which it had been a member.

However, the Bishops at Adyar now issued the following statement:

"Many questions have been asked in regard to the Coming of the World Teacher. The General Episcopal Synod has taken into careful consideration the widely divergent opinions held and expressed by various members of the Church, not only as to the

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fact of the Coming, but as to its nature and extent; and it feels strongly that it has no right to impose a belief upon its members, but must maintain its

universal policy of granting them perfect freedom to hold their own individual convictions upon this matter as upon all others; so that in its official capacity it must remain all-inclusive and must therefore take an attitude of strict neutrality. It has therefore withdrawn from the *Summary of Doctrine* any mention of the World-Teacher, and has modified those Collects in the Liturgy which speak of the physical return of our Lord, so that they now refer to the awakening and progressive unfoldment of the Christ in the human heart." [51]

This statement bore the signatures of Leadbeater, Wedgwood, Cooper, Pigott, and Bonjer. The other Bishops of the Church - Arundale, who was at Adyar but did not attend for some reason, Vreede in the Dutch East Indies, Thomson of New Zealand, and Walker of South Africa - voted by proxy in support of the statement.

Now that the Coming, as understood by Leadbeater, had not happened, and the young Indian Vehicle had turned into a wholly secular and somewhat irreligious philosopher,

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the adventist theme had to be removed. The bishops were probably relieved to move on to other matters which Krishna would have regarded as of supreme unimportance: the use of consecrated churches, the requirement for gold braid on vestments, and rubrics for the ordination of priests.

But, as Bishop Pigott was later to recall, there were many within the LCC, both clergy and laity, who were profoundly disillusioned by what had happened.

"We believed that the Lord would actually come and speak to us and to the world and guide and direct our efforts for the helping of mankind after the cataclysm of the Great War. There was something real about the hope. Our leaders, we felt (and many of us still feel) had caught something extremely real and important and conveyed to us as well as they could what they seemed to *know*. But it did not happen." [52]

*The O.E. Library Critic* with its usual acid style suggested that Leadbeater

"having played his part in the conception and acted as midwife to Mrs Besant at the birth of the World Teacher Idea, has now turned about and is

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vigorously employed in eviscerating his offspring." [53]

The same journal reported that Leadbeater had suffered "a serious mental collapse" at Adyar, when he suddenly began talking irrationally during a lecture, and had to be taken to his room. [54] But, whatever the truth of this story, he was able to depart for Australia at the end of February, 1930, and arrived in Sydney on March 13th, when a local newspaperman described him as being "in a shaky condition". [55]

*The Australian Theosophist*, however greeted his return with undisguised joy:

"His presence will quicken the life of every member, the whole of the national life of Australia, for he is a king among men and he radiates in amplest measure the power of the Highest." [56]

Leadbeater presided at the Australian Convention at Easter, and delivered the Subba Rao Lecture on "Theosophy and Patriotism", enjoying the inevitable motion of greeting and gratitude to "our great Elder Brother, Bishop Leadbeater".

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In April, Leadbeater issued his major declaration on Krishnamurti, the Coming and associated "problems", and it was widely published. He declared that Krishna had to say things which were not entirely true, to adopt a position of almost fanatical extremism so that he might

"strike hard enough to make the necessary imprecisions upon a pacydermatous public. Krishnaji is not speaking primarily to you and me - men who have accustomed ourselves for years to think of higher things, who realize something of the relative importance of the inner life; he is aiming at the average unawakened entity whose thoughts centre chiefly around horse-racing, prize-fighting, football, business or pleasure; he must find a phraseology which will penetrate a fairly solid wall." [57]

Leadbeater declared that he had heard the World Teacher speak through Krishna on several occasions, and claimed that "Krishnaji himself assures us he is the World Teacher". However, he went on to elaborate the two paths idea, and to declare that only a few years previously the World Teacher "ordered the formation of the Liberal Catholic Church". Ceremonies, he said, were not necessary in themselves but were useful. There were many presentations of truth, but

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only one Truth.

In June, Leadbeater travelled to Europe to join Mrs Besant, Krishna

and Jinarajadasa and to attend the Congress of the European National Sections, known as the Geneva Conference, which he addressed on "The Future of the Theosophical Society", a subject not as brightly optimistic as it might have been, given the rapid decline in membership which followed Krishna's dissolution of the Order of the Star.

Mrs Besant's talk rather belatedly warned of the dangers of "crystallization" in the TS, of the establishment of a "Theosophical orthodoxy". Following her, Dr J J van der Leeuw launched an energetic attack on the fact of both crystallization and orthodoxy. Recalling the promise of the Coming and the conflict between that promise and the words of Krishna, he declared that all the Society's problems were the product of "revelations", "definite messages from unseen authorities". Unless it shook off the "element of revelation, the TS had no future. Given the presence of the main spokesmen for all the latter-day Theosophical revelations - Leadbeater and Wedgwood - it was a pointed attack on the basis of all the Society held to be true. If revelation was the problem of the TS, then those men were its problems too. [57]

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Wedgwood responded by suggesting that he agreed with much of van der Leeuw's criticism, but seemed to imply that it was not his revelations that had caused the problems. The following day Leadbeater spoke. He also opposed crystallization and orthodoxy, he said, and agreed that revelation could be a problem. But, like Wedgwood, he implied that it was never his revelations that were problematic. He took refuge in one of his old arguments: only those who could see as he could see could argue with what he saw. And, he might have added but didn't, those who saw differently were clearly not really seeing at all and had, like Dr Rudolf Steiner, wandered from the Path.

Marie Hotchener, another vehicle for revelations, was the only speaker to explicitly defend both seers and their revelations.

"I ask Dr van der Leeuw where would our society have been had not visible and invisible revelations from unseen 'Authorities' been given to H.P.B., and later leaders. It was such a revelation which caused Krishnaji to be 'discovered,' protected and educated by Dr Besant and Bishop Leadbeater.... Thousands upon thousands of people in all parts of the world have been

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helped through the revelations from the invisible Master that were given to

Krishnaji at that time." (581

Finally, van der Leeuw returned to respond, quite defensively and with a degree of revision of his earlier remarks. It was clear that his criticisms, however historically justified, had found few supporters at Geneva. [59]

The Congress was followed, from July 29th to August 7th, by the Ommen Camp - it could hardly now be called a Star Camp, the Star having unexpectedly set. Mrs Besant and Leadbeater stayed at the Castle as guests of Krishna, whilst the other two and a half thousand people attending were housed in tents. Each day they trooped to a huge tent to hear Krishna give his morning talks, and in the evening to hear him speak at the camp fire. The complex organization of the whole gathering was under the management of Rajagopal. [60]

Leadbeater left Ommen And travelled to France, where, in Toulon, he was met by Wedgwood, Kollerstrom and Theodore St John. Prior to the Geneva Conference, he had travelled through Europe, lecturing, celebrating in Liberal Catholic churches, and undertaking Masonic duties. He

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visited Marseilles, Milan, Venice, Budapest, Vienna, Cracow, Warsaw and Berlin, and then Amersfoot where he attended the Dutch Section convention. From there he had gone on to Amsterdam and Paris, and then flown to Geneva for the Conference. Now he went to Wedgwood's occult centre at Huizen, where he stayed throughout the month of August to rest and recover after his exhausting itinerary.

Wedgwood showed him the work that was being done at Huizen, about twelve miles from Ommen, under the special direction of the Master The Count. The two bishops joined in consecrating two new Liberal Catholic Bishops, John Cordes and Ernest Nyssens, in which they were assisted by Pigott and Bonjer. Leadbeater was not especially impressed by what Wedgwood was doing; he had come to regard Wedgwood with a degree of suspicion. Huizen, however, had been proclaimed to be one of the three world Occult Centres, together with Adyar and Sydney. Each was said to have its own special characteristics and work, and to be the special project of different Masters.

The Manor was the Centre for the Southern Hemisphere, and the "representative on the physical plane of Shamballa"; its focus was a "highly magnetized Temple." The Centre was protected by a special angel, some fifteen feet high, about which Leadbeater and one of his pupils, Harry



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van Gelder, wrote an interesting account in *The Australian, Theosophist*. [62]

Huizen was the Centre for Europe, under the special patronage of the Master The Count, and with ceremonial as its special work. Adyar was the "Flaming Centre", the centre of it all. Two subsidiary Centres were begun at Ojai, in California, and at Tekels Park, in Camberly, Sussex, in England, although these were never credited with the occult status of the original three.

From Ommen, Leadbeater travelled on to London, where he addressed the Convention of the English Section, after receiving an "ovational welcome". His subject was "Theosophy and the Theosophical Society". Throughout his travels in Europe the problem of Krishna continued to trouble Theosophists, who sought Leadbeater's advice. Leadbeater declared that the TS remained of vital importance in the world, the instrument of the Masters who founded it. Krishna's views were simply his opinions, his Path. Although Krishna had made statements contradicting those made by Leadbeater or Mrs Besant, Leadbeater suggested that it was more useful to seek the truth in both sets of statements, rather than to waste time arguing about the differences.

The effect of the continuing controversy,

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uncertainty and disappointment on Mrs Besant was considerable. According to one of her associates at the time, E.L. Gardner, Mrs Besant intended to make a statement of her realization that she had been misled about the Coming, and told Gardner of this when he had an interview with her in 1930.

"Mrs Besant broke down before making the declaration she intended and died. The shock of finding her fears (a two year build up) all confirmed, killed her." [63]

Although Gardener would not commit the full details to writing, it seemed that Mrs Besant had decided that Leadbeater had merely been seeing the creations of his own mind; she was shattered to think that she had gone along with him, and horrified at the effect of her support." [64]

Membership of the TS reflected the disillusionment within the Society. In the ten years between 1929 and 1938 the TS as a whole dropped in membership by 33.8%. The American Section fell by 43.1%, the British by 33.9%, the Australian by 29.1% and the Indian by 39.6%. [65] But

between 1927 and 1931, 66.5% of the membership had been lost." [66]

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While Leadbeater and his colleagues were traveling through Europe, their American brethren could enjoy reading a detailed account of Leadbeater's cats in the *Theosophical Messenger*. At that time he owned eight of them, led by an "individualized Tom" over whose otherwise fierce and unfriendly nature he exercised an almost hypnotic control. Leadbeater believed that cats could be individualized, that is, separated from the group soul of the animal kingdom, and gradually prepared to receive promotion into the human kingdom. As few of his cats ever had endearing natures, some of his associates were led to ponder what sort of human beings they would make when reborn out of feline form.

Apart from individualizing his chosen group of cats, Leadbeater was busy planning new work to replace the now shattered ideals of the Coming. He could never have agreed with Krishna, who mused:

Life has no philosophy,  
No cunning systems of thought.  
Life has no religions,  
No adorations in deep sanctuaries.  
Life has no gods,  
Nor the burden of fearsome mystery.... [67]

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## Chapter 21: Final Years

If Leadbeater spent his final years in disillusionment and regret, he gave no indication of it. Krishna seemed to be as quickly forgotten, as he had been discovered. Various explanations were presented by leading Theosophists to deal with the failure - or the apparent failure, in some theories - of the Coming. Publicly, Leadbeater said only: "The Coming has gone wrong". [1] Privately, he explained that Krishna's personality had got in the way, and prevented the Lord from occupying the body which had been prepared for him as a Vehicle. No explanation was offered as to why other Vehicles, temporary or permanent, could not have been found, or why one of the Twelve Apostles could not have been a suitable Vehicle.

Leadbeater believed that Krishna's teachings were destructive and dangerous. Above all, he resented the authority with which they were vested by some Theosophists, and the fact that they intruded into his own sphere of influence. The "Two Paths" theory had failed to satisfy many Theosophists who saw the basic contradiction in the idea that the World Teacher was presenting only one of two equally valid Paths. And, of course, Krishna said there were 10 paths.

Other eminent Theosophists found consolation in more exotic theories. Wedgwood claimed that the Blacks had got to Krishna, hinting thus at dire and unseen conspiracies. But Wedgwood had never really accepted the idea of the Coming in the sense that Leadbeater had foreseen it, and had not found Krishna especially attractive as a potential Vehicle. His own work was never really concerned with the Coming, except insofar as Leadbeater brought the church and ceremonial activities into the Plan via messages from the Masters. Wedgwood's sanity was precariously balanced, and he was receiving treatment from the German analyst, Georg Groddeck, encouraged by Oscar Köllerström, one of the Groddeck's pupils. [2] His visions and meetings with Masters, angels, archangels and denizens of the higher realms increased, and continued to be taken seriously by his devoted band of disciples. [3]

Arundale supported Leadbeater's "obstructive personality" theory to explain the failure of the Coming. His original close relationship with Krishna had faded as a result of Krishna's increasing criticism of Arundale's visions and messages, and his ridicule of ceremonial elements in which Arundale had become increasingly involved.

Jinarajadasa believed that the Coming had been

deliberately delayed by the Occult Hierachy, since they could foresee the coming War (1939-45), and a "period of universal peace" was necessary, both for "the Coming of a new Messiah, a great spiritual teacher bringing a new religion" and for the drawing together of the branches of the fifth sub-race (the Teutonic) in preparation for the emergence of the sixth sub-race. But Jinarajadasa believed that Krishna had a role to play in "World Reconstruction". Most of the problems leading to the postponement of the coming derived, so Jinarajadasa said, from the fact that Germany had never been properly defeated in World War I, and its "Maleficient forces of opposition" had been allowed to continue.[4]

There were some Theosophists who declare quite simply that the Coming did not happen because it was all in the imagination of those who propagated the idea, and there were others who claimed that it had indeed happened: Krishna is the World Teacher, and the fact that he taught things which were in clear contradiction to the teachings of his mentors was in accord with the predictions of those same teachers. Indeed, Mrs Besant and Leadbeater had both stated, prior to 1928, that when the World Teacher came he might teach things which seemed unacceptable, contrary to their existing beliefs and undermining of their beloved institutions. If he did this, they said, his followers would

simply have to lay aside their old beliefs and ideas and institutions, and take up the new ones he offered.

Most Theosophists however, were simply disillusioned and confused, and many of them left the TS and associated movements. Even those, like Lady Emily Lutyens, who were at the heart of the movement, found the shattering of their hopes profoundly disturbing. [5] A few, more sceptical than the rest, felt betrayed by the inadequate explanations offered by their leaders. Dr van der Leeuw, for example, wrote:

It takes the mental acrobatics of trained theosophical students to reconcile the contradictory facts contained in the earlier revelations and the subsequent teachings of Krishnamurti. Even though he himself strongly denies being used by another consciousness, they claim to know better than he does what is actually taking place in his own person, the "real" World Teacher, living in the Himalayas, who occasionally speaks through Krishnamurti. This real World Teacher entirely endorses all previous revelations, especially the Liberal Catholic Church. The fact that Krishnamurti denies the value of all these is then explained by the fact

that he, being "only a vehicle", cannot express fully the "glorious consciousness" which they, the speakers, know so much more intimately than he. Thus it means nothing that he should contradict things previously revealed, it only shows that at that time, it was not the World Teacher speaking - but only Mr Krishnamurti. [6]

d regarding the psychic powers and occult standing of the esosophical authorities, van der Leeuw commented:

One is inclined to think that the source of unseen authority for each is a strictly individual and subjective one, an exteriorization of their own unconscious motives. This is still more evident with regard to all messages revealed as coming from the World Teacher during the last fifteen years. [7]

Throughout 1930 plans had been underway to celebrate HPB's Centenary in August, 1931, and there had been hopes that all Theosophical groups could unite for this occasion as an act of solidarity and a preparation for a permanent union in the future. Whilst Leadbeater and Mrs. Gant had been in Geneva, they met with a representative of Point Loma TS, now headed by Dr. Göttfried de Purucker.

(1874-1942) following the death of Mrs Tingley in 1929. [8] He hoped that the heads of what he referred to as the Adyar Society would join him at Point Loma, in California, for the centennial of HPB's birthday. Mrs Besant was enthusiastic, and cabled her acceptance of the invitation for herself and Leadbeater. However, de Purucker replied that those who attended must come as delegates of a Section or Lodge of the Society, the implication being that Leadbeater could attend only if accredited by some Section or Lodge, not simply in his own right. Mrs Besant (or, more probably, Leadbeater through Mrs Besant) took offence at this, interpreting it as a deliberate slight to Leadbeater, and accordingly, Adyar was not represented at Pt Loma.

At the Annual Convention of the TS held at San Francisco in December, 1930, the subject was "The Future of the Theosophical Society". It was a timely theme, considering the continuing problems in the Society over what had become known as "the Krishnamurti affair", as the result of which the TS, the LCC, Co-Masonry and associated organizations had suffered considerable losses in membership, either by members leaving to follow Krishna, or by members becoming disillusioned and simply dropping away.

The Society's membership and number of lodges had increased steadily during Mrs Besant's presidency, reaching



their peak in 1928, from whence they moved into a steady and continuing decline.

<u>Year</u>	<u>Number of Lodges</u>	<u>Number of Members</u>
1907	567	12,863
1910	778	20,356
1915	991	25,696
1920	1,244	36,250
1925	1,571	41,645
1928	1,586	45,098
1930	1,490	39,311
1933	1,279	30,836
1935	1,226	30,317
1937	1,160	29,182
1939	1,105	28,105 [9]

Membership figures for the period of apparent rapid growth leading up to Krishna's dissolution of the Order of the Star are somewhat misleading: they imply an ever-increasing membership, but they fail to show the substantial departure of old members. For example, in 1927, 50% of former members in Australia resigned. The rapid influx of new members concealed this loss. [10] The loss of senior members undermined the foundation of the Society making Krishna's departure more devastating since it involved also

the departure of those who rushed into membership on account of him.

Between 1908 and 1925 81,436 new members joined the TS, but the net gain was only 25,562. [11] Census figures for Theosophists in Australia during this period show both a rise and a fall, but under-state the numbers:

<u>Census</u>	<u>Number</u>	<u>Society's Records</u>	
1901	358	no record	
1911	781	1,004	
1921	1,102	2,168	
1933	540	1,433	[12]

Mrs Besant, in her Convention address, considered the two questions which she saw as being the most immediate concerns of the Society: the place of the Masters in the lives of Theosophists, and the need for more attention to be given to Adyar. The latter issue was, she said, raised at the suggestion of the two Masters who had encouraged the establishment of the Society, KH and M. This so led her to direct that the publication of The Theosophist, which she had temporarily transferred to the A, should be returned to Adyar so that members might again receive it from "the Centre on earth for the forces of

Shamballa". Ernest Wood, recently settled at Adyar as Treasurer and Secretary of the TS, was disconcerted to hear Leadbeater deliver a message that the Masters had disapproved of the transfer to America, since Mrs Besant had undertaken the transfer because she said the Masters had ordered it. [13]

Mrs Besant's health and mental state had begun to decline seriously. She had never fully recovered from the sickness resulting from being told that Krishna rejected the message about the Apostles. Her memory now began to fade, she became increasingly concerned about the past, and found it difficult to focus on the problems of the present. The journey to Europe in 1930 had proved too much for her, and her broken health was never restored. [14]

Both Dick Balfour-Clarke and Ernest Wood, who had not seen her for some years, were shocked when they met her in 1928 and 1930 respectively. Ernest Wood recalled:

Her memory with regard to material things had been failing for some time. It was not unnatural at her advanced age - she was eightyfive - and would not have seemed so pathetic had not a few devotees who looked after her physically tried to hide the facts of her decline. She spent her time in

reading and quiet reflection, they announced, and was really doing more work than ever before by radiating beneficial forces upon the world. But the fact was that she did not attend to the practical work any more because she could not.

[15]

He was saddened by his last conversation with her, occupied as they were with "little fairies" and why little animals die young. He concluded:

Her loving heart was never impaired by her decline in other respects. It shone all the brighter when she was released from material affairs. The world never overcame her. It broke her strength and her mind, but it could not stain her heart, though it were betrayed by many a kiss. [16]

Leadbeater himself, though aging, was not as old as Mrs Besant, the popular legend notwithstanding, and those who considered him remarkable for his age, did not know him to be seven years younger than they imagined. He continued writing, compiling yet more of his collections of lecture notes and articles. In 1930 he published an account of his introduction to Theosophy, How Theosophy Came to Me, which had previously been serialized in Theosophy in Australia.

This included details of his introduction to spiritualism, his meeting with HPB, and his training in psychic development at Adyar. The work began with an account of his last life, when he had been a pupil of Kleineas (now the Master DK), the successor of Pythagorus.

He also published a small book, Messages from the Unseen, which seems to have been an explanation, or attempt at explanation, of the differences between his teachings, said to derive from his clairvoyance or from the Masters, and the teachings contained in the works of HPB, which she said came from the Masters, and the teachings promulgated from others on the basis of the letters which were said to have been received from the Masters. [17] A. Trevor Barker had published the collection of The Mahatma Letters to A.P. Sinnett in 1923, much to the horror of Theosophists who, as anxious as they were to have access to these documents, considered them too sacred to be made available to the public at large. [18] The effect of the publication of the letters was to make even more evident the differences between the teachings of Leadbeater and Mrs Besant, and the original teachings of HPB and her Masters, regardless of the origin attributed to what became known as the "Mahatma Letters".

The popular view of these letters was that they

had been sent in the normal manner, having been written by Masters, or had somehow been precipitated supernaturally by the Masters, in much the same manner as the original letters to Leadbeater. Others, more critically, said that HPB had forged them, or procured them to be forged. [19] However, if the "Mahatma letters" were genuine, and had been written (in whatever manner) by the Masters, it would have been difficult for Leadbeater and his followers to explain away direct contradictions between the teachings written in the letters of the Masters, and the teachings given by Leadbeater as coming from the same Masters. [20] Leadbeater himself did not believe that the "Mahatma letters" were written by the Masters directly. When Mr W.G. John, the General Secretary of the Australian Section, wrote to him in 1912 asking for clarification of apparent differences between his teachings and those of HPB, Leadbeater replied:

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Remember that the letters to Sinnett and Hume were not written or dictated directly by a Master, as we at the time supposed, but were the work of pupils carrying out general directions given to them by the Masters, which is a very different thing... But we do not trouble ourselves in the least about reconciling the earlier statements - we just describe what we ourselves see, or repeat what is said to us by those whom we trust. [21]

In Messages from the Unseen, he repeated this theory: it was a convenience in much the same way as the theory that sometimes Krishna was speaking as the World Teacher, and sometimes as an individual Indian youth. Any differences could be accounted for satisfactorily by the careful selection of material.

Leadbeater's widely circulated statement on Krishna and his mission came under attack from E.A. Wodehouse, who wrote in the Adyar Theosophist expressing his indignation at Leadbeater's suggestions about Krishna. [22] Krishna did not, said Wodehouse, appeal only to those interested in horse-racing, prize-fighting and football, nor was his mission to these people. Wodehouse reminded Leadbeater that, although in his explanation he stated that Krishna as the Vehicle of the World Teacher was an idea based on "the testimony of our great President", it was essentially Leadbeater's testimony which began the whole movement, and was taken up by Mrs Besant. Wodehouse concluded: "Krishna, for the Bishop, has no importance except as the puppet at the end of a string, or, at best, as the telephone through which a voice is occasionally, but by no means always, speaking. [23]"

But Leadbeater's ideas about the Coming had not completely vanished, for he was able to write in The Theosophist almost twelve months later - four years after Krishna had dissolved the Order of the Star - an article on "The Vehicle of the World Teacher", and state:

I think there is a certain danger that before the Lord comes we shall have built up in our minds a definite thought form of what we expect Him to do and be, and that some of us may feel hurt and a little doubtful if He does not conform to our idea of Him. This is quite a possibility. [24]

Included in the same volume of The Theosophist were articles by Leadbeater on "The Lives of Acor", "The Fifth Root Race and its Migrations", and "The Great War and the Sixth Sub-Race", almost as if the time-scale had been altered, and 1929 had never happened. In The Australian Theosophist he was making his contribution to the problem of widespread unemployment in an article entitled "A New Industry". He suggested that those unemployed by day should devote themselves to helping the newly dead entering the astral world. The angels had previously been responsible for this, but they now had other work to do, and would be



grateful for the assistance. Wedgwood had already informed those who might be interested that the angels originally did the "invisible helping" of those in trouble on the astral plane, but had turned this over to Leadbeater and his pupils. [25]

Leadbeater had come to see his own particular work as being concerned with "invisible helping" to bring about a change in the world, initially on a small scale. He now no longer felt that a massive world movement - incorporating all the pretentiously titled schemes which had seen their birth in 1925 - could accomplish this, and with the departure of Krishna the rapid progress towards the birth of the sixth sub-race seemed even further away. Even by 1928 his focus had been turned to two areas of special work: a community of young people, and ceremonial.

Ernest Wood, who worked very closely with Leadbeater at The Manor from 1928 onwards, described Leadbeater's concept in this way:

I think that Bishop Leadbeater had come to the conclusion that his clairvoyance and the powers associated with it were useful only for occult purposes. He wanted humanity to undergo a change of heart. People were too self-centred, thinking

of personal comfort, pleasure, ambition, pride and acquisition. Could they be persuaded to come out of themselves and look at life from the standpoint of the general good instead of individual desires, the whole would change. This was the one essential of progress, from his point of view, both for the individual and the world. One could do little for the world at large, for who would take heed of the preaching of this truth

Therefore he would (1) concentrate his attention upon a small community of people, especially young people, earnestly trying to become unselfish in thought, feeling and life, and (2) work for the ceremonial movements by which occult forces could be caused to play upon the auras of people, and thus facilitate the impersonalizing process from the outside. [26]

Wood did not agree with this idea. He felt that Leadbeater was operating "occult beauty parlours", where the auras of his people became more and more beautiful every day, looking prettier to the clairvoyant eye, but lacking in essential qualities. Wood felt that community life encouraged such inadequate personalities, and concluded that Leadbeater was "painting dolls". Wood saw little use in "making black salamanders turn yellow by keeping them in yellow boxes".

And it would seem that Leadbeater himself eventually came to a similar conclusion. He had not retained any of the pupils of his earlier years except Raja, and none of the pupils had gone on to greater things in the Theosophical movement, or, indeed, in the world. In fact, most of the pupils had either definitely rejected Theosophical work, or drifted away from it into other fields. The Manor, as an "occult forcing house" (as Mary Lutyens called it) had not achieved any impressive results on the visible planes, whatever forces may have been churned out at higher levels.

Leadbeater's final attempt to achieve his desired effect of merging the idea of a community of young people with ceremonial work came in his last group of pupils. These were all girls from the Dutch East Indies, chosen by Leadbeater during one of his visits to Java. The girls were sent to The Manor by their parents, willingly or otherwise, in 1927-8, and remained there with Leadbeater until he moved to settle permanently at Adyar early in 1929. They were known as "The Seven Virgins of Java", and were related in Leadbeater's scheme of things to the World Mother, who would manifest her special force through them, to the powers behind the LCC and Co-Masonry, and to the still-surviving idea of the World Teacher.

Leadbeater long had an interest in Java, and wrote a book on its occult history. [27] The seven girls were treated as a group, an innovation for Leadbeater, since he had always previously emphasized the need for individuality and individual attention. They were told that they had to function as an organic whole, and would pass through Initiations and other psychic experiences corporately. They were all trained in Co-Masonry, and rigidly drilled in ceremonial by Leadbeater's secretary, Miss Maddox. [28] Eventually, despite their youthful years, they were all elevated by Leadbeater to the highest grade of Masonry, the 33rd Degree, and were all made members of the ES.

Leadbeater planned to established yet another ceremonial movement in which these seven girls would have a vital function. It was known as the "Egyptian Rite of Ancient Freemasonry", and remains a secret inner group within the TS. It traditionally required potential members to be members of the TS and the ES, and to be Co-Masons, although these requirements seem to have been liberalized in recent times. Although the Egyptian Rite (or ER, as it came to be known) now has few members, it continues to work its six degrees in centres throughout the Theosophical world. [29]

Leadbeater planned that the ER would draw together the angels associated with Church ceremonial, and those of Co-Masonic working, and in this he claimed the encouragement and inspiration of the Master The Count, who assisted in the drafting of the rituals. The rituals were originally compiled by Wedgwood, since he was said to have a special relationship with The Count. However, Leadbeater did not like the results, and submitted them to Arundale for revision. The final work was said to constitute "the most powerful occult ritual in the world", and the seven girls were kept busy rehearsing their parts in it to ensure that they were perfect for the day when the ER could be inaugurated in the Co-Masonic Temple at Adyar. This was done in 1929, after the ES had been re-opened.

The published Ritual was issued on Christmas Day, 1931, bearing the imprimatur of Mrs Besant as Grand Master, and a solemn warning from Arundale, as Grand Secretary, that the ritual was the property of the "S.S." (presumably the "sovereign sanctuary") and "must be returned on demand and provision must be made for the return on the death of the member". When not in actual use, the Ritual should be kept under lock and key.

The Rite consists of six degrees or stages. The

first is the Temple of the Quest, which includes three stages, Fire, Form and Life, intended to purify the physical and emotional bodies, the mind, and the intuition and the will respectively. Once a candidate has passed through these stages he will normally be ready for presentation to a "Lord of Light" to be placed on probation. The rituals take place in a Temple "symbolic of the human spirit with bodies", and are to be "regarded as a dramatization of the true functions of the various principles and bodies, so externalized that, as in a mystic mirror, the individual sees himself as he is destined to become". [30]

Various officers represent different bodies and qualities, although their titles derive from several languages - thus "Artifex" and "Agni" and "Etha" work together - and some of them sound distinctly quaint. It is noted that all participants need to have a sound knowledge of At The Feet of The Master, "the teachings of which the Rituals of these degrees are largely destined to emphasize".

By the time the candidate completes the three stages of the Temple of the Quest, he should be on Probation. He is then ready to advance to the fourth stage, the Temple of the Rose and the Cross. Once accepted as the chela of a Master he can go on to the fifth stage, the Outer Temple or Temple of the Dawn, followed by the sixth stage,

the Inner Temple or Temple of the Star. These are the degrees to be worked by the members, and above them is the seventh stage, the Sovereign Sanctuary of the Masters of the Light, the governing body of the ER. Beyond that is the Great Hierachy. It was emphasized that the ER was mainly for young people, and that wherever possible all the officers should be young people; with the passage of time and the disappearance of young people from the TS generally, it can be presumed that this is no longer the case.

The rituals themselves have a distinct Leadbeaterian, if such a term might be used, feeling about them, and include copious references to and quotations from At The Feet of The Master, in addition to numerous modified Anglican hymns. "O Trinity of Burning Light" and "There is a King of Glory" are found, together with some appropriate original material drawn from The St Alban Hymnal of the LCC. Oaths are sworn on a copy of At The Feet of The Master and a silver star, and once admitted to the Temple of the Quest members are invested with a "symbol of the Dawning of Light upon the darkness" which they wear around their necks, openly in the Temple, and concealed when in the world. Leadbeater found that the occult effects of these most powerful of all occult rituals were very pleasing and felt they accomplished a blending of two streams of angelic assistants, and emanated highly potent evolutionary currents

upon the world.

James Wedgwood meanwhile had become more and more disturbed. The Theosophist announced that he had suffered "a most serious nervous collapse" from which there was "little hope of recovery". [31] The O.E. Library Critic was less discrete: it proclaimed that Wedgwood had become insane whilst on his way to a mental specialist in Germany, and had to be taken to Camberley in England, where there was a Theosophical centre. [32] The St Michael's News had already reported that he was on his way "to receive special help at a Sanatorium, first in Germany and later in England", with Bishop Bonjer acting as Head of the Centre until Arundale arrived to take the position at Leadbeater's instruction. [33] St Michael's was essentially a centre of the LCC, the church being the main instrument for "creating the requisite magnetic conditions in the Centre and sending abroad spiritual powers". The Centre also served as a training institute for Liberal Catholic clergy.

On August 11th, the HPB Centenary was celebrated at Adyar. The following day Leadbeater informed a meeting that he had recently met HPB in her new body, and invited her to attend the celebrations for the anniversary of the birth of the old one. She (or, as far as the new body was concerned, he) declined the invitation. [34]



The year ended with the 56th Annual Convention held at Adyar. The addresses were intended to reveal "The Practical Application of Theosophy to the Problems of Life", and Leadbeater spoke on "The Ground-work of Human Relations". Mrs Besant was too ill to attend, except briefly on two occasions. On one of these she delivered her last address to the Society, urging members to make more use of their "higher bodies" so that they might be of more help to the people amongst whom they lived.

Her declining years were an appropriate time for a biography to appear, but Gertrude Marvin Williams' The Passionate Pilgrim was hardly the sort of biography, calculated to win prizes at a TS convention, especially with its reference to Leadbeater as Mrs Besant's "astral Svengali". [35] The conclusions to be drawn from the biography, as from the past year, were sombre ones.

The official history notes that "The Society was in a state of pause." [36] Membership was continuing to decline, and there were quite serious financial problems in a number of Sections. The ES had "suffered from suspension": members were leaving or becoming disillusioned by the continuing critical comments of Krishna. Leadbeater's literary activities were slowly diminishing, and no new

material was forthcoming, although some previously unpublished material was released after his death.

On February 25th, 1932, Leadbeater left Adyar for a visit to Australia, intending to undertake a lecture tour which would include New Zealand. However, he injured his foot, contracted a severe chill and was unable to fulfil all his obligations. Although he did not visit New Zealand, the facilities of 2GB were used to enable him to broadcast across the Tasman Sea to members there.

After his arrival in Sydney on March 17th he had intended to preside over the Australian Convention, but ill-health prevented this, so 2GB was again employed and he broadcast his Convention address to the assembled members. He had also planned to consecrate a successor to himself as regionary Bishop of the LCC in Australia, and plans were prepared for this to take place in St Alban's Cathedral in Sydney. However, continuing ill-health kept him from any large public functions, and he performed the consecration, without assistants, in the chapel of The Manor, on May 14th, the day before Whitsunday. [37] This consecration of David Burton Tweedie was Leadbeater's last. He broadcast over 2GB on two Sundays, and managed to celebrate High Masses in St Alban's on Palm Sunday and Easter Day, and on both occasions the Church was filled to overflowing.

Leadbeater departed for Adyar at the end of May, arriving there on June 18th, and taking with him a copy of the recording of him talking "To Those Who Mourn" and on "The Great White Lodge" which had been released on Columbia records in Sydney, and which was sale for five shillings. He continued his work on occult chemistry with the encouragement of Jinarajadasa, who saw in this field ample opportunity for scientific proof of the claims of Theosophy. The explorations into atoms and molecules which had begun in 1895, and continued, sporadically, throughout the years until 1932, had produced great masses of material which Jinarajadasa compiled and collated, and which he intended to publish. [38] It was the one area of clairvoyant investigation which Leadbeater pursued up until his death.

Jinarajadasa obtained samples of various compounds from a firm of chemical suppliers in London, and looked for less usual materials in local chemists. Sometimes he was unable to obtain a sample, and on those occasions Leadbeater would astrally visit the showroom of Helger and Company, in Camden Road, London, where he could examine chemicals without having to wait for them to arrive in Adyar. But some elements were so extremely rare that no suppliers seemed able to provide specimens. On some such occasions even astral visits were useless if

Leadbeater did not know where to find specimens. In the quest of one such rarity Leadbeater asked the help of a sea nature spirit in Ceylon to search in the mines of Sagaraganuwa for Polonium atoms. Heeding the request, given trustfully whilst Leadbeater was lying in bed in Adyar, the sea spirit and its friends engaged in what they thought was a new game, and finally produced some atoms of the rare element for examination. They were at a loss, however, to understand why Leadbeater wanted such a thing. [39]

Pranajadasa claimed that, on several occasions, had Leadbeater's research been published when his results were first known, he would have beaten orthodox chemists with their discoveries of various facts about the elements, and thus have "proved" the validity of occult chemistry.

At the 1932 Convention, Leadbeater spoke on the theme "A World In Distress: The Remedies as Seen by the Theosophist". And the Society, also in considerable distress, observed amongst the reports from its Sections a continuing decline in membership. The highest rise in membership had occurred in 1925, with a 15% increase; 1930 had produced a 16% decrease. [40]

Throughout 1933, Leadbeater continued to work slowly and patiently for the Society in decline. Mrs. Sant's health was deteriorating. Eventually she was unable

to eat, refused to drink, and was unconscious for much of the time. On September 20th, Leadbeater went to her bedside, accompanied by Jinarajadasa, her Secretary, Sri Ram, and her physician. Also present was the servant, Lakshman, whose testimony caused such trouble in the Krishna custody case, but whom Mrs Besant had retained. At 4.00 p.m. Mrs Besant died. Leadbeater commented that he did not understand why her departure from the body had taken such a long time, "except that the Masters needed to use the body as a focus for their forces".

The following morning, the body was taken to the Hall of the Headquarters Building, and placed on the stage in front of the statues of HPB and Olcott. The Prayers of the Religions, a selection taken from the major world religions customarily used at TS gatherings, was recited, and hundreds of people poured through the Hall to pay their last respects to this remarkable woman. Vast crowds had gathered hours before the proceedings began at 8.00 a.m., and they crowded around the buildings of the TS Estate during the funeral. Leadbeater pronounced the First Ray Benediction - "May the Holy Ones Whose pupils you aspire to become..." - which Mrs Besant had written, and the body was then carried in procession past the TPH building to the Co-Masonic Temple, where a Masonic service was held. The route was lined, as the Hall had been, with the flags of the

fifty-four nations in which the TS was established.

From the Temple the body was borne to the platform of the Suryashrama, a site consecrated by Mrs Besant for the never completed headquarters of the Order of Service. There, by the Adyar River, tributes were paid to Mrs Besant by A.P. Warrington, the Vice-President now acting President, by Leadbeater and others. Finally, the funeral pyre, scented with sandalwood, was ignited, and verses from the Bhagavad Gita were chanted as the body was consumed by the pyre.

The following day, the ashes were collected in an urn. A portion was deposited in the Garden of Remembrance at Adyar, and another portion was carried in great state to Bombay, and thence to Benares, where Bhagavan Das carried them to the Ganges, depositing them in the middle of the river from a decorated boat. Another portion of the ashes was taken to the Centre at Huizen.

Adyar was inundated with tributes to Mrs Besant.

Throughout India many public offices and institutions were named in her honour; streets were named after her in Bombay, Madras and Benares. A large statue of her was erected in Madras, and for several days the Indian newspapers were filled with glowing tributes to her.

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Throughout the world, obituaries featured prominently in leading newspapers. In London, on the Sunday after her death, Wedgwood celebrated a Requiem Mass for her in St Mary's Liberal Catholic Cathedral, and similar services were held in Liberal Catholic Churches throughout the world.

Four days after her death, Jinarajadasa convened a meeting at which he announced that Leadbeater had been appointed by Mrs Besant to succeed her as the Outer Head of the ES. It was the established practice that each OH would appoint his or her successor.

It was to be expected that messages from the recently dead Mrs Besant would be forthcoming, and they were. Leadbeater received some of them and they were duly published in various Theosophical journals. [41] They offered little more than friendly encouragement to continue the good work. Arundale later recorded some conversations he had with the deceased Mrs Besant, concerned mainly with his importance in the Theosophical scheme of things. [42]

Following Mrs Besant's death, her room (which she desired to be kept as something of a shrine) was used by Arundale and his wife, against Jinarajadasa's wishes.

Jinarajadasa later suggested that the failure to establish a shradh, or shrine, in Mrs Besant's room, through which she

could have continued her work for India, was one of the causes of the "horrible events in the Punjab" (i.e. the secession of Pakistan). [43]

While most Theosophical journals excelled themselves in hymns of praise to Mrs Besant, the Canadian Theosophist, ever a thorn in Adyar's side since it had taken a distinctly anti-Leadbeater line but refused to leave the Adyar Society, was more critical.

The abomination of desolation was never more truly set up in a shrine than when the Theosophical Society had its sanctuaries defiled and violated in the quarter century of Mrs Besant's Presidency. She had been Svengalized and for the most part was unaware of the wreck she was contributing to.

[44]

Krishnamurti was non-committal, simply informing the New York Times that he neither refuted nor claimed the title of Messiah, and that he held Mrs Besant in very high regard. [45]

By November, 1933, the nominations for the coming Presidential election had been received. George Arundale and Ernest Wood had been nominated. Arundale was confident that

he was the chosen successor to Mrs Besant, and Jinarajadasa published some letters from Mrs Besant to Arundale stating that she had been told by the Masters that he was to succeed her. [46] These had been deposited in the ES archives but Jinarajadasa felt obliged to publish them.

Leadbeater wrote letters declaring that it would be wrong to oppose the Masters' wishes in their choice of President; he said he had heard Mrs Besant speak of Arundale as her successor on many occasions, and no "true Theosophist" would oppose such a choice. Ernest Wood, and his supporters, including (it seemed) Mrs Jinarajadasa, disagreed, and something of a fight ensued.

Leadbeater concluded what was to be his last year with further occult chemistry work. On October 13, 1933, he had been trying to see an electron, but was tired and unwell, and found the strain too great. The following day, Jinarajadasa set out for a lecture tour of South America, and the work was never completed.

The struggles for the Presidential election were temporarily set aside as Theosophists from all over the world, gathered at Adyar for the Convention in December, 1933. The original subject, "Occultism", was set aside for a memorial convention devoted to the life and work of Mrs

Besant. Arundale spoke of her as "Warrior", Ernest Wood lectured on her work for the Theosophical Movement, Hirendranath Datta talked about her work for India, and Leadbeater described her role as an occultist. There was a vague suggestion of criticism in Wood's address, considered unsuitable for such an occasion, and against which a number of protests were registered. This was a matter which reappeared during the election campaign.

The unity and fraternity created by the memorial addresses somewhat paled in the light of the annual reports and further announcements of loss of members and financial difficulties. The Recording Secretary, Mr Frei, suggested three reasons for the problems: the world-wide financial depression, the lack of leadership and propaganda in the Society, and the influence of Krishnamurti's teachings. The Society was clearly divided on the solution to the latter two, with Arundale, seen as Leadbeater's successor, having a clear majority. His solution, like that of his mentor, was more organizations, more activities, more revelations, and more publications.

On January 31st, 1934, Leadbeater left Madras, addressing meetings in Bombay and the Juhu Colony, and boarding a ship to return him to Australia. He was extremely ill and frail, and it seemed improbable that he would

survive the journey. Many people speculated on his reasons for such a trip at his stage of life and health. The Canadian Theosophist suggested that he wanted to destroy the correspondence between Mrs Besant and himself remaining at The Manor, and claimed he had already destroyed that which was kept in the ES office at Adyar. [47] Dick Balfour-Clarke stated simply that Leadbeater did not want to die in India; he loathed the country and the people, and wanted to die in peace amongst his "own people", in a country which he had come to regard as his home. [48] Certainly the reason must have been a strong one to force him to undertake a tiring voyage in such a weakened condition, with little prospect of survival.

Leadbeater's health deteriorated on the journey to Australia; it was aggravated by his refusal to adhere to the diet prescribed for his diabetes. He struggled to deal with his correspondence, but managed to write to his old friend, W.H. Kirby, "I shall be 87 - in a few days." [49] On February 13th the ship arrived at Fremantle, in Western Australia, and he was met by officials of the TS, the LCC and Co-Masonry, and taken by ambulance to a private hospital. His heart was in a bad state, and he was suffering from dropsy. The extremely hot weather in Perth did not help his condition.

On February 18th, Harold Morton, who had been his private secretary in Syney and was General Secretary of the TS in Australia, arrived in Perth, urgently summoned at Leadbeater's direction. He took notes of much of what Leadbeater said, including instructions as to the future work of those organizations with which he was associated. Leadbeater's condition continued to decline, and he was unable to see anyone other than Morton.

Finally, on February 29th, he saw Morton for the last time, and as he left left the room, Leadbeater said: "Well, if I do no see you again in this body - carry on." His final words - "Carry on" - have been invested with almost prophetic authority by later disciples. At 4.15 p.m. that day, he died. Only Miss Heather Kellett, his private secretary, and Harold Morton, had seen him alive once he entered hospital.

His body was robed in cassock, alb and white stole, after it had been embalmed. There was no provision for cremation in Western Australia at that time, and so it was arranged that the body would be shipped to Sydney on an inter-state steamer departing Fremantle on March 8th. On Sunday, March 4th, a Requiem Mass was celebrated in the Liberal Catholic Church of St John the Divine, in Brewer Street, East Perth. The coffin was placed in the sanctuary

on the Gospel side, with a mitre at the head and a cross of flowers at the foot. Leadbeater's 33rd Degree Masonic regalia was placed on a table near the coffin. The Church was full as Harold Morton celebrated the Mass according to the rite on which Leadbeater had devoted so much time. That evening, in the TS headquarters in Perth, a special memorial meeting was held at which five speakers spoke in terms of highest praise for their late Elder Brother.

The final funeral service was held in Sydney on Saturday, March 17th. The body, which had been lying in The Manor chapel, was taken to the Ryde Crematorium, where more than three hundred people crowded into the chapel and the grounds around it for the service, led by Bishop Tweedie, assisted by the Vicar of St Alban's, Lawrence Burt, and Harold Morton. The St Alban's choir sang the liturgy. Krishnamurti, in Sydney on matters unconnected with Leadbeater's death, was present at the service, although he remained outside the chapel, presenting, as a writer in The Theosophist described him, a "picturesque figure". [50]

A Requiem Mass was celebrated by Bishop Tweedie at St Alban's the following Sunday, and broadcast over 2GB. If canonization were possible in the LCC, the Bishop declared in his eulogy, Leadbeater would be worthy of it, for he

lived a truly saintly Christ-like life, a man of stainless purity; his name, his teachings, the marvellous example of his life, will be handed on throughout time for a thousand years. [51]

Obituaries of Leadbeater appeared in all the Theosophical journals and magazines of the associated organizations. The Theosophist, for May, 1934, was devoted to memories and hymns of praise. It included the mis-titled "Authentic biographical notes on Bishop Leadbeater", an article on Leadbeater by Arundale, together with a reprint of Mrs Besant's biographical article about Leadbeater from an earlier Theosophist. And there was an article on "The Last Words of Bishop Leadbeater", the "Carry on" being repeated throughout the Theosophical world as a final directive from the disciple of the Masters. An account of his last days was presented under the title "He Lives! He Lives! He Lives!", and a poetic tribute by F H Aldhouse declared

Prophet and prelate! now your work is done  
You find your visions true;  
And you await another morning's sun  
For new days dawn for you. [52]



Others also took to verse to express their tributes:

He was our talisman clear inscribed  
With the glyph of the ages' subtle lore,  
The seal upon which our souls relied  
To value the treasures of hidden store. [53]

You hear the ancient call of mystery  
Spreading your spirit's wings  
To see beyond this life's despondency  
The Hidden Side of Things. [54]

The Liberal Catholic hoped that he would continue to watch over the church, and help it from "the other side".

After working so hard and for so long for the movements to which he had devoted all his energies for at least half of his long life it is not likely that he will lose interest in them just because he is removed from the physical vehicle. So, though we can no longer consult him by word of mouth or by correspondence we may as well try to continue to invoke his aid especially in those matters, occult matters chiefly, in which he was also so particularly useful to us. If we invoke his aid, or even if we do not, he will find some

way of giving it even though we know nothing about the when or the how of his giving it. [55]

And the editor, Bishop Pigott, recalled the letters he had received from Leadbeater referring to the help Mrs Besant had been giving him since her death: "more active and zealous for the welfare of the Theosophical Society, he said she was, than she had been for the few years immediately before her passing". The Editorial was followed by an article of Leadbeater's on "God", and "His famous talk on the consciousness of rocks" was promised for the following month. Wedgwood wrote a tribute in which he described Leadbeater as "by nature concrete and analytical" thereby complementing Mrs Besant who was "by nature intuitional and synthetic".

Various newspapers throughout the world noted his passing. The Times in London referred to him as "The Rev. Charles William [sic] Leadbeater", and briefly traced his history, with reference to the "serious charges" and the "Dissensions" leading to a split in the TS. It mentioned that he was consecrated as an Old Catholic Bishop, and subsequent issues of the newspaper included correspondence correcting this error, both from Wedgwood and from the Secretary of the Society of St Willibrord, or Anglican and Old Catholic Union. [56] In India, The Hindu told the

traditional story of his early life in South America and his attendance at Oxford, and recorded the memorial meeting at Adyar. [57]

In Sydney, the Daily Telegraph included a photograph with its description of him as "over six foot tall, with athletic proportions and massive head", and noted that

In lifetime Bishop Leadbeater claimed communication with the "astral world" of the Theosophists of which (according to his teachings) he is now a part. [58]

It included the standard biography, and concluded with reference to him "purporting" to investigate worlds closed to "the commoner species of mankind". The following day, it devoted an article to "Leadbeater as Prophet: World of the Future", with an account of the coming of the Sixth Root Race. It mourned the passing of "a picturesque figure" from Australian life.

The New Statesman described him under a headline reading "A Bishop in Partibus", commenting that "The police of three continents displayed continuous interest in him" and stating that "around few adventurers of the time can a

larger dossier have been built up". [59]

The Canadian Theosophist, not unexpectedly, recalled Leadbeater with no great affection:

He had infinite patience, a good memory, a persuasive pen and tongue, and a great vogue....I saw the T.S. laid in ruins by him - and one might almost say, by him alone. [60]

The author of the obituary was William Loftus Hare, the only one of his critics to whom Leadbeater had ever replied.

Many of his disciples recalled Mrs Besant's words written on Leadbeater's 77th birthday:

Our world is not the world of transient phenomena, but the world of Power, of Wisdom, of Right Activity, and we strike together to serve our Elder Brethren, careful only to make ourselves the channels of the One Will in the Service of which is Perfect Freedom. [61]

Some Theosophists wondered whether Leadbeater himself, known to his disciples as an "Elder Brother", might not have become an Elder Brother, a Master, after his death. Had he

really passed through the Initiations leading to Adeptship? Was he now beyond the cycle of life and death and rebirth? He had told his last group of pupils, "The Seven Virgins of Java", that he would re-incarnate, and that he would have a special way of letting them know who he was in his new body: it does not seem that he has done so.

Despite the losses of its two greatest figures, the TS and its associated movements continued. In the election for the Presidency of the TS, George Arundale soundly defeated Ernest Wood: the election results were declared on June 20th, 1934, and Arundale received 15,604 votes (54.14% of those who voted) and Wood 4,825 (16.76%). Only 72.16% of the membership voted. [62] Arundale was inaugurated into the office on June 21st, and Wood began a gradual withdrawal from the movement. [63]

Successors were found for all the offices Leadbeater occupied at the time of his death, and most of his successors carried on in his tradition. Jinarajadasa succeeded as OH of the ES, and Arundale became Grand Master of the ER. In Australia, Bishop Tweedie had already taken over as Regionary Bishop of the LCC, and in London Pigott was elected Presiding Bishop. Leadbeater had been requested to make his choice for successor known to the Episcopal Synod, and did so in a pompously worded decree written in

November, 1930. It began:

We, Charles Webster Leadbeater, by the Grace of  
God Presiding Bishop of the Liberal Catholic  
Church....

and concluded

Given at our Palace at Adyar, near the City of  
Madras....[64]

Pigott, however carefully chosen, was often accused of departing from the Leadbeater tradition, and returning to more orthodox Christianity. He had suggested Wedgwood should be reinstated as Presiding Bishop in succession to Leadbeater, but Leadbeater declared that there was an occult principle whereby a man could not take up a position he had laid down. Wedgwood's sanity was too intermittent for him to be trusted with any major responsibility.

If Leadbeater brought messages from the great leaders who preceded him almost as soon as they passed away, it was to be expected that his reappearance at TS gatherings would not take long. Addressing the Annual Convention at Benares in 1936, Arundale declared that the ghosts of both Mrs Besant and Leadbeater had been present at a Congress in

Geneva earlier that year. [65] And by 1938 Geoffrey Hodson was declaring that Leadbeater still resided at The Manor, where he was involved in supervising the work, assisted by The Manor angel. [66] In 1939 Arundale was assuring Theosophists that when they pass from this life they will

certainly be met on their passing through the valley by one or other of our Elder Brethren, and, of course, by Dr Besant, to whom they were so much devoted, and by Bishop Leadbeater no less. They will help to look after them...[67]

Leadbeater's mortal remains, in the form of ashes, were distributed between The Manor (where they occupy an unprepossessing concrete box set in the garden overlooking the Harbour), St John's Liberal Catholic Church, Perth (where they sit behind a memorial plaque on the wall), and the Centres at Adyar and Huizen. At Adyar, beside the river, near the scene of meetings with Masters, occult explorations into matter, time and space, not far from the site of the discovery of Krishnamurti, and overlooking the island on which he had encountered nature spirits and evil demons, the ashes of Charles Webster Leadbeater were mingled with those of his friend and colleague, Annie Besant, in the Garden of Remembrance.

## Chapter 22: Epilogue

In his eighty years, Charles Webster Leadbeater had risen from an obscure birth in an English industrial town, through a dull curacy in the Church of England, to an international reputation as saint, seer and sage, or charlatan, paederast and hypocrite. The legacy he left behind included a large quantity of books, pamphlets and journal articles, several organizations which regarded him as an infallible psychic and agent of the Inner Government of the world, enthusiastic disciples in almost every nation, and enemies throughout the world still eager to denounce him. And several amounts of ashes carefully deposited in places sacred to his memory.

In the file marked "C.W.Leadbeater - Biographical" in the TS Archives at Adyar also reposes an envelope labelled "C.W.Leadbeater - Hair" in which is a small quantity of yellowy-white hair removed, according to the label, by Harold Morton after Leadbeater's death in Perth. And there was a legend that one Liberal Catholic bishop, until his death in recent years, always kept a small portion of Leadbeater's ashes in a case on his watch-chain.

[1]

From 1906 onwards Leadbeater had endured an



extraordinary amount of criticism, ridicule and quite obvious slander; he replied to but one of his critics, and took none of his slanderers to court. To his disciples this evidences sanctity. To his critics it proves that the allegations were true.

Leadbeater created a Vehicle for the Coming Christ, and lost interest in the Vehicle. He saw Krishnamurti grow away from him and denounce the very things he held most dear. Yet publicly he made no real reply.

He was a man of many interests, many obsessions, and all focussed essentially on himself. In everything in which he participated, he was the centre of attention, authority and power. Well into his seventies he was extremely active, physically and mentally, writing, talking, planning for future activities. And he died without any indication of regret or anxiety, to enter into a new dimension with which, in life, he had claimed a personal familiarity.

His closest friend, colleague, and one should say, disciple, Annie Besant had predeceased him by five months. But his other disciples remained. Krishna had clearly broken from him and from the Theosophical milieu, and was to declare a few years after Leadbeater's death that

there was no common ground on which he could meet Theosophy. He has continued as a teacher in his own right, proclaiming a philosophy without Masters, Initiation or World-Teachers. [2] And, surprisingly, commands a strong following in the TS, including members who were involved with the Order of the Star prior to its dissolution. [3] His talks are usually published, and transcripts of most of them are available. Krishnamurti Foundations in India, England and the USA administer his work, with organizations in other parts of the world doing likewise. Several schools have been established based on Krishna's ideas of education. At The Feet of The Master, by whomever it was written, continues to be published in many editions, and to sell widely. [4]

George Arundale, who succeeded Annie Besant as President of the TS, continued to travel throughout the world. His election on June 20th, 1934, came too late for Leadbeater to know, at least in the physical world, that one of "our people" (as he used to call them) had been elected. Arundale continued in the Leadbeater style, though less subtle than his mentor, and messages from the Masters and details of Initiations and progress on the Path continued to be given by him.

After his death in August, 1945, Rukmini Devi Arundale devoted herself to work for the arts in India,

especially dance, establishing the world famous Kalekshetra school in Adyar. She continues in this work, and is a prominent figure in cultural and welfare work in India. [5] However, her position in the TS is less favoured, especially since the election in 1980 of her niece, Radha Burnier, as President. Mrs Arundale is seen to represent the old, pro-Leadbeater, anti-Krishna regime (of Leadbeater, Arundale and Jinarajadasa), away from which the Society moved with the election of Mrs Burnier's father, Sri Ram, as President in succession to Jinarajadasa in 1953.

Jinarajadasa succeeded Leadbeater as the OH of the ES, and, after Arundale's death in 1945, was the only candidate for the Presidency of the TS, which he held until his death in 1953. [6] He caused a great deal of historical material to be published in his endeavour to show the validity of Leadbeater's claims in various fields, though some of it would seem to the outsider to do just the opposite. He and his wife, Dorothy, separated not long after their marriage, and Mrs Jinarajadasa, after becoming involved in the arguments over the Arundale-Wood battle for the Presidency, drifted into other areas of activity.

James Wedgwood continued to wander between sanity and insanity until his death on March 13th, 1951, and, during the lucid periods, devoted himself to the work of the

Centre at Huizen, and to the establishment of a lesser Centre at Tekels Park, near Camberley, Surrey, in England, where he lived almost entirely from 1937 onwards. He wrote some defences of ceremonial in response to Krishna's attacks, and contributed articles to The Liberal Catholic. His eventual death was the result of a fall which broke several ribs and ruptured a lung. During his last months he had been kept from any involvement in public activities, even from eating in the communal dining room at Tekels Park, because of his unpredictable behaviour. [7]

His death provoked extravagant eulogies from his most devoted followers. Bishop Vreede wrote:

His crucifixion is at an end...In utter defencelessness and harmlessness and in utter humility he took upon himself the vicarious atonement for the bearers of the apostolic succession be brought over to the Liberal Catholic Church and by that sacrifice occultly founded the church and opened a possibility for the redemption of the Lord's Church at large. [8]

Another disciple wrote that Wedgwood had taken on himself the karma of the hierarchy of the Roman Catholic Church, and

However, E.L. Gardner, an eminent British Theosophist who was responsible for arranging for Wedgwood to be looked after in his declining years, wrote privately:

JIW was a 'dual' - at times skilled, able and impressive. Then a bout of sensualism of the worst grade, sexual perversion. [10]

Having considered six of the Apostles - Mrs Besant, Leadbeater, Arundale, Rukmini, Wedgwood - what of the others? Most lists included only one more, Oscar K llerstr m (1903-1978). Having been a close disciple of Leadbeater, he travelled to Europe with Wedgwood (contrary to Leadbeater's wishes), and was eventually ordained to the priesthood by Wedgwood at Huizen. He studied psychoanalysis under Georg Groddeck (1866-1934) at Baden Baden, and spent some time in China lecturing on English and philosophy at the University of Peking. He returned to England, and established himself in a successful psychoanalytical practice. He had no continuing association with Theosophy or the LCC, although he maintained an interest in the Mass, and published a work concerning liturgy in his final years. [11] Later editions of The Science of the Sacraments included additional notes of a different clairvoyant investigation of parts of the Eucharist which were the

Köllnerström and Wedgwood. [12]

Some lists of the Apostles included three more: Lady Emily Lutyens, Theodore St John and Rajagopal. Lady Emily Lutyens resigned from the TS and associated movements in 1930 in following Krishna, although she admitted that she could never really understand his teachings. She remained closely devoted to him until her death in 1964, when she was eighty-nine. In 1957 she published a moving autobiographical account of her involvement in the TS and the Coming, entitled Candles in the Sun. It caused a great flutter in Theosophical and Liberal Catholic circles, and was generally denounced as "all lies", or as a breach of confidence, frequently by people who had not read it. Dr Adrian Vreede, then Presiding Bishop of the LCC, however, declared that the book was "absolutely true as to the facts therein". [13]

Theodore St John, once Leadbeater's favourite boy, was killed in a motor cycle accident in England while still quite young. Leadbeater told Dick Balfour-Clarke one morning that he had foreseen Theodore's death; that afternoon a telegram was delivered containing news of the accident. [14] Rajagopal followed Krishna, and was for many years associated with Krishnamurti's work in America. He married and established his home in California. [15]

What of the pupils, the young boys (and much later, girls) who had been placed in Leadbeater's special care to be "brought on" occultly, and of whom he had such great hopes? Virtually none of them remained in the Theosophical movement, and most of them left Leadbeater and Theosophy. Hubert van Hook studied law and became an attorney in Chicago, having rejected both Leadbeater and Theosophy after his four years at Adyar from 1909. He later accused Leadbeater of "misusing" him. [16] Basil Hodgson-Smith graduated from Oxford in 1913, and joined the Royal West Kent Regiment in 1914. He was severely wounded in 1917, and remained a prisoner of war until 1918. He died in 1929. Basil was said to have died as the result of the "great cloud of sadness" which hung over him from his past lives, and therefore lost the will to live. The great promise of his early years (and the predictions of the Masters) thus came to nought. [17]

Fritz Kunz settled in the USA, where he edited a journal, Main Currents in Modern Thought, and was involved in educational work until his death in 1972. He remained on the edge, rather than in the midst, of Theosophical work. His wife Dora (nee van Gelder) continued active in the TS, and is currently National President of the TS in America. She is also a noted clairvoyant and has published material

based on her psychological research. She had been the only girl at The Manor in its early days, and had been much respected by Leadbeater for her natural clairvoyance. [18]

The Seven Virgins of Java, Leadbeater's last group of students, gradually drifted away from Theosophy, in which, according to one of them, they had had no real belief even in their days at The Manor. It had been an experience, partly colourful, mostly dull, into which they had been placed by their parents. It was, one of them recalled, not very demanding, and therefore bearable.

But most of us had never really believed it all, and, once we'd heard Krishnamurti, we began to question and the whole thing became unbelievable.  
[19]

The rituals, the occult work, the ER and the angels were things in which Leadbeater believed intensely, and which the girls accepted merely because there was nothing else to do.

Harold Morton, one of Leadbeater's closest disciples in later years, summarized his feelings in a letter written to another close disciple, Dick Balfour-Clarke, ten years after Leadbeater's death:



At that time I believed in his wisdom, etc. as a complete devotee does. Then came my complete rejection of his teachings. I cannot accept his occult claims any longer, can you? Do you still accept Initiations and the whole story woven by C.W.L. along those lines? The World Mother? red and green angels from Alpha Centauri!!! and what about the five (or seven) sacred virgins of the Java legend? My, what an imagination, what audacity; what a set of mad followers to listen to such stories. [20]

And, at the bottom of the letter, Dick Balfour-Clarke had written that, when he received the letter in 1944 he could not sympathize with its views but now "I have changed my views so much that I can no longer take issue with" Morton. That comment was dated 1977.

At any time, Leadbeater had two sets of pupils: those who were really close to him, and few in number, and a peripheral group, greater in number, but more distant from him. Of this latter group, many remain in the TS and are ardent defenders of their teacher.

What of the movements with which Leadbeater was so closely associated? The TS has continued, though

declining in numbers and influence, with its headquarters at Adyar in India. Jinarajadasa was succeeded as President by N. Sri Ram, Rukmini Arundale's brother in 1953, and he, in turn, by John Coats from Great Britain in 1974. Following Coats' death in 1980, Sri Ram's daughter, Radha Burnier, was elected President. Membership of the TS based at Adyar underwent a slight increase as the result of the "occult revival" of the early 1970's, but remains less than at the height of the era of Leadbeater and Mrs Besant. [21]

The splendid expectations which the early leaders had for the Society have failed to be fulfilled. Arundale, for example, proclaimed at the 1935 Annual Convention that by 1975 the TS Estate would extend to both sides of the Adyar River, with the two parts being linked by a bridge, and speak to the world directly through radio and television: the world, he said, would eagerly await advice from the TS on all matters of importance. He promised that a World University would be based there, with branches throughout the world. He also proclaimed that by 1975 the Adyar River would be "so pure and clean" that it could safely be used for bathing. [22] Not one of these prophecies has been fulfilled.

The centenary of the TS in 1975 was celebrated with functions drawing together representatives of most of

the rival claimants to HPB's original society. [23] There had been much speculation about the occult significance of 1975 and HPB's promise of a new "Messenger" to the Society in that year. The failure of anything significant to eventuate has simply been ignored in Theosophical publications.

The Manor remains as a centre for the ES, its Heads having included Jinarajadasa, Dr van de Broek, James Perkins, Jack Patterson, and, currently, Norman Hankin. The chapel in the basement is still used for occasional Liberal Catholic services. In a letter to the ES in October, 1951, Jinarajadasa described the "inner purpose" of The Manor as the Centre for the Southern Hemisphere, organized by the Supreme HEAD of the Hierachy" and the "representative on the physical plane of SHAMBALLA". [24]

The Liberal Catholic Church has expanded in the sense of spreading throughout the world, although numerically it seems to have undergone a steady decline. It has, in some places, attracted people from outside the Theosophical movement, although its links with the TS remain close. [25] Leadbeater was succeeded as Presiding Bishop by Frank Pigott in 1934, and he was followed by Adrian Vreede (of The Netherlands) in 1956, Sir Hugh Sykes, Bart., (of Great Britain) in 1966, Sten von Krusenstierna (of

Australia) in 1973 and Eric Taylor (of Great Britain) in 1984. As Regionary Bishop of Australia, Leadbeater was succeeded by David Tweedie (1932), Lawrence Burt (1943), Sten von Krusenstierna (1961), Christopher Bannister (1975) and William Hill (1984).

Within the TS there has been a degree of suspicion of the LCC. When Arundale became President of the TS he felt obliged to state publicly that he would give up his episcopal activities altogether, although he occasionally acted as a bishop. Similarly, when John Coats, also a Liberal Catholic bishop, was elected President he was obliged to give up public activities as a bishop.

St Alban's Cathedral no longer stands next to Mortuary Station in Redfern; it fell into disrepair and the cost of renovations was prohibitive. It was sold and has been replaced by a petrol station. St Alban's Co-Masonic Temple, however, remains, and the Co-Masonic Order continues to function throughout the world. The former General Secretary of the TS in Australia, Elaine Murdoch, now holds the office of Administrator General for Australia, once held by Leadbeater. The current President of the TS, Radha Burnier, represents the Supreme Council in India, just as Mrs Besant did in her day.

The Egyptian Rite continues in major TS centres, although it appears to have changed the requirements for membership; it is no longer necessary to be a member of the ES. Leadbeater appointed Arundale to succeed him as Grand Master, and Mrs Arundale currently claims the title as, it seems, does Radha Burnier. [26]

The ES has diminished substantially in numbers, but remains an important influence in the TS, with all major Society leaders also being members of the ES. It had some 5,000 members in August, 1935 [27], and is generally believed to involve something less than ten percent of the overall membership of the Society. Jinarajadasa was succeeded as Outer Head by Sri Ram in 1953, followed by I.K. Taimni in 1974, and, since 1978, Radha Burnier, now also President of the Society.

The Amphitheatre at Balmoral continued as something of a Theosophical "white elephant" until it was sold in 1931. After being used for a variety of secular purposes, it was demolished in 1951, and replaced by a block of flats. [28] The failure of the project, as also of the Coming itself, led to some remarkable changes of mind in the TS. By 1931, Harold Morton, as General Secretary of the TS in Australia, was declaring that the TS was "in no way responsible" for the Amphitheatre, and in a letter to the

Sydney Morning Herald on November 6th, 1931, proclaimed it had been a witness to the faith of Dr Rocke and her supporters.

The World Mother has attracted continued interest, both within the Liberal Catholic Church where various attempts have been made to establish a Christianized version of devotion to the World Mother [29], and in the TS where people like Sandra Hodson, wife of the Theosophical clairvoyant, Geoffrey Hodson, have promoted the concept.

In his last years Leadbeater claimed to have been instructed by the World Mother to establish a form of ministry for her worship, including a type of "apostolic succession" which would be passed on through women, and lead to the foundation of a feminine religion to parallel the masculine religion of Christianity. Claiming the authority of the World Mother, Leadbeater transmitted this "succession" from her to several women disciples, who were instructed to pass it on to other women. This feminine religion has not made any public appearance, but it is said the "succession" is perpetuated within Theosophical circles privately. [30]

The World University, more as an idea than as a practical reality, carried on until 1934, when its work was

given to the Theosophical Research Centre in London. But the Council of the World University continued to meet annually to encourage the establishment of other research centres. In 1964, Sri Ram, as President of the TS and Rector of the World University, changed the title to Theosophical World Trust for Education and Research, feeling that the term "University" gave a wrong impression. [31] The influence of Theosophy on innovative educational systems, including educational experiments in Australia, was significant in the first half of this century, but has subsequently faded. [32]

The Order of the Round Table, as a chivalric movement for young people, has continued since Leadbeater's time, although its ideals seem rather too old-fashioned to attract great interest. The current Chief Knight is Mrs Arundale.

Throughout all the movements which do continue, and throughout the TS, especially in Australia, India and America, the influence of Leadbeater continues to dominate thought. Although there have been various attempts at "Back to Blavatsky" moves in the TS, these have never been especially successful, and most officials of the Adyar-based TS are reluctant to talk about contradictions between Leadbeater's teachings and Blavatsky's. [33]

Leadbeater's books remain in demand. In modern format, some of his "classics" have achieved high sales throughout the world in paperback editions published by Quest Books, a subsidiary of the TS in America. [34] As one Theosophical commentator has noted:

[Leadbeater] was the author of some of the most popular works of Theosophical literature and wrote English prose of exceptional clarity and sometimes achieved passages of quite distinguished classical simplicity. Much of his work is devoted to describing the phenomenological side of theosophy, the nature of man and the universe, and other subjects suited to his clairvoyant capabilities. His books are among the most popular in theosophical literature because of their apparent simplicity; but at the same time they contain much more than meets the eye and imply principles that they do not express. [35]

One would need to add that Leadbeater also wrote a lot of ponderous, rambling prose devoid of any literary skill.

Leadbeater's popularity - especially through his major works on the psychic nature of man: The Chakras, Man



Visible and Invisible, and Thought-Forms - in the "occult revival" of the 1970's was considerable, and his books may be found alongside contemporary best-sellers in any occult or "alternative" bookshop. Concepts such as Masters, reincarnation, karma, Askashic Records, Atlantis, Lemuria, Shamballa, the astral plane, psychic powers, kundalini and clairvoyance, so often used in modern occult writings, owe more to him than to anyone else. Across the range of material from various occult groups, whatever exalted source they claim their special information, his influence is evident in different degrees of reinterpretation or misunderstanding. And even those who claim that they derive any Theosophical influence they may have from Blavatsky tend, in fact, to be presenting teachings which derive instead from Leadbeater. [36]

One of the less obvious areas of Leadbeater's influence is in modern art. An exhibition mounted in London under the title "The Art of the Invisible", devoted a considerable amount of space to the original art work for Man Visible and Invisible and Thought-Forms, which had been discovered in the TS Archives at Adyar and were sent to London for the exhibition. [37] These were displayed with, and in the catalogue compared with, works by Piet Mondrian (1872-1944) and Wassily Kandinsky (1866-1944). The suggestion of the compiler of the catalogue was that the

"inner side" paintings had inspired the artists. [38] The catalogue drew some interesting comparisons between the writings of Leadbeater and Kandinsky. Kandinsky had written:

Is everything material - or is everything spiritual? Can the distinction we make between matter and spirit be nothing but relative modifications of one or the other ? Thought is matter, but of a fine and not coarse substance.

[39]

Even a brief reading of Kandinsky's theories of art immediately brings to mind parallels in Leadbeater's writings, and also in the works of Blavatsky and other Theosophists. [40]

The compilers of "The Art of the Invisible" viewed their collection as representative of an expression of something new, a new view of man, of science and of religion, which had begun to emerge at the end of the nineteenth and the beginning of the twentieth centuries. They concluded:

Participants in the system of mutually supportive beliefs we have been examining thought themselves

to be the harbingers of a new cultural epoch which would embody a new science, a new religion, and a new art. They foresaw a world in which materialism and the envious striving that goes with it would be set aside. The art certainly emerged and proliferated, contemporary physics has left the certitudes of 19th century rationalism far behind, but whether there has been a corresponding moral advance remains debatable. [41]

In his lengthy and scholarly analysis of the work of Kandinsky, Sixten Ringbom examines both Leadbeater's influence on that painter and considers those sources which could have influenced Leadbeater. [42] He concludes:

The chief value of Thought Forms was that it presented Kandinsky with a glimpse of the appearance of that "fine matter" which was to become the content of the new art. The observations of the theosophists showed that fine matter did indeed look different from hard matter, and that on the higher levels it is the thoughts and feelings that count, not the material things. [43]

Kandinsky, he noted, owned a copy of the first German

edition of Thought Forms, translated as Gedankenformen, published in 1908, and was still referring to it in the 1920's.

The most forceful claim on behalf of Leadbeater as an influence on modern art comes from T.H. Robsjohn-Gibbings. [44] He notes that Thought Forms was widely read and discussed in artistic circles in Paris in the early years of this century, and he suggests that the similarities between the first abstract paintings of Gino Severini (1883-1966), Robert Delaunay (1885-1941), Albert Gleizes (1881-1953), Frank Kupka (1871-1957) and Kandinsky are more than coincidences. He notes "striking similarities" between Thought Forms and Man Visible and Invisible (published in 1903 and 1905 respectively in their first English versions) and Kandinsky's "non-objective" compositions which were begun in 1911. There are also interesting similarities between Kandinsky's idea of the "language of form and colour" and Leadbeater's theory of astra coloration. [45]

Whereas most modern art authorities say that non-objective art (that is, art without a vestige of recognizable subject matter) was a German innovation, beginning in Munich with Kandinsky, Robsjohn-Gibbings declares it to have been "a by-product of astral

manifestations as revealed by Theosophy, spiritualism and occultism". He concludes:

In view of the fact that many of the first abstract paintings....bear a striking resemblance to the thought forms, it is highly probable that further investigations will place Annie Besant and Mr Leadbeater among the pioneers of modern art.

[46]

While few authorities are likely to be this enthusiastic, it is an interesting by-way of what might be called "Leadbeaterian influence". [47] The extent of this influence in scientific areas will be considered in the next chapter.

The legacy left after Leadbeater's death was substantial, in terms of literature, organizations and influence. It reached those who knew nothing of the man beyond his name and his status as a clairvoyant; it even reached those who didn't even know his name but were indirect recipients of his teachings and the concepts he popularized. As the organizations he inspired diminish with the passage of time, it is evident that the indirect influence continues, even increasing in times of renewed popular interest in occultism.

## Chapter 23: Assessment and Conclusions

In the biography of Charles Webster Leadbeater there are a number of "mysteries" that have nothing to do with the Occult Hierachy, the depths of the atom or incarnations on the moon: they relate to the facts of his life story. The first of these is clearly the problem of his early life: what was the true story of his life up until he was ordained in the Church of England at Farnham. Where was he, and what was he doing, between 1854 and 1878 Only a piece of major genealogical detective work - or recourse to the Akashic Records - could, at this stage, uncover that period with absolute certainty. But it is certain that he was not born in 1847, was not born on February 17th, did not have a brother named Gerald, did not go to Oxford (or Cambridge). The story of the adventures in Brazil is highly improbable: if the family did go to South America, it did so at a time when Leadbeater was too young for even a person of his unique gifts to be driving railway engines or engaging in sword fights with rebel generals. Why were these stories of a "life of manifold adventures" told? and when were they first told?

It is important to understand that at the time - the end of the nineteenth and the beginning of the twentieth centuries - the proliferation of documentation which is

regarded as an integral part of modern life was unknown. Passports were generally not required for travel. Identity papers were virtually unheard of in England, and the word of someone who appeared to be a gentleman was taken at its face value. It would have been odd, and insulting, to ask for proof of someone's claim to have a particular birthdate, or even a claim to a University education, provided that the person appeared to be educated.

The stories told by Leadbeater probably developed in two stages. First, upon joining the London Lodge of the TS in 1884 - his application having been made on November 21st, 1883 - Leadbeater was brought into some quite distinguished company, as he himself emphasizes in his recollections of the events. [1] Even the ordinary members of the Lodge were quite distinguished people, drawn from the upper-middle-classes and the professions. The early years of the TS in England abound in the names of the eminent, and its members were usually people of education. [2]

Leadbeater was at a distinct disadvantage. He was a clergyman, and he was, from the formal Victorian point of view, uneducated. Self-educated or self-made men were not considered acceptable in a society that believed the established order to have been divinely appointed. Hence the need to explain both his origins and family, and his lack of

a formal education. To be the son of a Manchester book-keeper, who died of tuberculosis, would hardly do. A company director, or, better still, the chairman of a company, was substituted. His failure to attend a good public school was explained by his time in South America with his family, a time of manifold adventures. His failure to attend one of the great Universities was explained: he did begin a career at Oxford, but it was cut short by a terrible financial disaster, which most of his associates would have recalled.

So the fictional early life appears, and, having appeared, cannot really ever go away. With his increasing role as occult adventurer and explorer of the unknown, it proves yet more useful, as the lost secrets and treasures of the Aztecs, and objective proof of life after death are added. By the time he finds Jinarajadasa in Ceylon, brother Gerald is added. No-one is likely to check the details because it seems unlikely that anyone would lie about such matters.

The birth date is almost certainly a later invention. It would be too much of a coincidence if Leadbeater chose a year that just happened to coincide with the year of Mrs Besant's birth. Clearly, that story came after he had met Mrs Besant, felt a close affinity with her, and decided that their occult relationship should be reinforced with a temporal link. It is equally improbable



that he simply chose February 17th at random: again, it would be too much of a coincidence for him to have chosen at random the date on which Olcott died. The new birthdate - February 17th, 1848 - had distinct advantages, symbolically, over the old - February 16th, 1854. And when, in 1922, Adyar Day was instituted, it must have seemed divinely providential.

Did Leadbeater tell these stories with deliberate intent to deceive? Did he begin <sup>to</sup> tell them until he believed that they were true? Considering the nature of his claimed clairvoyance and his power of creating history visually in his mind, it seems likely that he came to believe the revised story was the truth. Throughout his life he was not averse to modifying the past. Thus, for example, the 1906 Committee's decision was thrown out by the 1908 Committee, including eminent barristers and judges. Or so he said: but there was no 1908 Committee, and the group of people to whom he referred by this title included no-one, eminent or otherwise, in the legal profession. Yet he seemed to believe the claim, and his disciples certainly did.

The second mystery in the Leadbeater biography concerns his relationship with Helena Petrovna Blavatsky. Leadbeater claimed to have been a pupil of hers, and Mrs Besant claimed that she and Leadbeater were HPB's chosen

successors. [3] The evidence against Leadbeater's claim is virtually overwhelming. He was never a member of HPB's group in London, nor was he a member of her Esoteric Section, or of its Inner Group. The membership of both is known, and his name is not included. Nor is there any correspondence between HPB and Leadbeater which suggests anything other than a fairly formal and distant friendship between them; their letters were rare and certainly not intimate. Boris de Zirkoff, acknowledged by Theosophists generally as the greatest authority on HPB's works, and editor of her massive Collected Writings, stated that there was no evidence in any of her papers or correspondence to suggest any special relationship with Leadbeater. [4] Mrs Alice Cleather, one of HPB's Inner Group, specifically denied ever having heard HPB mention Leadbeater as a pupil, and says she never saw him at London Headquarters during HPB's lifetime. [5]

There are also clear contradictions between HPB's teachings and those contained in the letters alleged to have come from the Masters, and those given out by Leadbeater, usually claiming the authority of the same Masters. [6] Leadbeater was a member of the London Lodge of the TS, which continued an almost independent existence apart from the Blavatsky Lodge in London, under HPB, and apart from the TS as a whole for a number of years. During this period Leadbeater was active as a psychic via whom A.P.Sinnett

obtained communications from the Masters, and continued to teach doctrines which HPB had specifically denied. The most notable of these is the Mars-Mercury controversy, still a Theosophical debating point.

Yet Leadbeater stated:

In my own case, Madame Blavatsky taught me very much on behalf of the Master, but I was separated from her for some five years and sent out to India when she was in Europe. Consequently, it was impossible for her, except by occasional letters and on the astral plane sometimes to give me any help. Therefore I was put into the care of Swami T. Subba Rao. [7]

Where are the "occasional letters"? Those which are available are simply polite social correspondence. Why, when Leadbeater returned from India, did he visit HPB only twice, and on both occasions merely socially? And why did he only make public the claim to be a pupil of HPB well after her death, and once he had risen to fame within the TS?

Similar questions might be asked regarding his claims to have been a pupil of T. Subba Rao (who was not a Swami). These claims were only made after Subba Rao's death

in 1890, and after the death of the one person who was known to have been a pupil of Subba Rao, and whom Leadbeater disliked intensely, A.J. Cooper-Oakley. Subba Rao certainly talked occultism to Leadbeater, but this did not in itself make their relationship guru-chela. Subba Rao broke with HPB over two matters: he did not believe that the world was ready for the revelation of occult knowledge such as she proposed to make in The Secret Doctrine, and he held to a four-fold classification of man, rather than the seven-fold system which HPB taught. On both of these issues Leadbeater was in direct contradiction with the man he claimed as his teacher: he popularized occult knowledge extensively, and he taught very definitely the seven-fold classification as a fact verified by his psychic powers.

If one assumes that Leadbeater was not a pupil either of HPB or of T Subba Rao, a third mystery arises: where, when and how - if at all - did Leadbeater develop the abilities which he described as clairvoyance? He claimed to have developed his powers under the direct supervision of the Master DK and T Subba Rao at Adyar whilst he and Cooper-Oakley were the only Europeans there. This means that it must have been between May and October, 1885, whilst Olcott was away on a lecture tour, and before Leadbeater went to Ceylon in January, 1886. Leadbeater, Cooper-Oakley and Subba Rao were members of the Executive Committee

appointed by Olcott to manage the TS in his absence. If this was the period involved, it is curious that no-one else was told about it until Leadbeater returned to London with Jinarajadasa in 1890. Even Sinnett, who was making use of Leadbeater's psychic powers, claimed he did not know their origin until some time after Leadbeater returned from Ceylon. Yet they had been corresponding regularly all the time Leadbeater was away from England, and the subject had never been mentioned. [8] Nor was it mentioned in correspondence with HPB, nor was Olcott told of it.

Despite all this, there seems no reason to doubt that, at some stage during his absence from England, quite possibly during the miserable years in Colombo (1886-1889), Leadbeater underwent some sort of psychological experience which led to the development of what he believed to be psychic powers. This may have been the result of efforts on his part to produce such powers. But he could never admit this; in his own writings and those of other Theosophical authorities there are grave warnings against any attempts to awaken psychic faculties. [9] They are said to either develop gradually over many years in the course of the individual's spiritual growth, or, in rare cases, to be developed quickly under the supervision of a Master. Any deliberate attempt to "force" their development via systems of meditation or occult exercises is regarded as positively

dangerous and spiritually harmful. [10] Thus, if Leadbeater had developed his psychic powers and "unblocked" various channels by a particular type of meditative exercise alone and unaided in two months or so, this would have been regarded as a highly dangerous and unspiritual activity, producing clairvoyance of a dubious type.

What sort of process or experience could Leadbeater have undergone which led him to develop what he believed were psychic powers? The answer lies in his own theory of how such powers could be self-developed, a method not publicly taught, but given to his close pupils. It was the same method employed by James Wedgwood, and is known as "forced imagination". Ernest Wood recalled one instance of its being taught by Leadbeater:

One of our prominent members had been through an important ceremony on the astral plane during the sleep of his physical body, and had therefore become what was called "an Initiate". It happened that he was to be called as a witness in a certain case. He was full of anxiety about it. "Whatever shall I say if they ask me about my being an Initiate? I do not remember anything of it at all." Mr Leadbeater's reply was: "But why don't you remember? You ought to be able to remember."

"Well, if I let my imagination play on it, I can get a sort of impression about it." "That is just what you ought to do. There is a cause for such imagining. How can you expect your clairvoyant power to develop if you destroy its delicate beginnings?" The member followed this advice and became one of the prominent clairvoyants in the Theosophical Society, though years later he mentioned in conversation, that he never really saw anything; only he received an impression so vivid that he felt it must be so, and he was justified in saying with confidence that such-and-such a being was present and saying such-and-such a thing. [11]

Another of Leadbeater's pupils recalled that Leadbeater had mentioned, on one occasion, the presence of a nature spirit in their vicinity. The pupil expressed the wish that he, too, might see it. Leadbeater assured him that there was no reason why he could not, and that he should imagine that he could see it until the imagination became so real that he could see the spirit. [12]

The psychological dangers in this sort of approach are quite evident, and there are, in Theosophical teaching, said to be additional occult dangers, as are also

described in traditional Indian teachings about such matters. [13] If, in the loneliness of a dirty and uncongenial slum in Colombo, with no European friends, in the midst of a people he loathed, as witness his frequent letters asking to be brought back to England, Leadbeater withdrew from the intolerable reality into himself, seeking a better and more congenial world within, and began desperately to cultivate the psychic gifts he so admired, there is little doubt that something would happen. It may well have been that he began to see the Masters to whose service he had committed himself, and to perceive the worlds about which he had read so much.

There are several factors which suggest that this may have been the case. Firstly, Leadbeater never discovered anything via his clairvoyant faculties which conflicted in the slightest with his own beliefs or wishes. His visions always confirmed his opinions. [14] Secondly, his visions were virtually identical with those of the spiritualism with which he was so familiar: the other world was simply a parallel to this one, the inhabitants behaved according to the laws of this world, the Masters were little more than the supernatural upper-classes who pontificated with the air of Victorian Anglican Bishops, in a style identical to Leadbeater's, addressing candidates for confirmation.



It is interesting to consider the opinion of an eminent Theosophical writer, much given to defending Leadbeater, whose comments on what might be called "imaginative clairvoyance" apply exactly to Leadbeater's perceptions.

Nearly everybody of experience in the Theosophical Society has on a number of occasions been approached by people claiming guidance from exalted personages who are obviously merely the mental creations of the guided persons. Such synthetic "Masters" are always exuberant in their approval of the persons who proclaim them or of the undertakings of those persons. They smile their assent; benignly they nod their heads and break into portly and long winded eloquence. All the responsibilities of the world may be upon them, but they are never in a hurry, never have something else on hand, when there is an occasion to express approval of the opinions or projects of their devoted followers. [15]

One has only to read The Masters and the Path to discover innumerable instances of such benign masters, and the whole history of Leadbeater's contact with them was one of approval, assent and "portly and long winded eloquence".

This leads on to a question which is beyond the scope of this work to answer, but which is of considerable importance in examining the life and work of Leadbeater: was his clairvoyance genuine? Leadbeater refused to allow his psychic powers to be tested in any scientific or objective manner, even when challenged to do so. He stated that it was an impertinence to suggest such a test, and claimed that there were occult reasons why no-one possessed of genuine powers could ever allow them to be "proved". Hence he rejected any suggestions of reading letters in sealed envelopes, or producing next week's newspaper headlines. This annoyed his critics, who saw it as proof that he was a charlatan, and led his disciples to proclaim him to be a man above such sordid worldly things as tests. Views of his clairvoyance therefore range from those which see it as absolutely and infallibly true, to those who see it all as deliberate fraud on his part. Somewhere in the middle are those who hold it was a delusion and a fantasy on his part, for which he was not responsible.

Johan van Manen, who lived and worked with Leadbeater on Sicily, left a description of his state during clairvoyant research: Leadbeater became flushed, his eyes watered, and he became "abstracted", and drowsy, and began to yawn frequently, eventually having to end his

investigations or fall asleep. At that time he never worked for more than an hour at a time. The actual "seeing" was intermittent, and punctuated with conversation. Once during an attempt to examine "the permanent atom on the astral, cosmic plane", he suffered a severe headache which lasted for several days and was followed by "brain lag" for months during which no work could be undertaken. [16] This process became more relaxed and sophisticated in later years.

As Hugh Shearman noted, Leadbeater never tried to produce a systematic version of his psychic investigations. A.E. Powell in a series of works based on Leadbeater's books and articles, with some material drawn from HPB, Mrs Besant and other Theosophical writers, attempted to produce a synthesized system incorporating Leadbeater's discoveries. However, Powell's works are limited to the simpler material, and ignore contradictions. [17] An attempt to produce a systematized world-view based on Leadbeater's teachings would involve a massive research project to work through everything he had ever written. Despite his popularity and influence in the TS, such a detailed synthesis has never been attempted.

There are four areas in which Leadbeater's clairvoyance might be considered in an attempt to evaluate it: his "scientific" work, the Lives, the Coming and his

works on life after death.

His "scientific" work essentially refers to occult chemistry. Initially, this work was considered to have no scientific value at all, and Hugh Shearman noted:

When C.W. Leadbeater tried to describe his experience of the physical atom, he seems quite simply to have expressed it in the conceptual idiom which his age and background provided....Based upon this view of the atom, as well as upon further clairvoyant investigations, a beautifully self-consistent system of occult chemistry was built up....There is, however, no clear correlation between this system of occult chemistry and the view of atomic structure taken by contemporary scientists. [18]

This was written in 1959, and the conclusion - that both systems were internally consistent, but separate and distinct - echoed the findings of E. Lester Smith, FRS, V. Wallace Slater and Gerard Reilly in their work, The Field of Occult Chemistry. They stated:

The task of exact correlation between occult and orthodox science has proved discouragingly

difficult. The structure described by the two schools are utterly different in most cases; apparent relationships have been shown on closer study to be merely superficial, or to lack generality. [19]

However, by 1975, two English scientists, Dennis Milner and Edward Smart, were suggesting that Leadbeater and Mrs Besant possessed some sort of "objective mysticism", the results of which could be seen to harmonize and integrate with the latest scientific work on the atom and the structure of matter. [20] In a later work, the same two authors further explored relationships between "objective mysticism" and modern science, and suggested that there were no fundamental contradictions.

By 1979, The Liberal Catholic was publishing an editorial headed "C.W.Leadbeater Vindicated", reporting the work of Dr Stephen Phillips, a Cambridge graduate, who came across Occult Chemistry and began examining it in the light of modern atomic physics. Dr Phillips, a Theosophist, suggested that whereas Leadbeater and Mrs Besant had said that they saw the atom, they had more probably seen a recently identified particle called the quark, a hypothetical structural unit from which elementary particles are believed to be constructed [21] Dr Phillips concluded:

Progress has recently been made in formulating a comprehensive theoretical basis for understanding a body of theoretical investigations whose results were compiled and published in the three editions of Occult Chemistry....Until now, it has proved impossible even to relate their observations with the structures established by nuclear physics and chemistry and crystallography, let alone to compare their possible differences. There has been a theoretical impasse in the way leading to a proper scientific evaluation of occult chemistry and this has led to a questioning of its validity and significance for modern science....In conclusion the clairvoyant description of matter appears to have very close contact with chemistry, nuclear physics and the quark structure underlying the physical universe....At present one can with a measure of confidence claim that quarks were observed by Annie Besant and C.W. Leadbeater, using yogic techniques, 69 years before scientists suggested that they existed. [22]

Dr Phillips' conclusions and scientific basis for his arguments were published by the TPH in America in 1980 under the title Extra-sensory Perception of Quarks. [23] A less

scientific, although still difficult for the lay-person, summary of Dr Phillips' work also appeared, in 1982: Occult Chemistry Re-Evaluated, was by one of the authors of the original study, The Field of Occult Chemistry, E. Lester Smith. [24] He commented:

For decades Occult Chemistry has been something of a skeleton in a cupboard, a book to keep quiet about when introducing friends to theosophy. Now, as Dr Phillips wrote to me, Occult Chemistry is a book that theosophists can be proud of. None of us can doubt that its authors Annie Besant and Charles Leadbeater were highly competent occultists. Their outstanding psychic powers enabled them to observe many phenomena unknown to the scientists of their time and to report them clearly and unmistakably in simple language. [25]

And he concluded:

Those of us who had any doubt may now be assured that the work of Besant and Leadbeater in Occult Chemistry was largely accurate, whereas until recently it seemed the most dubious of their contributions. The rest of their work cannot be expected to be totally correct, but at least our

confidence in it should now be greatly increased.

[26]

However, since the subject of quarks is such a highly technical one, it is extremely difficult for anyone other than an expert in the field to properly evaluate Phillips' claims. His work has thus far not received any detailed scientific review which supports his arguments.

Dr E Walker, a research physicist at the Ballistic Research Laboratories of the United States Army Aberdeen Research and Development Center at the Aberdeen Proving Ground in Maryland, and a member of the Mechanics and Materials Science Department at John Hopkins University, wrote a brief review of Extra-Sensory Perception of Quarks. He concluded:

The awkwardly titled Extra-Sensory Perception of Quarks is a technically excellent Chariots of the Gods....I will not question that a strong case has been made that Besant and Leadbeater saw visions that parallel current theory. And there is something noble in Phillip's efforts to vindicate Besant and Leadbeater. But does the case for psychic perception succeed ? At times I felt Phillips just might pull it off. Yet I could never



escape the feeling that the author was searching for the origin and forms of atoms and elementary particles amid the shapes of snowflakes in the sky and figures of diatoms in the sea. [27]

Leadbeater's work on the occult structure of man, if it may also be called scientific, has received some attention from scientists working on the aura, or in more scientific language, the subtle electro-magnetic energy field around the physical body. In his work on this subject, Leadbeater drew on previous authors, notably A. Marque's Human Aura. [28] In 1974 Drs J. Moss and K.L. Johnson at the Neuro-Psychiatric Institute of California, conducting research into the aura, concluded:

We are amazed at similarities between our photographs and the drawings and descriptions of human auras of psychics, Annie Besant and C.W.Leadbeater. [29]

And a report of further investigations in the USA, concerned with "the body electric", noted that scientists had drawn attention to similarities between the illustrations in Man Visible and Invisible and their own descriptions of the electro-magnetic vibrations from the body. [30] Evidence from what is called "Kirlian photography" has also tended to

confirm the general conclusions of the occult investigations. [31]

If in the areas of atoms and auras the work undertaken by Leadbeater has attracted some scientific interest, his claims about the past history of the earth, and the nature of life on other planets, has been carefully avoided by Theosophically inclined scientists, and has not attracted the attention of those outside the Theosophical movement. This material tends to be found scattered through Leadbeater's lesser known works, and is not readily accessible in the popular format of works like Man Visible and Invisible. None of Leadbeater's claims about other planets has been confirmed by modern scientific investigation.

A subject on the edge of the scientific in which Leadbeater had a passing interest was the analysis of dreams. In 1913 he and Johan van Manen jointly compiled a work entitled Some Occult Experiences, which was basically an account of various dreams experiences by van Manen, annotated in occult terms by Leadbeater. [32] It is interesting to note that every dream, no matter how trivial, is given occult significance as the "reflection" of an experience on the higher planes. This is true even in cases in which a dream has clear psychological importance, or is a

"classic" - for example, the sensation of falling. Hugh Shearman suggested that Leadbeater "concentrated altogether on the psychic meaning of the dreams and was not aware of the possibility of a psychological meaning". [33] Yet the whole analysis leads one to wonder why every dream necessarily had an occult or psychic basis. There is no report of him determining a dream was stimulated by a meal the evening before, or some emotional entanglement. Everything was neatly fitted into the scheme he had created.

The second major area of his clairvoyant research was the monumental investigation into the Lives. This is the only area in which there has been open accusation of deliberate fraud. [34] Although the subject matter - covering innumerable situations over thousands of years and in a wide variety of locations - could have provided many instances of tangible evidence for the validity of the research, it provided none. The two cases offered as real evidence - an inscription on a Greek statue, and some phrases in Sanskrit - were not evidence of anything more than Leadbeater's ability to recall brief phrases in other languages, which he may have acquired in any number of ways.

This leads on to the general area of Leadbeater's

statements on historical or archaeological matters. Two of them can be considered as good examples of his research confirming his own preconceptions, and being contrary to all available non-occult evidence. First, his claim that Jesus lived around 100 BC, as presented in The Inner Life and The Christian Creed. [35] There is not a single, reputable Biblical scholar, archaeologist or historian who supports this claim, and, on the basis of modern research, there is no reason to seriously question the traditional date for the birth of Jesus by more than five years or so. In a similar area, Leadbeater's account of the writing of the Gospels, as given in The Inner Life, is in direct conflict with the findings of modern research, and the internal evidence of the Gospels themselves. [36]

The second claim which might be considered is that unfermented grape juice was used at the Last Supper. [37] There are two clear objections to this: Jewish custom required wine, not unfermented grape juice, and it would have been practically impossible to provide unfermented grape juice at that time of the year. There was no known way of preserving grape juice for long periods after the grapes came to their ripe state except through fermentation. Any grape juice left for any period in the prevailing climate would have fermented naturally.

The third area of clairvoyance of major importance was that related to the Coming. How did Leadbeater select Krishnamurti, a ragged, sickly, unintelligent Indian child from all the Indian children around the TS compound? Was Krishnamurti a genius from birth who could have achieved international status as a religious teacher regardless of who had taken him out of his environment of poverty, or did he become what he is as the result of Leadbeater's training? Krishnamurti, despite his rejection of Leadbeater, offers no explanation for his "discovery".

This leads on to the question of the failure of the Coming. Leadbeater predicted it, and stated it as a positive fact. But it did not, in the sense predicted by Leadbeater, occur. Leadbeater's private explanation - the theory that Krishna's personality got in the way - does not seem to satisfactorily dispose of all the promises which preceded the failure. Others suggested that the Coming had occurred, although "not as expected". [38] A few, like Bishop Pigott, said simply that, "Leadbeater was wrong". Yet a whole edifice of revelation and vision had gone to establish the foundation of the Coming. Does the failure of the prophecy lead to the collapse of all the associated expectations?

The final area of special interest in a

consideration of Leadbeater's clairvoyance is that regarding the life after death. Here he is in direct conflict with HPB and the teachings given in the "Mahatma Letters". His accounts derive, essentially, from his spiritualist period, and represent precisely the sort of after-death state that was given out by Victorian clairvoyants and mediums. It was a model based firmly on the Victorian world order, roles clearly defined, the social order well established. The "invisible helpers", led by Leadbeater, paralleled the charity work of the upper classes amongst the less fortunate. Duty was all important, on both sides of the grave. However clear the distinction between Theosophy and spiritualism in Leadbeater's mind, in practice there was little with regard to life "beyond the veil". Even the Masters and the Occult Hierachy, complete with charts of duties and responsibilities, follow the model of the society which he knew and held to be the best. Here, as in all his work, his own preconceptions were confirmed.

Amongst Theosophists there have tended to be three views of Leadbeater's clairvoyance. The first, and the majority opinion, has been that he was genuinely possessed of extraordinary occult powers, and that these powers were as he claimed them to be. The second, and a minority view, has been that he possessed no such powers, was a fraud and a charlatan who fabricated material to establish and maintain

his own position of power; this would be the position taken, for example, by The Canadian Theosophist and by the most of the Back-to-Blavatsky groups. The third opinion, an even less widely held view, is that Leadbeater was neither really possessed of psychic powers, nor a fraud: he did indeed see things, and reported what he saw, but what he saw had no real existence, being an illusion created in his own mind. This is not to say he was psychologically disturbed or subject to hallucinations. The explanation is more complex than that, relating to a view of the nature of mind, will and imagination in Theosophical theory.

In November, 1963, the Theosophical Publishing House in London published a booklet by an eminent British Theosophist, E.L. Gardner. [39] Entitled There is No Religion Higher Than Truth, it was a serious questioning of Leadbeater's clairvoyance and presented a theory explaining his supposedly psychic powers. [40] Gardner began by reminding his readers of that most painful experience in the history of the TS - the failure of the Coming of the World Teacher.

About forty-five years ago announcement of the Coming of the World Teacher was made by Mrs Besant and Bishop C.W. Leadbeater. Most of the Sections and Lodges of The Theosophical Society accepted

this proclamation with confidence and diverted much of their energy to the Star Campaign - in preparation for his Coming. Obviously there has been no Coming. [41]

After a brief outline of the Theosophical career of Leadbeater, Gardner then examined his clairvoyant investigations, noting that all his discoveries confirmed and endorsed the views that Leadbeater himself held.

In suggesting a theory which would explain Leadbeater's clairvoyance, whilst not attributing conscious fraud to him, Gardner considered the occult doctrine of "unconscious kriyashakti". In another work he defined kriyashakti:

The creative power of the mind, now becoming increasingly well known, was familiar knowledge in earlier times. The Sanskrit terms Ichchha = Will and Kriya = Thought are evidence of this. Linked to Shakti = Power the two functions of "destroyer" and "creator" are defined...The will clears the way and controls the flow of power, the mind creates forms in and through which power can play. Kriyashakti is thus thought power in action...The power may be exercised consciously and



purposefully, or almost wholly unconsciously, and the latter may be nearly as effective although unseen and unknown. [42]

The mind has the power to create "thought forms", and it can then "see" the things that it has created.

Gardner quotes from the Indian philosopher, Patanjali:

The mind may be compared to a lens in the form of a sphere, so constructed as to be capable of giving a three-dimensional image inside itself of every external object. [43]

In simple terms, Gardiner was stating that it was possible, and indeed usual, for men to build up pictures in their minds of the objects of their thought, their affection and their belief. This visualizing power - kriyashakti - in its "raw" form is the material from which visions, dreams and revelations are built. In Gardner's scheme communication from the Masters to their pupils involves the use of this power to build the forms through which the communication is made. However, he notes, while this power can be used by man to create image in his own mind, in its unconscious manifestations it represents a real danger to the

clairvoyant who allows his personal attitude to create artificial images which will distort his perception.

The clairvoyant can create a seemingly real world in his own mind which obstructs the actual objects of his perception, and his vision then becomes a reflection of his own creation. He has turned the lens through which he should be seeing into the world into a mirror in which he is seeing only a reflection of his own unconscious mind.

If this occurs at a conscious level - that is, if the occultist deliberately creates a thought-image and then observes it - it remains an interesting and useful exercise, since his ability to judge between the artificial and the real, the objective and the subjective, is unaffected. However, if the artificial forms are created by the unconscious mind, and lie outside the conscious awareness of their creator, distinctions between the subjective and the objective are blurred, if not totally obscured. Leadbeater argued that in the after death state, when the creative power of the mind was freer, each man would create his own "heaven" and believe it to be objective reality. [44]

The theory behind such ideas does not apply only to the man free from his physical body. Gardner notes that "where personal vibrations are allowed to enter any thought form" these are enhanced and

the elemental enclosed within the consciously created thought-form, if vitalized by the skandhas of its creator - i.e. personal desire vibrations - will be awakened into a desire to live. [45]

Gardner's basic thesis is this: Leadbeater unconsciously created an entire, artificial system, based upon his own strongly held views, and, again unconsciously, used his occult power to visualize this system into a state where it had the appearance of reality, and appeared as an objective reality to him when he viewed it clairvoyantly. Gardner wrote:

I am sure that his 'forced vision' and the confidence that it gave him, was the real cause of his errors. Coupled with that, however, was the memory of an incarnation in GREECE. It was there that he cultivated the creative force of the male sex given a certain hatha yoga practice. [46]

There is a further implication of this for those who accept the occult thesis: will not other clairvoyants "tuning in" to Leadbeater's work also see the "artificial reality" he

has created, and therefore give apparently independent verification to his perceptions ?

Gardner's book, not surprisingly, caused a furor in Theosophical circles, and attacks on Gardner were forthcoming from many of Leadbeater's disciples and followers. A response to Gardner was prepared under the title C.W. Leadbeater. A Great Occultist. [47] This did little more than defend Leadbeater against allegations of deliberate fraud, of which, in fact, Gardner did not accuse him, and note minor historical errors in Gardner's booklet. The kriyashakti theory was largely ignored by the reply, although Geoffrey Hodson, whose work is seen in Theosophical circles to parallel that of Leadbeater, and who had also done psychic research into occult chemistry, argued that his independent research had validated Leadbeater's material. [48] Although Hodson had not explored more than a few of the areas investigated by Leadbeater, and, in all cases, had access to Leadbeater's findings before he began his own exploration. Hodson ignored the fact that Gardner's theory could be extended to take account of supposedly independent verification of Leadbeater's findings. Hodson went on to deny that Leadbeater was "a self-deceived, deluded man".

Hugh Shearman, in his contribution to the defence, criticized Gardner for minor historical

inaccuracies, but had himself said of Leadbeater:

What he brought out of the occult world as observations took on the colouring of his own personal microcosm as well as his memories and anticipations. This seems often the more evident the deeper the experiences that he was trying to express. [49]

Gardner, of course, says very much the same thing.

The defence concluded with a statement - "C.W.Leadbeater - A Self-illuminated Man by Some of His Pupils". They protested at Gardner's "attack" on a man who was no longer alive to defend himself, rejected claims of deception and criticized Gardner for minor historical errors. They affirmed that Leadbeater was "a great occultist, a seer, a sage, and a selfless servant of the human Race". The list of "Some of his Pupils" appended to the statement includes twenty-four names. Of those, only one (Axel Poignant) could really be described as a "pupil". Russell Balfour Clarke (better known as "Dick"), whose name appears on the list, had subsequently changed his mind about Leadbeater. Most of those on the list had met Leadbeater, even lived at The Manor, but certainly did not rank as

"pupils" in any meaningful sense of that word.

Then followed a list of the things for which "Humanity Today is Indebted to C.W. Leadbeater". These included the revitalization of Buddhism in Ceylon (usually attributed by scholars to Colonel Olcott), the reintroduction of esoteric teaching into Christianity, the writing of the Liturgy of the LCC (for which he was only partly responsible), and "the presentation of occult science in modern language".

Dr Adrian Vreede, Presiding Bishop of the Liberal Catholic Church, responded to Gardner with an editorial in The Liberal Catholic entitled "An Attack on Bishop Leadbeater". [50] He declared that

Bishop Leadbeater was right in announcing the intention of the Lord Christ to come and give a message to the civilization of the present time.

[51]

reede seemed to blame the failure of the Coming on announcements, dreams and revelations" deriving from the phantasies" of Wedgwood, Arundale, Jinarajadasa and others. It was, he said, other men's "spiritual inflation" not

Leadbeater's "unconscious kriyashakti" that occasioned the "going wrong" of the Coming. Vreede defended Leadbeater on the ground that he was "precision itself", as his handwriting showed, though it does not seem to follow logically that one who is precise is necessarily precisely right. However, Vreede concluded:

...the reputation of trustworthiness of the greatest seer of this and the previous century should be upheld by those who like me, have followed all these events, if not close at hand at no great distance. [52]

He noted Lady Emily Lutyens' Candles in the Sun as confirmation of his explanation of the Coming "going wrong" because of the "most fantastic - and untrue - revelations" at Huizen.

Yet not all who had "followed all these events" chose to support Leadbeater. Ernest Wood, already in the ranks of the apostate, replied to a criticism of Gardner by Hugh Shearman. [53] Wood recalled that he had been present on the occasion of the "discovery" of Krishna, and had spent some ten thousand hours working with Leadbeater on clairvoyant research. Wood endorsed "every bit" of Gardner's

booklet. He rejected Shearman's assertion that it had been Mrs Besant, not Leadbeater, who was the source of the proclamation that Krishna was to be the Vehicle for the World Teacher.

Wood made three statements which are important with regard to Leadbeater's clairvoyance. First, Leadbeater and Mrs Besant had "an arrangement" whereby she would accept his clairvoyance as if it was her own and he would support her decisions as to what to do: this led to his refusal to contradict her statements about the Apostles and associated revelations from Huizen, which Leadbeater told Wood were wrong and "due to her impulsive eagerness". Second, The Lives of Alcyone were written in fact by Leadbeater alone, with the exception of one life which Mrs Besant wrote, although her name appeared equally on the title page. And, third, Leadbeater objected to the letters from the Masters to Mr Sinnett, regarding them as unreliable. When The Mahatma Letters to A.P.Sinnett was published, Leadbeater referred to "that abominable book".

Wood stated:

[Gardner's] "unconscious kriyashakti" theory is undoubtedly correct...I have found and physically confirmed its operation in many clairvoyants who



were colouring what they saw, or in some cases what they thought they saw, being affected by their own desires, though sincerely unaware of the process in themselves. Some people have such strong "visualization" that sometimes, even when they do actually obtain something quite correctly by clairvoyance or by intuition, they are likely to embellish it from their own subconscious mind and cannot distinguish it from actual seeing or hearing...I too came to the conclusion that Mr Leadbeater...was largely "seeing his own thought forms" and this not merely on theory, but on material evidences. [54]

In 1966, writing to Dick Balfour Clarke, in response to a letter from Balfour Clarke criticizing his booklet, Gardner said:

In 1932 I learnt how the many "Pupils" and "Initiates" were "made". His brilliantly built thought forms of the Lord M. and the Masters assembled and acquiesced and that was that...His strength lay in his sincerity and honesty for he undoubtedly believed he himself was "right"...The

pamphlet explains an honest mistake and clears C.W.L. of the charges of fraud and roguery in Nethercot's book and the reviews. [55]

Gardner concluded by suggesting a link between the charges of sexual misconduct made against Leadbeater and his "forced vision" variety of clairvoyance, and that will be considered in more detail later in this chapter.

Interestingly enough, Gardner's theory finds support in Leadbeater's own writings, although Leadbeater always pointed out that trained Theosophical clairvoyants (by which he always meant himself and Mrs Besant), under the direct supervision of the Masters, were immune from such dangers.

Much of Leadbeater's clairvoyant research yielded material based on his Anglican background, or his spiritualism phase. The origin of the distinctly occult material is less clear. His works fall into two fairly distinct divisions: those published (or written, at least) prior to his resignation from the TS in 1906, and those written after his return to the Society in 1908. In the former category are his major clairvoyant "classics": The Astral Plane, The Devachanic Plane, Thought Forms, Man

Visible and Invisible. The origins of Occult Chemistry also lie in this period. The books written after his return to the TS take a distinctly different approach and deal with more extravagant and fantastic subject matter; they include The Inner Life, Man. Whence, How and Whither, The Masters and the Path, and The Lives of Alcyone. In these works, there is far more emphasis on the importance of Leadbeater's position: he is no longer the detached observer reporting what he sees. He is the agent of the Masters, engaging in regular meetings with the Occult Hierachy, scanning worlds and millenia with ease. Many of his critics still make use of his earlier works as sound clairvoyant investigations, whilst rejecting his later works.

Much of Leadbeater's occult material derives from Blavatsky, albeit in reinterpreted and almost unrecognizable form, and much of it from the period when Leadbeater worked with A.P. Sinnett. The oft-repeated Mars-Mercury controversy is a relic of those days, a doctrine held by Sinnett and rejected by HPB and her Masters, and taught by Leadbeater and his.

One possible origin for the material contained in The Masters and the Path, and for material on the Occult Hierarchy and Initiations lies in a wholly unexpected source. Although she was regarded as "misguided" because she

had both left the TS and claimed to be inspired by a Master, Alice Bailey (1880-1949) held a fascination for some Theosophists from the time she began her independent career outside the TS, in 1920-21. Leadbeater owned, read and highly regarded her earlier works, and although she was criticized officially within the TS for "falsely claiming to be in communication with DK" and others, Leadbeater did not criticize her. The material in her first "inspired" (that is, by the Master DK, better known as "the Tibetan") was Initiation Human and Solar (1922), and it bears interesting similarity to some of Leadbeater's work, in content, although not in style. It is unclear which set of teachings appeared first. [56]

The final "mystery" in the life of Charles Webster Leadbeater related to the allegations of sexual immorality which followed him throughout his Theosophical career, reaching peaks in 1906 and 1922. Was there anything to substantiate these allegations? And, if not, why did he consistently refuse to answer his critics publicly, or to take legal action against any of them for libel? The standard Theosophical answer, of course, is that the allegations were totally untrue, and that Leadbeater refused to take action against his enemies because he was far too spiritual for such things.

First, the allegations. Initially, Leadbeater was accused of teaching masturbation to adolescent boys, though this was quickly extended to include teaching masturbation to pre-pubescent boys, and to giving some form of "indicative action", though the precise meaning of that euphemistic phrase was never explained. In later years he was further accused of committing sodomy with his pupils, and of engaging in mutual masturbation with them. Some of the allegations he admitted. In the 1906 "trial" he admitted that he had taught (as opposed to condoning) masturbation. He also admitted that this might have occurred with pre-pubescent boys, and boys who had not actually sought his advice on sexual matters. Further, it might also have involved "indicative action", including touch. This seems to have so shocked the Committee that far from endeavouring to clarify what was meant, they promptly changed the subject.

Leadbeater later claimed that much of the evidence against him in the transcript of the 1906 hearing had been "fabricated" or was the result of transcription errors, but failed to clarify these claims. However, in the custody case over Krishnamurti in Madras in 1913, Leadbeater again admitted that he taught boys masturbation; the precise meaning of the word "taught" was never fully explored. He denied touching the boys, but in answer to one question talked about a case in which he had done so. He declared

that he gave specific sexual advice to boys on the basis of the thought forms he could see hovering about them, indicating their aroused sexual and emotional disturbances.

Claims that he had initiated sexual activities were specifically made by two of his pupils in the USA in relation to the 1906 "troubles", when it was claimed that he had indulged in mutual masturbation, claiming that this would promote physical vigour, manliness and occult development. Hubert van Hook also alleged, in later years, that Leadbeater had "engaged in sexual relations" with him. Douglas Pettit, in a statement elicited by Mrs Tingley (of the rival TS in the USA) and presented as evidence in the Krishnamurti custody case, declared that he and Leadbeater habitually slept together, that Leadbeater had explained to him the practice of masturbation, and urged him to engage in it. This, Pettit claimed Leadbeater taught him, would not only help him to overcome any desire for intercourse with women, but also carried the recommendation of his "Master and Teacher" for that reason. Leadbeater also urged him, claimed Pettit, "not to speak of the matter to anyone". Pettit declared that "This reciprocal practice continued for the greater part of seven months" [italics added], and that his health was broken as a result. [57] Other students and colleagues, including Dick Balfour-Clarke, reported that Leadbeater habitually slept with a pupil in his bed, and

usually had one share his bath. [58]

But, apart from these boys, and one other in Australia, none of his pupils ever offered any public evidence for sexual relations with their teacher. Mrs Besant stated that for an Initiate "sex was not possible", and his pupils all stressed that Leadbeater placed great emphasis on sexual purity. There were, however, some actions of his which led the suspicious to wonder. His habit of sleeping naked with young male pupils, and of sharing his bath with them led to speculation on his motives. His insistence on mutual (for him and his boys) and wholly nude bathing at The Manor did likewise. He was given an enema every morning by one or other of the naked boys, in the presence of the others who carried on bathing. [59] Dick Balfour-Clarke recalled that this gave rise to "misinterpretations".

There was a strange relationship between Leadbeater and his close pupils, which seemed to many to have unhealthy implications. In his article, "A Modern Socrates", A.J.Hamerster recalled that the pupil-teacher relationship often employed "spiritual induction" whereby the pupils not only receive something from their teacher, but also give "something from their vital energy whereby the ancient Teacher was enabled to recuperate some of his failing strength". In his own copy of this article, bound in

with his Collected Articles in the TS Library at Adyar, Hamerster has noted, in handwriting:

Often was this phenomena observed by me in C.W.Leadbeater's latter days in Adyar and many times have I heard from the lips of his young disciples how they actually felt their strength being drained from them. [60]

This practice had a long religious and occult tradition. It was known as shunamism (or shunamitism), so-called after the girl who rejuvenated King David in his old age. [61] The practice, which involved bringing a healthy, active young person into contact with one who needed rejuvenation, was based on the belief that the breath, body heat, physical contact and "vibrations" of the young person can restore the vitality of the aged. This idea found popularity amongst the ancient Egyptians, Babylonians, Greeks, Romans and Chinese. It was not uncommon amongst European nobility and popes. Francis Bacon wrote:

The spirits of young people can restore vitality to an aged body and keep it in good health for a long time. It has been observed that old men who spend much time in the company of youths live long, for their spirits emerge strengthened from



such contacts. [62]

Most advocates and practitioners of shunamism required young girls for old men, but there were those who preferred boys.

[63]

There were a few amongst Theosophists who acknowledged Leadbeater's sexual teachings and defended them in a way which suggested there was more to the teachings than popularly assumed. Some suggested that the teachings were already given occultly in Mrs Besant's work, The Pedigree of Man, a complex study of material originally confined to the ES. [64]. Others argued that Leadbeater's sex teachings were a necessary means for humanity to return to the original hermaphroditic state, and yet others said that it was too esoteric a system for anyone other than a disciple of Leadbeater to understand. The O.E. Library Critic even suggested that Leadbeater's book, The Monad, included a reference to some form of "psychic orgasm". [65]

Eventually, in research for this work, evidence was found that Leadbeater had taught a sexual technique, other than masturbation as understood in the 1906 enquiry, to a highly select group of his closest pupils. Details of the teachings were revealed in the written record of a

deceased pupil, in the recollections of that pupil's statements about the teachings by one of his widows, and in an interview with one of the few close associates of Leadbeater then still living. The diaries were those of Oscar Köllerström, but access to them was given but briefly, and withdrawn when authorities within the TS discovered that his source had been found. [66] Both Brigit Köllerström, and Jean Köllerström, Oscar's second and third wives, gave details of the teachings recalled for them by their late husband. [67] The close associate, Dick Balfour-Clarke, described the teachings in detail, both to the author and to Alex Henry at Adyar, who transcribed the recollections in detail and had the written statement endorsed as accurate. [68]

In simple terms, Leadbeater taught that the energy aroused in masturbation can be used as a form of occult power, a great release of energy which can, firstly, elevate the consciousness of the individual to a state of stasy, and, secondly, direct a great rush of psychic force towards the Logos for his use in the spiritual development of the world. Leadbeater declared: "The closest man can come to a sublime spiritual experience is orgasm". [69] During masturbation, the mind should gradually be elevated towards the Logos, and, in Leadbeater's words, "as soon as the seed can be felt in the tube", the consciousness should be so

exalted that the great release of physical and psychical energy is directed to the Logos or to an image of him.

This occult knowledge of sex was regarded as too dangerous to give to the average person, or, indeed, to the average pupil. It was reserved for the specially chosen, who were sworn to secrecy, and told that they were justified in not telling the truth about this highly occult matter. This "justified dishonesty" was also found in some other occult contexts, as also in some Gnostic traditions, and was even advocated by Clement of Alexandria, the eminent Christian writer who lived at the end of the second century AD. He taught that "not all true [things] are to be said to all men", and argued that lying was justified in the protection of the "secret Gospel", even lying upon oath. [70]

Leadbeater's sexual teachings were presented as so secret and sacred a matter that a dual standard of morality - that of the ordinary man, and that of the spiritually evolved occultist - applied. It was even said that one of the boys told police that he would kill himself rather than give evidence against Leadbeater. [71] The select pupils, on rare occasions, engaged in a group ritual masturbation which was intended to send out especially powerful emanations. [72]

Once the sexual passions were aroused, Leadbeater taught, they should be properly directed, and not wasted. Such sexual exercises could lead to the development of psychic powers and experiences of Nirvana, and the higher worlds. In the light of this teaching, it is possible to read a passage in his book Clairvoyance in a new way:

Let a man choose a certain time every day - a time when he can rely upon being quiet and undisturbed, though preferably in the day time rather than at night - and set himself at this time to keep his mind for a few moments entirely free from all earthly thoughts of any kind whatever and, when that is achieved, to direct the whole force of his being towards the highest spiritual ideal that he happens to know. He will find that to gain such perfect control of thought is enormously more difficult than he supposes, but when he attains it it cannot but be in every way most beneficial to him, and as he grows more and more able to elevate and concentrate his thought, he may gradually find that new worlds are opening before his sight. [73]

Does this have an "inner side" which refers to something

other than meditation in the intellectual sense ?

Some of Leadbeater's critics within the TS were convinced that he was teaching sexual magic, or tantra, which they automatically equated with black magic. They chose not to make this claim public for fear of the damage it would do to the movement, but they circulated privately within the TS documents arguing the case. The two principal exponents of this view were E.L.Gardner, the eminent British Theosophist, and Rex Dutta, an English Theosophist, who presently produces his own Theosophical journal, Viewpoint Aquarius. The horror with which these two, and those who agreed with them, viewed any suggestion of tantra was based on HPB's teaching that it was practised only by the most debased, and black, of occultists, the duggas. The differences between schools of tantra, and the theory behind them was generally ignored, or misunderstood by the Theosophical critics. [74] Any form of occultism which involved sexuality, let alone homosexuality, could only be evil.

E.L. Gardner is best known in TS circles for his works developing theories on the basis of the teachings of The Secret Doctrine. [75] But, in addition to his public work on the "Leadbeater problem", There is No Religion

Higher Than Truth (1963) he was also the author of two studies of Leadbeater, headed "Private", and circulated amongst those within the TS whom he believed he could trust. These were The Liberal Catholic Church and the Theosophical Society (April, 1966) and The Rev. C.W. Leadbeater Problem (September, 1966). He further expounded his theories in a lengthy correspondence with the editor of HPB's Collected Writings, Boriz de Zirkoff. [76]

This correspondence extended from 1964 to 1966. It began with a letter dealing with There is No Religion Higher Than Truth, which Gardner said was receiving favourable reactions within the TS; he even claimed that the then Presiding Bishop of the LCC (Sir Hugh Sykes of England)

told me a month ago that he accepted the booklet throughout! - But the L.C.C. was in existence and he thought it was "doing good work". [77]

Gardner hinted at "certain teachings by CWL (himself clean but ignorant)" which had produced "disastrous effects", and sought de Zirkhoff's advice as to whether "H.P.B. [gives] in any published or private papers any further information about the use of the powerful Sex-Force for stimulation of the higher centres". Gardner concluded: "The colossal

mistake due to CWL's "forced vision" must never occur again!". In his next letter Gardner noted:

When I first knew the whole truth in 1928/30, I was much inclined to think the worst of [Leadbeater]. But the abundant evidence accumulated since, coupled with my personal contacts with him, I am am sure [sic] that his "forced vision" and the confidence it gave him, was the real cause of his errors. Coupled with that however was the memory of incarnation in GREECE. It was there that he cultivated the creative force of the male sex given a certain hatha yoga practice. [78]

In July, 1966, Gardner again wrote to de Zirkoff, saying that he devoted the last six months to research into Leadbeater's "interest in the many boys he contacted". He had, even in the 1920's, suspected that Leadbeater was undertaking occult experiments with semen, and had been undertaking research into the history of such practices. [79] Four months later Gardner wrote, enclosing a copy of Jinarajadasa's On The Liberal Catholic Church, which he claimed Jinarajadasa had published in 1925 in an attempt to bring about the closing down of the LCC, and which had only ever, at that time, been distributed privately to some

bishops and priests of the Church. [80]

Towards the end of 1966, Gardner, having been referred by de Zirkoff to Franz Hartmann's Paracelsus for information on the occult use of semen, replied, and concluded that this represented "the blackest of black magic". The implication in the letter is that Leadbeater was making occult use of a "special substance" in semen. [81] A letter of December 8th, 1966, ended the correspondence (presumably with the death or incapacity of Gardner), but added nothing new.

In his two private studies of Leadbeater, Gardner presents only a veiled version of the material he made available to de Zirkoff. However, he included some material which, if true, is vital to the story of Leadbeater's involvement in the TS. Gardner claimed, for example, that Mrs Besant knew "the whole truth" about Leadbeater's psychic vision, and was "about to make the whole truth known to the T.S." when she became "broken physically and mentally". Gardner also noted that Jinarajadasa only published the letters in On The Liberal Catholic Church - which he had received as Leadbeater's executor in 1934 - in 1953 when he knew he was dying. Even then it had a strictly limited circulation. [82]



In his other study, Gardner quotes a woman who had been "a devoted admirer of CWL" whom he questioned when she returned, "distressed and almost vehement" from a period in Sydney. She refused to tell Gardner anything beyond the comments: "Leadbeater's a beast", and "He makes them drink it". [83] Gardner cited material on traditions associated with the magical use of semen, including a quotation from HPB in which she referred to Aristotle and others teaching of "a special substance contained within the pneuma, itself contained within the semen of man". [84] Gardner concluded:

CWL's "discovery" of the potency of the "semen of man" he shared, at least, with one (FWP)[presumably, Frank Waters Pigott] --- and thereby others. However well meaning CWL's intentions his errors of judgment led to catastrophic results in the Theosophical Society. [85]

Gardner took care to see that his private theories about the origin and nature of Leadbeater's clairvoyance were not widely known. After his death his papers passed into the possession of another English Theosophist, Rex Dutta, the editor of a curious Theosophical journal, Viewpoint Aquarius, which combines Blavatskyan

Theosophy with information about (and allegedly from) flying saucers, and other miscellaneous occult material.

In the July/August, 1982, issue of Viewpoint Aquarius, Dutta reviewed the author's The Elder Brother. A Biography of C.W. Leadbeater. [86] Dutta began a consideration of Leadbeater's claims to clairvoyance by reviewing the theory presented in Leadbeater's There is No Religious Higher Than Truth, and HPB's teachings about kriyashakti. However, he claimed that the "external stimulus" to Leadbeater's clairvoyance was "Semen from young boys", and he claimed:

He wanted the semen; to stimulate his dense-grade clairvoyance. He drank semen "holy water". [87]

Dutta concluded:

Mr Tillett (pages 283-5) when he guesses at Tantrika Sexual Black Magic, doesn't realize the half of it. Small wonder that HPB called [Leadbeater] WC. [88]

Leadbeater's sexual teachings link him with two

movements which developed in the late nineteenth and early twentieth centuries. The first appears in aesthetic and religious circles, and focussed on the glorification of a spiritual relationship, with sexual implications if not sexual involvement, between a Teacher and a Pupil. Timothy d'Arch Smith, in his study of "Uranian" poets, began by noting:

...between the eighteen nineties and the nineteen thirties a boy was a very quiet, self-effacing and unobstrucive creature indeed. The Uranians' adoration of such a person was not therefore immediately suspect as it is in modern society where the state is intolerant of any intrusion into her perogative of wet-nurse or where certain Sunday newspapers are as thoughtlessly swift to condemn such relationships as they are immorally prompt to arouse their young readers' erotic ardour with pictures of near nude females, and it is probably that the Uranians' love of boys gave genuine help and affection where no official organization or counsel existed outside the home or school. [89]

The term "Uranian" was coined, he notes, by those who advocated "boy love" in the period to which he refers,

and included such literary figures as Oscar Wilde, Edward Carpenter, John Addington Symonds, William Johnson Cory and Ralph Nicholas Chubb. Of the last named, it was said that he endeavoured "to raise paederasty to a form of religious devotion". [90] Amongst the religious figures d'Arch Smith included Fr Ignatius of Llanthony, George Reader, Frederick Widdows, Frederick Samuel Willoughby (who consecrated Wedgwood) and Leadbeater. [91] Obviously, Wedgwood and some of his associates should also have been included. [92]

Many of the Uranians were characterized by a retrospective longing for the days of classical Greece, when the Teacher-Pupil relationship, including a sexual relationship between an older and a younger man, was held to be the pinnacle of culture. [93] Leadbeater, of course, made frequent references to his own last incarnation in ancient Greece, as the pupil of one of Socrates' disciples.

The religious component in "boy love" was not, as d'Arch Smith notes, merely a decorative element:

This spiritualizing of paederasty absolves [the Uranian] from the guilt which makes him hate society and turn into a recluse. His is no longer a common human weakness, for he has felt the cleansing fire of divinity. [94]

But Leadbeater's sexual teachings did not only link him with an aesthetic and religious movement; they also related directly to an occult and magical tradition which employed sexual activities to produce "power". It is commonly believed that the oriental tradition of tantra (or, more accurately, traditions of tantra) represents the only such use of sexuality in religion. This is not so, and in the West sexuality had been employed in a variety of religious and magical contexts, all agreeing with the principle of tantra summarized by Benjamin Walker as:

Sex is a natural activity, but like many other such natural activities has a transcendent and esoteric side which can be utilized in secret ways to reveal to man the hidden truths of the universe. The sexual act is a means to salvation, and one can obtain mukti (redemption) through bhuti (pleasure). Copulation brings siddhis [psychic powers] and knowledge of Brahma [god]. In gross sensual pleasure, as expounded in the erotics, we have the lowest and most transient form of this revelation, which in any case cannot be discerned because the participant's mind is clouded with the fumes of passion. To transcend this carnal state one must gain an understanding

of the true meaning of sexual activity. [95]

The magical use of masturbation is known in some traditions of both Eastern and Western occultism.

The theory of sexual magic may be summarized:

(1) Man possesses hidden powers (often identified with the subconscious mind) which give him greater perception, raise him to states of ecstasy, expand his consciousness, stimulate increased physical, emotional and mental powers;

(2) These powers lie "buried" beneath some "barrier" which conscious control cannot penetrate, but which can be overcome by a variety of techniques, including to some extent drugs and alcohol;

(3) This "barrier" can be penetrated through heightening the physical, emotional and intellectual focus of the body by sexual stimulation, leading to a "break through" at the point of orgasm, at which energy is released.

[96]

Techniques employed in sexual magic may be heterosexual, homosexual or autosexual.

In the case of autosexual techniques, the aim was usually to heighten the consciousness of the practitioner and focus and stimulate his magical power, culminating in the release of energy at the point of orgasm. The English artist and magician, Austin Spare (1886-1956) employed a technique of "magical masturbation" as a means of concentrating, releasing and directing magical energy. [97] Aleister Crowley also employed magical sexual techniques - of every imaginable variety - in his occult work.[98]

If sexual magic seemed inherently immoral, and was certain to attract strongly hostile reactions, homosexual magic was many times worse and, until recently, inevitably involved criminal acts. Few magicians were prepared to openly advocate or describe their own practices of such a form of sexual magic; even Aleister Crowley wrote about it in code. [99] Most occultists vehemently denounced sexual magic generally, and "unnatural vice" in any form. Dion Fortune, for example, warned against the problem of homosexual vice in various of her writings. In her Esoteric Philosophy of Love and Marriage she commented:

It is more than tragic that young boys should be foully made use of in black occultism. [100]

And in Psychic Self Defence (1930) she warned against the moral dangers in certain occult groups. [101]

However, one contemporary magician, and probably the best known of all modern writers on sexual magic, Kenneth Grant, took a less critical approach, and implied that Leadbeater used sexual magic to invoke beings from another dimension, or at least was aware of the possibility of such invocation. [102]

Assuming that Leadbeater was teaching some form of sexual magic, it would be of importance to identify possible sources. Did he simply invent theories and practices which happened to fit into pre-existing schemes? Or did he have contact with groups or individuals from whom he learned them? Leadbeater claimed at the 1906 "trial" to have learned the principle of systematic masturbation as a means of overcoming moral lapses in an Anglican organization but, having made this startling statement, refused to give any further information about the matter.

The only Anglican organisations to which he is known to have belonged seem to be most unlikely sources. It is possible that, through his link with the Confraternity of the Blessed Sacrament, a controversial (at the time) body which attracted many eccentrics of the ritualistic variety,



he came into contact with some (probably informal) group of Anglican "boy lovers". Certainly, the Confraternity was alleged to have immoral associations as far as its critics were concerned, the ideal of celibate clergy leading to general assumptions of sexual immorality, usually with women, but also with boys. [103]

In many Anglo-Catholic circles (then and now) there has been a strong homoerotic element. [104] This has often led to the development of theories explaining and spiritualizing homosexuality. Frank Pigott, originally an Anglo-Catholic clergyman prior to becoming a Theosophist and (later) a Liberal Catholic Bishop, wrote, in a review of Oscar Wilde's De Profundis:

Even that little-understood "offence" amongst people of refinement, where it mostly flourishes, has its purpose in the ordering of things and has a useful and necessary part to play in the working of human evolution...Some of the finest flowers of the human race have been of that way; it is absurd to speak of such as criminals or even as moral perverts or pathological cases. [105]

However, the subject of homosexuality in Christianity has been sufficiently taboo that even in modern times very

little has been written about it in other than theological terms. If Leadbeater was associated with some sort of "Uranian" group within the Church of England, it seems that no trace of it remains.

However, if Leadbeater's sexual teachings cannot be traced directly to a religious organization, it may be possible to trace them to two sources of influence: oriental tantra, to which Leadbeater was exposed in India, and (directly in later years, but perhaps indirectly in earlier) to an occult organization specifically concerned with sexual magic. This was the Ordo Templi Orientis (the Order of Oriental Templars, generally known as the OTO). The OTO was established around 1895 by Karl Kellner, a wealthy German iron-master, who claimed to have journeyed through India and the Middle East, and to have received secret occult teachings from Arab and Hindu teachers. The original members of the OTO were also Freemasons, and in 1902 the Order received a Masonic authority to work the degrees known as the Ancient and Accepted Scottish Rite, the Ancient Primitive Rite of Memphis and the Egyptian Rite of Misraim, from an eccentric British Mason, John Yarker. The OTO appears to have been dormant until around 1904 when, under the leadership of Kellner, together with Heinrich Klein and Franz Hartmann, the Theosophist, <sup>it was activated</sup> [106]

The Grand Lodge was formally constituted on January 22nd, 1906, and national grand lodges were subsequently established for Germany (including Germany, Austria and Switzerland), and later for France (1908), the Slavonic Countries (1912) and Great Britain (1912). Among the eminent figures who were at various times members of the OTO were the French occultist, Gerard Encausse ("Papus"), the Austrian occultist, Rudolf Steiner, and the English magician, Dr R.W. Felkin. Following the death of the first Outer Head (as the leaders were called), Kellner, in 1905, Theodor Reuss had become the second Outer Head, and during his time in office the Order expanded. In 1911 Reuss admitted the controversial English occultist, Aleister Crowley, to membership of the OTO, and in 1912 appointed him head of the Order for Great Britain. Following the death of Reuss in 1924, Crowley assumed the office of Outer Head of the OTO, although not with the approval of all its lodges or members, and the OTO subsequently fragmented and, to a large degree, dissolved.

The OTO was divided into nine grades or degrees, with a purely administrative tenth degree. These generally followed a semi-Masonic model. The first six grades were conferred ritually, the first three being similar to the first three degrees of Masonry. The next three were based on interpretations of Masonic symbolism. The seventh, eighth

and ninth degrees concerned sexual magic, but were conferred without ritual, the initiates simply being given written instructions. The eighth degree taught an autosexual technique - called by one commentator on the degree "magical masturbation" [107] - and the ninth heterosexual magic based on the traditions of Bengali tantra.

The teachings of the OTO were kept highly secret, and, given the small number of members, received a limited circulation. But the sexual teachings were also written largely in a form of code which would not have made a great deal of sense to the uninitiated - for example, in some writings, the penis was called "the athanor", and semen "the Serpent" or "the blood of the red lion".

Although it is possible to see similarities between the teachings of the OTO and Leadbeater, there is no evidence that, in his early Theosophical days, he was a member of the Order, or had even heard of it. There is, however, evidence that, following the visit to Sydney of James Wedgwood in 1915, Leadbeater may have become a member of the OTO. The probable link between Leadbeater and the OTO is the mysterious figure of Vyvyan Hereward Rowden Deacon, a descendant of the poet, Robert Browning. [108]

Born in 1895 in England, Deacon migrated to

Australia with his mother at the age of fourteen, and became interested in spiritualism. He quickly developed a reputation as a clairvoyant, medium and healer. He established a number of spiritualist and occult organizations in Sydney and Melbourne - including the Christian Mystics of the Rose Cross, the Order of the Golden Girdle, and the Church Universal - and drew around him a number of literary and artistic figures. Norman Lindsay, for example, was a close friend, who made use of Deacon's mediumistic gifts. [109]

Deacon's public activities were associated with spiritualism; he led small churches, lectured, and organized the lecture tour of Australia and New Zealand by Sir Arthur Conan Doyle in 1920-2. In 1929 Deacon sued the Melbourne Truth for libel after it claimed he was fraudulent in his mediumship. The newspaper was represented by a then rising star of the legal profession, Robert Menzies, but Deacon won, and was awarded a (for the time) record sum of damages. In 1930, he returned to England.

Privately, Deacon had a great interest in a range of unorthodox occult activities. He had become a member of the OTO at a young age, and established lodges of the Order in Australia, in addition to experimenting with the use of psychogenic drugs for consciousness expansion.

Deacon had, according to his diaries, a close association with Leadbeater. Deacon's daughter has commented:

In 1914 my father was trained by Bishop Leadbeater in Theosophical and Rosicrucian practices. Leadbeater's books and Rudolf Steiner's books on Rosicrucianism and Free-masonry, although published many years after this time, reveal many of the subjects well known to the poet [Robert Browning] and my father as family tradition.  
[110]

Deacon was associated with a number of Leadbeater's activities, being a member of the TS and the ES, and attending meetings of the Order of the Star. When the Old Catholic (later Liberal Catholic) Church was established, Vyvyan and his young wife, Eunice, were both baptized. The ceremony took place on June 10th, 1916, and was performed by Gustav Köllerström; afterwards they were both confirmed by James Wedgwood. [111]

Wedgwood, greatly interested in the fringes of Masonry, was a close friend of John Yarker, from whom the founders of the OTO received a charter in 1902. Wedgwood

himself was admitted to the OTO in 1912 by its Outer Head, Theodor Reuss, at Yarker's request, and was attached as an honorary member to the Holy Grail Lodge in Munich. [112] After Yarker's death in March, 1913, his widow was supported by a small pension granted to her by the Co-Masonic Order, of which Wedgwood was Grand Secretary. While it cannot be proved beyond doubt, it seems likely, given that the evidence for the more clearly magical teachings about sex come from the post-1915 period, that Leadbeater was initiated into the OTO, probably by Wedgwood (who initiated him into Co-Masonry, and brought him into the Old Catholic Church), perhaps with some involvement by Vyvyan Deacon.

In a "Private Supplement" to his vigorous attack on Mrs Besant and Leadbeater, Neo-Theosophy Exposed, F.T. Brooks offered some interesting theories as to the origin and significance of Leadbeater's sexual teachings. He recalled that, whilst staying with Leadbeater in 1900, Leadbeater gave him to read some "dangerously suggestive stories by an author called Machen" and "certain papers of the Oneida Community". [113] Of the former, Brooks recalled that the image of the "Great God Pan", "an impersonation of sexless erethism" suggested to him "sensual psychic intoxication of an uncanny sort - commerce with some secret power of erethism (quite apart from Eros) in nature". Brooks suggested that Leadbeater may have been referring to

"the fire of sensation" when he spoke of the "it" that "needs rubbing more often" in Leadbeater's notorious Cypher Letter. With regard to the Oneida papers, Brooks recalled the important distinction they drew between sexuality for procreation and "amative sensuality, or erethism", "between controlled amative enjoyment and deliberate seed-projection". Leadbeater, according to Brooks, was developing some sort of "God-Pan-Cult" on the basis of the works of Machen and the theories of the Oneida Community.

Arthur Machen (Arthur Llewellyn Jones)(1863-1947) was, for a year or two, a member of the Hermetic Order of the Golden Dawn, which had links with the TS. Machen was especially interested in witchcraft and alchemy, and in the means whereby the mind could go beyond the limitations of the ordinary world. He equated evil with "a transcendent effort to surpass the ordinary bounds" [114], and personally pursued a path, possibly involving the use of mescaline, of consciousness expansion. Colquhoun suggests this may also have involved some "psycho-sexual technique", and argues that Machen was a member of a Golden Dawn-associated western tantra group. [115] While it seems likely that Leadbeater would have enjoyed Machen's novels, since they contained the mixture of mystery, imagination, horror and the occult to which he was especially attracted in literature, there is no evidence that he based any of his teachings on them.



The Oneida Community was a utopian community in New York State from around 1848 to 1881; it was notable for practicing both economic and sexual communism. The founder, John Humphrey Noyes (1811-1886), who declared that he was free from sin, developed a complex religio-socio-economic system which found practical expression in the community at Oneida Reserve. Noyes also developed a complex theory of sexuality, arguing that celibacy was unhealthy, and an affront to God. But, unlike Leadbeater, Noyes believed that ejaculation was debilitating and to be avoided. Discharge of semen should be avoided, even in sexual intercourse, by proper exercise of will.[116] On the basis of Noyes' teachings, it seems unlikely to Leadbeater was influenced by him.

The final solution to the mysteries of the life of Charles Webster Leadbeater awaits a clairvoyant who can penetrate the veil cast over his biography. He created for himself and for others an inner world, the reality of which he didn't, and they don't, question. The world he saw and described with such detail and appearance of scientific precision is the reality for them. However other psychics may have seen through a glass darkly, he, and probably he alone, he said, beheld face to face, protected from error and distortion. Leadbeater was a myth-maker, not in the

popular sense of myth as the opposite of truth but in the anthropological sense of myth as a symbolic representation of the inner reality, meaning-giving and identity-providing.

Leadbeater's vision-world was so much derived from his personality, his culture, his rigid and unvarying view of the cosmos, that, given a knowledge of his own life, one cannot argue for its objectivity, however much he or his disciples may rationalize and explain it. This is not to say he was either a deliberate liar, as some have claimed, or an unconscious fraud, as yet others argue. Rather, he was a visionary as others have been visionaries before him. He explored the innermost reaches of consciousness as best he could, bringing back from his explorations visions as he believed he had seen them and interpreted them. In this, he was like Emmanuel Swedenborg with whom he deserves comparison.

The author of a psychological study of Swedenborg began his work with this question:

Is it possible for a man to discover too much, so much that others will be puzzled by his works, put them aside, and suspect he is mad? yes, it is possible; though perhaps very rare. [117]

And he described his study as "an account of a man who journeyed too far and found too much", in exploring "all the worlds beyond this one [which] are mirrored in the mind". The same might be said of Leadbeater. Both Leadbeater and Swedenborg went beyond fantasy and imaginative fiction into a dimension in which their individual realities assumed objectivity for others. [118] Thus it became a myth, an integrated cosmic picture, providing meaning and identity for those who accept it, and becoming for them the reality transcending questions of history or science or "fact".

Unlike Swedenborg, Leadbeater became something of a myth-maker in the anthropological sense, even something of a "trickster". An anthropological study of the man and his work would bring out elements comparable to eccentric religious figures in other cultures, figures who break the normal boundaries of morality and truth in the pursuit of a higher reality. It is the sort of character Meyrink described in his novel Meister Leonhard (1916):

[Dr Schrepfer] ate fire, swallowed swords, turned water into wine, thrust daggers through his cheek and tongue without drawing blood, healed possessed people, charmed away injuries, invoked spirits, bewitched men and cattle. Daily Leonhard realised that the man was a fraud who could neither read

nor write yet performed wonders...Everything the trickster said and did had a double aspect: he cheated men and at the same time helped them; he lied and his speech concealed the highest truth; he spoke the truth and the lie sneered forth. He fantasised carelessly and his words came true.

[119]

Leadbeater's visionary picture of man in the universe presented an integrated and harmonious system, a kingdom of the inner consciousness, almost a spiritualizing of the fiction of mystery and romance he so much enjoyed. His synthesis of vision, knowledge and his own personality created - albeit unconsciously - a vivid theosophy-theology. His inflexible Victorian character could not allow him to appreciate its subjective origins.

In the boredom of a quiet country parish, in a religion possessed of little occultism, he discovered the exotic, exciting realms of spiritualism and Theosophy. From the "mysterious beginnings" of his childhood to exploration on the astral plane, from Brazil with its boyhood adventures to Shamballa and the Occult Hierachy, the vivid image-making power of his mind merged vision with imagination, perception with pre-conception, to create a myth that survived when he journeyed from this world into that myth.

CHARLES WEBSTER LEADBEATER 1854-1934

A BIOGRAPHICAL STUDY

by

Gregory John Tillett

Volume III

Appendices, Notes and Bibliographies

A Thesis submitted in fulfilment of  
the requirements for the degree of  
Doctor of Philosophy

Department of Religious Studies

University of Sydney

March, 1986

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## APPENDICES

Leadbeater's teachings have never been brought together into a unified system. The only substantial attempt to do so is found in the works of A.E. Powell (see Powell, 1925, 1927a, 1927b, 1928, 1930) which, although claiming to incorporate the teachings of Blavatsky, essentially present Leadbeater's Theosophy. Jinarajadasa's First Principles of Theosophy (1928) presents a general survey of Theosophy according to Leadbeater's teachings, although Jinarajadasa incorporates a large amount of scientific and anthropological material which he attempts to link with Theosophical doctrines.

Leadbeater's own A Textbook of Theosophy (1st edition 1912) and An Outline of Theosophy (1st edition 1902) give general overviews of his Theosophical teachings, but do not provide a detailed or unified account.

It would require a very substantial and detailed analysis of Leadbeater's writings to produce a cohesive and unified version of his Theosophy and theology. It has, therefore, not been possible in this present work to do more than provide brief details of some of his teachings where an understanding of these is essential to the historical context.

There are several areas of his teachings, however, which underly his Theosophy and theology. These basic principles are summarized in the three appendices which follow. The diagrammatic presentations, based on diagrams included in the works of Leadbeater and his disciple, Jinarajadasa, are supported by quotations from Leadbeater's writings.

The fourth appendix summarizes statistical information about membership of the Theosophical Society.

Appendix 1: THE EVOLUTION OF LIFE

Leadbeater's Theosophy placed great emphasis on the concept of evolution; his focus was on the evolution of "life" or "spirit", rather than physical body or "form". All life - mineral, vegetable, animal and human, as well as manifestations of life beyond those kingdoms - was believed to be evolving, moving from the simple to the complex, from the "material" to the "spiritual".

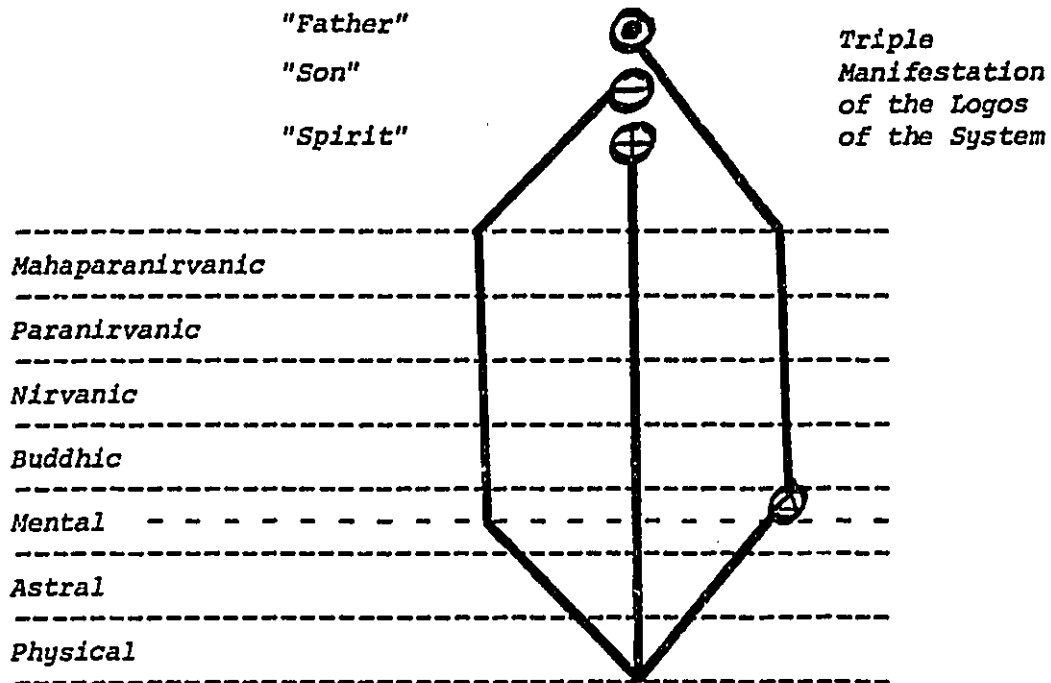
It should be remembered that from the First Logos, which stands next to the Absolute, emanates the Second or Dual Logos, from which in turn comes the Third. From that Third Logos comes forth the Seven Great Logoi, called sometimes the Seven Spirits before the throne of God; and as the divine outbreathing pours itself ever further and further outward and downward, from each of these we have upon the next plane seven Logoi also, together making up on that next plane forty-nine. It will be observed that we have already passed through many stages on the great downward sweep towards matter; yet, omitting the detail of intermediate hierarchies, it is said that to each of these forty-nine belong millions of solar systems, each energized and controlled by its own solar Logos. The Christian Creed, 1920: 34-5

Theosophy recognizes seven kingdoms of Nature, because it regards man as separate from the animal kingdom and it takes into account several stages of evolution which are unseen by the physical eye, and gives to them the medieval name of "elemental kingdom". The divine Life pours itself into matter from above and its whole course may be thought of in two stages - the gradual assumption of grosser and grosser matter, and then the gradual casting off again of the vehicles which have been assumed. A Textbook of Theosophy, 1971: 28-9

The whole process is one of steady evolution from lower forms to higher, from the simpler to the more complex. But what is evolving is not primarily the form, but the life within it. These forms also evolve and grow better as time passes; but this is in order that they may be appropriate vehicles for more and more advanced forms waves of life. ibid:32



1. The Descent Into Matter



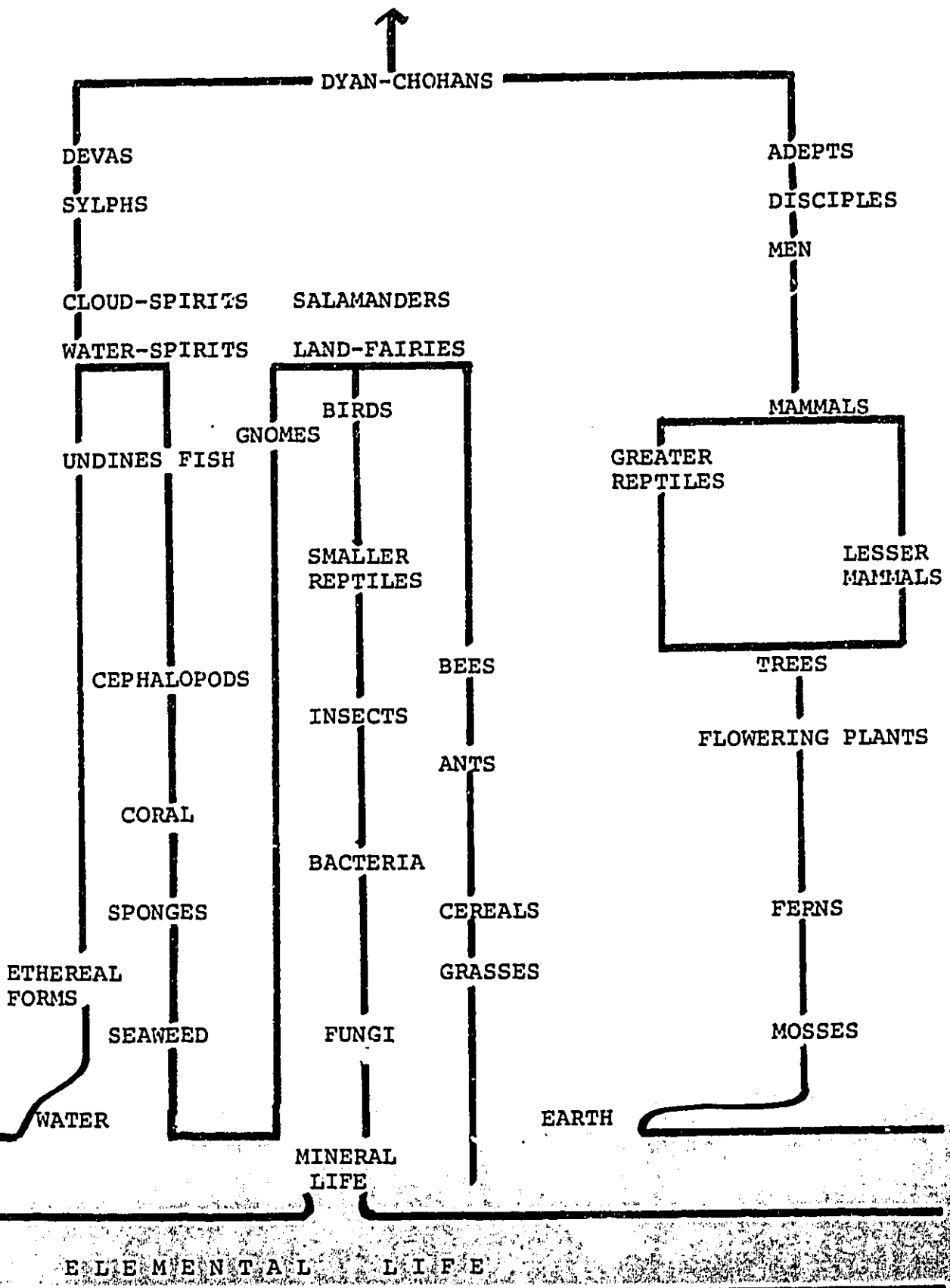
It will be seen that on the seventh or highest plane of our system the triple manifestation of our Logos is imaged by three circles, representing His three aspects. Each of these aspects appears to have its own quality and power. In the First Aspect He does not manifest Himself on any plane below the highest, but in the Second He descends to the sixth plane, and draws round Himself a garment of its matter, this making a quite separate and lower expression of Himself. In the Third Aspect He descends to the upper portion of the fifth plane, and draws round Himself matter of that level, thus making a third manifestation.

Man Visible and Invisible, 1902:29

It is from this Third Aspect that the first movement towards the formation of the system comes. Previous to this movement we have in existence nothing but the atomic state of matter in each of the planes of nature, none of the aggregations or combinations which make up the lower sub-planes of each having yet been formed. But into this sea of virgin matter (the true Virgin Maria) pours down the Holy Spirit, the Lifegiver, as He is called in the Nicene Creed; and by the action of His glorious vitality the atoms are awakened to new powers and possibilities of attraction and repulsion, and thus the lower subdivisions of each plane come into existence.

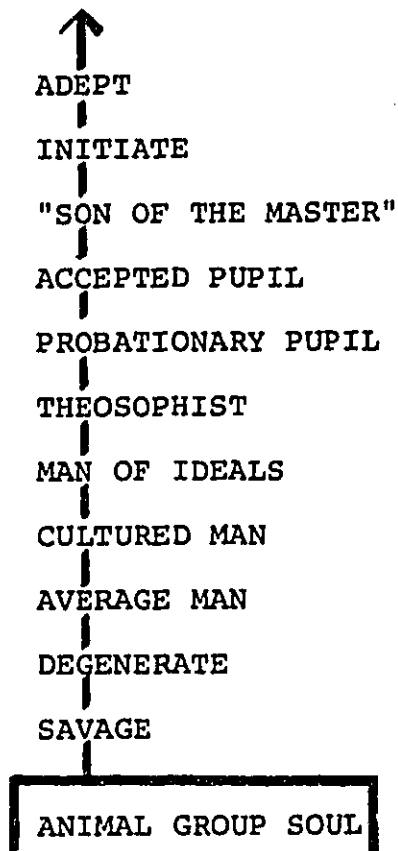
Ibid:36

2. The Evolution of Life



Based on C. Jinarajadasa, First Principles of Theosophy, 1922:19

### 3. The Evolutionary Status of Men



Based on C. Jinarajadasa, First Principles of Theosophy,  
1922:35, 37

In Leadbeater's Theosophy, the world in which man lives is made up of seven "planes". Although man's waking consciousness is generally limited to the lower physical plane, he can, and does, function on other planes for which he also possesses "bodies". Thus he might travel in his astral body on the astral plane, or in his mental body on the mental plane. For most people such experiences occurred during sleep and were not remembered; for the clairvoyant and the occultist they could occur at any time and be recalled.

Man is therefore in essence a Spark of the divine Fire, belonging to the monadic world...For the purposes of human evolution the Monad manifests itself in lower worlds. When it descends one stage and enters the spiritual world, it shows itself there as the triple Spirit having itself three aspects.....Thus man as we know him, though in reality a Monad residing in the monadic world, shows himself as an ego in the higher mental world, manifesting these three aspects of himself (spirit, intuition and intelligence) through that vehicle of higher mental matter which we name the causal body. A Textbook of Theosophy, 1971:41-2

Before he, the ego in the higher mental world, can take a vehicle belonging to the physical world, he must make a connection with it through the lower mental and astral worlds.....Only after having assumed these intermediate vehicles can he come into touch with a baby physical body, and be born into the world, which we know. *ibid*:43.

There are seven "planes" or worlds which have special relations to man, and each individual has some phase of his life in them. He is represented in the three lower of them by a vehicle or body of matter of each of those planes, and each body serves him as a means of knowledge and communication with that plane. Thus, each of us has a physical body, made up of the seven sub-states of physical matter, and through that body we gain experience of the physical world.  
Jinarajadasa, First Principles of Theosophy, 1928:87

1. The Planes

*Spirit*

7. MAHAPARANIRVANIC  
(Divine)

6. PARANIRVANIC  
(Monadic)

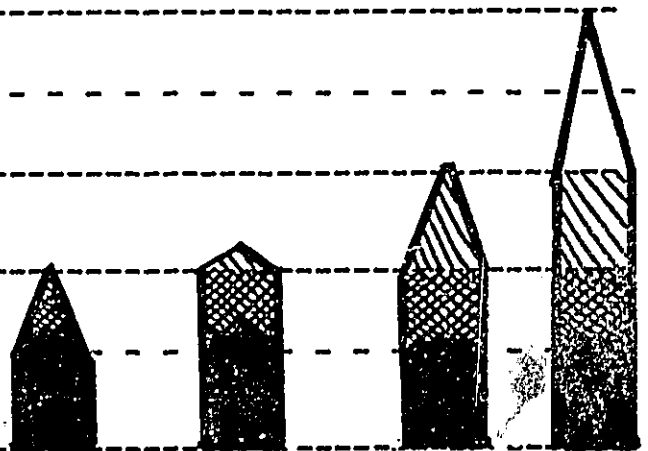
5. NIRVANIC  
(Spiritual)

4. BUDDHIC  
(Intuitional)

3. MENTAL      Arupa Level  
                 Rupa Level

2. ASTRAL

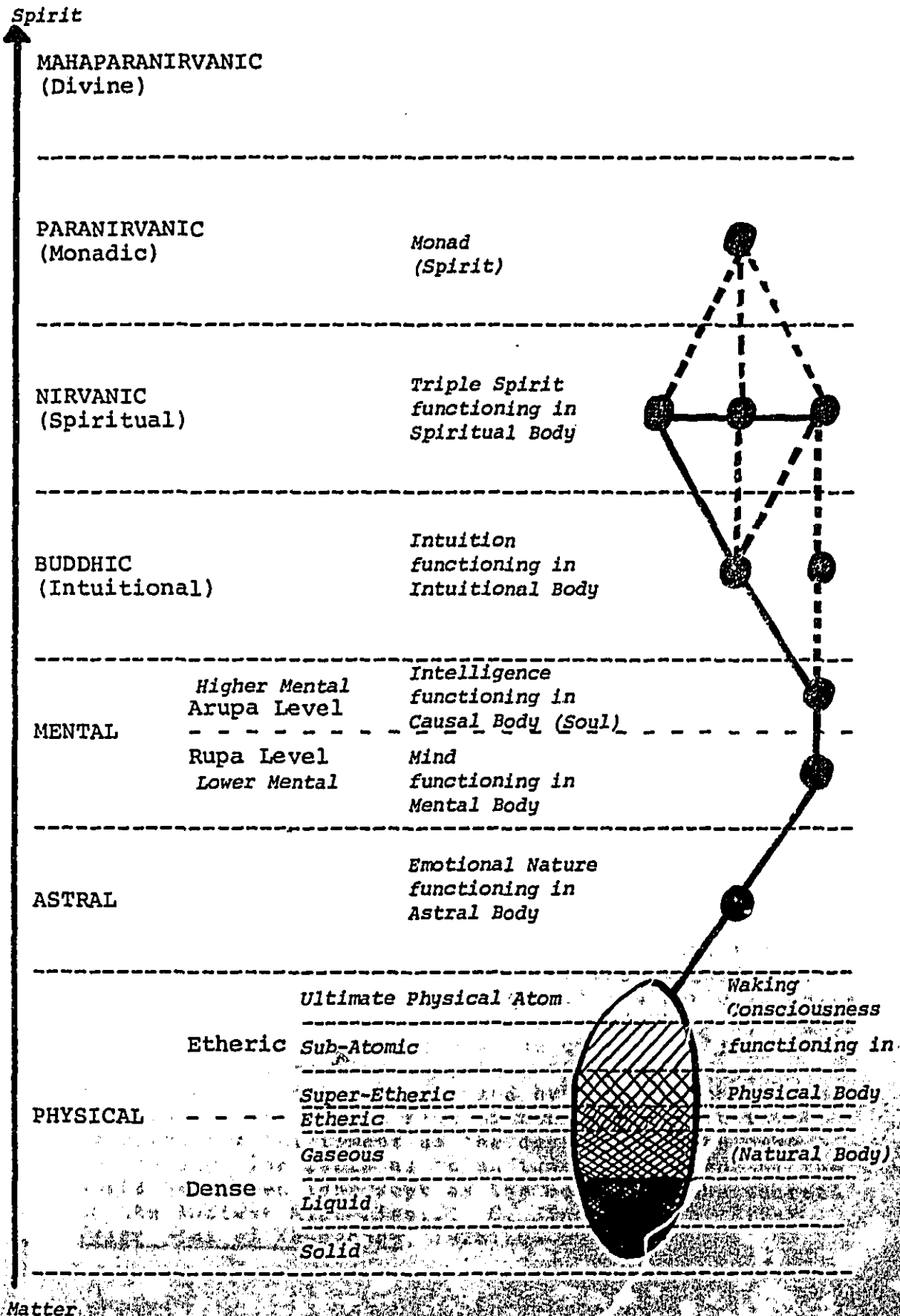
1. PHYSICAL.      Etheric  
                 Dense



Mineral      Vegetable      Animal      Man

*Matter*

## 2. The Structure of Man on the Planes



In Leadbeater's Theosophy the existence of an unseen "occult bureaucracy", known as the Hierarchy, was of great importance. Leadbeater claimed personal acquaintance with all members of it, and declared that the authority of the Theosophical Society and its subsidiary bodies derived from this hierarchy.

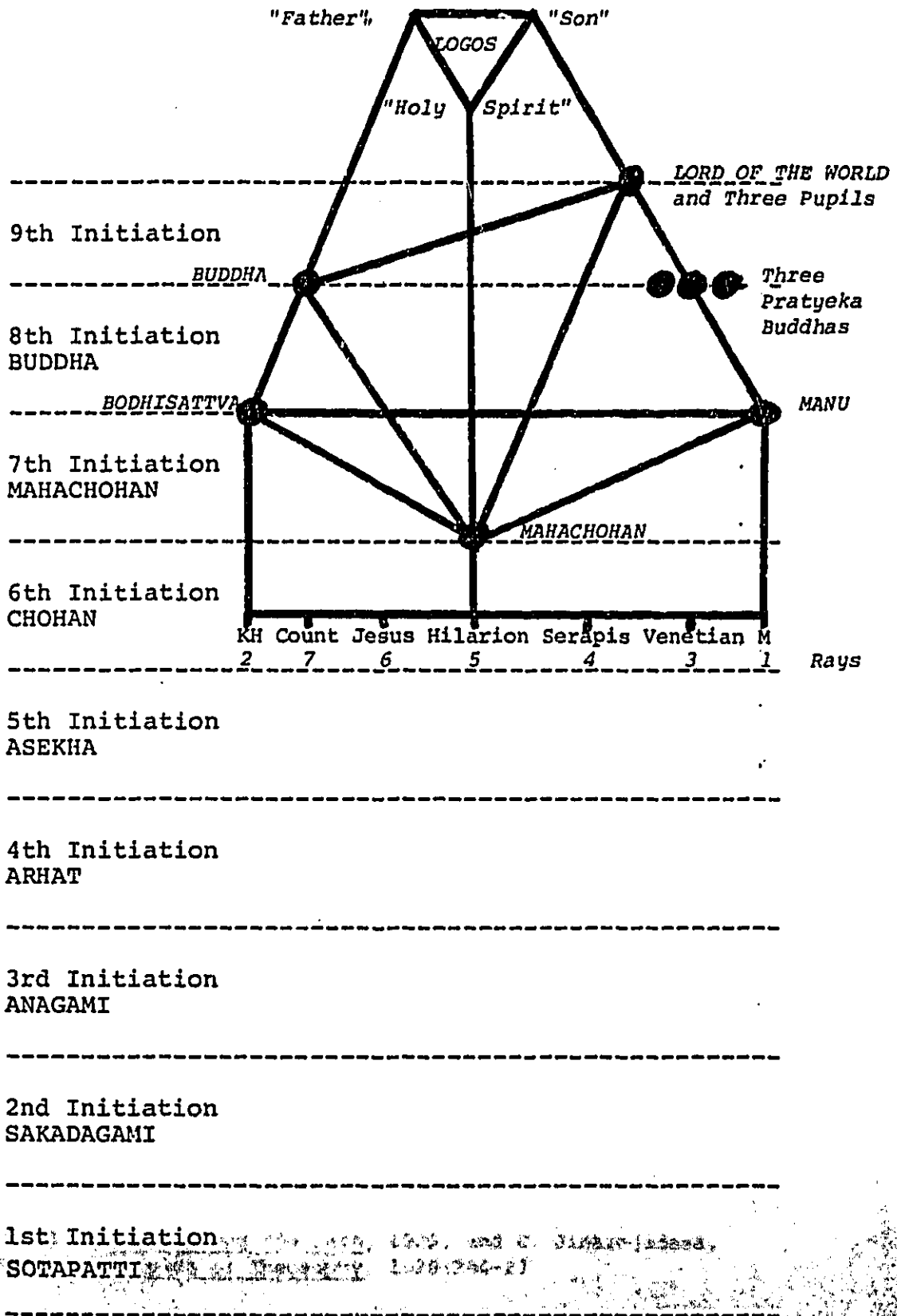
The diagrams are based on Leadbeater's The Masters and the Path, and Jinarajadasa's First Principles of Theosophy.

The existence of perfected men, and the possibility of coming into touch with them, and being taught by them, are prominent among the great new truths which Theosophy brings to the western world. Another of them is the stupendous fact that the world is not drifting blindly into anarchy, but that its progress is under the control of a perfectly organized hierarchy, so that final failure even for the tiniest of its units is of all impossibilities the most impossible. A glimpse of the working of that hierarchy inevitably engenders the desire to co-operate with it, to serve under it, in however humble a capacity, and some time in the far-distant future to be worthy to join the outer fringes of its ranks. A Textbook of Theosophy, 1971:5

The world is guided and directed to a large extent by a Brotherhood of Adepts to which our Masters belong. The Masters and the Path, 1953:25

Among the many startling ideas which confront the inquirer into Theosophy, one of the most significant is that there is an inner Government of the World....Here on this globe of ours which spins round the sun, Mighty Beings guide every event; and the crimes, follies and misfortunes of mankind, as, too, their heroisms, sacrifices and dreams, are used by Them to achieve that particular part of the Plan of the LOGOS which is intended for fulfilment as the days and months pass, one by one. The facts as to an inner Government of the World have been long kept as the most precious secrets in the Ancient Mysteries....C. Jinarajadasa, First Principles of Theosophy, 1928:204-5

1. The Occult Hierarchy



Based on The Masters and the Path, 1925:285-336 and  
 C. Jinarajadasa, First Principles of Theosophy, 1928:204-227



## 2. The Path of Discipleship

<u>Initiation</u>	<u>Title</u>	
9	LORD OF THE WORLD	
8	BUDDHA	
7	MAHACHOHAN	
6	CHOHAN	
5	ASEKHA	} Theoretically, 7 Lives
4	ARHAT ("worthy")	
3	ANAGAMI ("he who does not return")	} Theoretically, 7 Lives
2	SAKADAGAMI ("he who returns but once")	
1	SOTAPATTI ("he who has entered the stream")	
ACCEPTANCE		} Theoretically, 7 years
PROBATION		

Based on Masters and the Path, 1925, and C. Jinarajadasa, First Principles of Theosophy, 1928:204-27

Appendix 4: MEMBERSHIP OF THE THEOSOPHICAL SOCIETY

Table I: World Membership of the Society

For years prior to 1907 there are no official membership figures available. However, there are figures for the total number of charters issued for lodges of the Society up to each year after 1878:

<u>Year</u>	<u>Charters</u>	<u>Year</u>	<u>Charters</u>	<u>Year</u>	<u>Charters</u>
1879	2	1888	169	1896	425
1880	10	1889	199	1897	487
1881	25	1890	234	1898	526
1882	52	1891	271	1899	558
1883	95	1892	298	1900	595
1884	107	1893	344	1901	647
1885	124	1894	382	1902	704
1886	136	1895	401 [1]	1903	751
1887	156	1896	425	1904	800
				1905	864
				1906	913

[1] 1895 was the year of the "Judge schism" in the United States of America in which 101 lodges out of the 115 lodges in America left the Society based at Adyar.

From General Report of the Thirty-sixth Anniversary and Convention of the Theosophical Society Held at Benares December 26th to 31st, 1911, TS, Adyar, 1912

It is important to note that not all the lodges for which charters were issued would continue to exist.

<u>Year</u>	<u>Lodges</u>	<u>Australia</u>	<u>England</u>	<u>USA</u>	<u>India</u>	<u>Total</u>
1900	*	*	*	*	*	10000 [1]
....						
1905	479	517	*	2637	*	*
1906	509	599	*	2571	4239	*
1907	567	641	1860	2821	4548	14863 [2]
1908	631	747	1910	2479	4631	15617
1909	698	849	1463	2763	4958	16898
1910	778	954	1666	3009	5252	20356
1911	867	1004	1694	3092	5646	21464
1912	950	1135	2027	3368	5170	23140
1913	952	1203	2280	4145	5890	22744
1914	1016	1391	2450	4715	5747	24575
1915	991	1474	2636	5332	5936	25696
1916	989	1474	2833	5562	6648 [3]	26820
1917	1074	1556	3056	6407	7144	28673
1918	896	1701	3501	6850	8419	22879
1919	1194	1868	3946	7048	9365	33427
1920	1244	1902	4649	6964	7051	36350

\* No figures published.

[1] Estimate by Josephine Ransom, "75 Years of Growth", in The Theosophist, November, 1950:111

[2] No accurate statistics were compiled between 1875 and 1906 - Jinarajadas, 1925a:264. But to February 17, 1907, 32,132 people had joined the TS (although not all were then still members) and 913 lodges had been chartered (although not all were then active).

[3] United State Bureau of Census figure for the 1916 census was 5097.

<u>Year</u>	<u>Lodges</u>	<u>Australia</u>	<u>England</u>	<u>USA</u>	<u>India</u>	<u>Total</u>
1921	1349	2168	5105	7196	6594	40475
1922	1360	2309	4658	6701	5016	39773
1923	1369	1823	4654	7018	5833	40996 [1]
1924	1540	1580	4821	6916	5358	41892
1925	1571	1564	4938	7333	4980	41645 [2]
1926	1645	1688	4974	7511	6751 [3]	43301
1927	1679	1562	5150	8520	6216	44217
1928	1586	1628	5170	7859	6905	45098
1929	1592	1559	5050	6917	6764	41015
1930	1490	1559	4588	5997	5518	39311
1931	1426	1499	4224	5657	4728	36115
1932	1345	1477	3858	5236	4290	33267
1933	1279	1433	3653	4544	4078	30836
1934	1239	1265	3492	4263	3988	29745
1935	1226	1277	3520	4420	3995	30317
1936	1203	1181	3445	4317	4124	29842
1937	1160	1051	3348	4047	4035	29182
1938	1141	1098	3327	3936	4083	28862
1939	1105	1061	3295	3646	3903	28105

[1] For the period 1923 to 1932, see also Table II

[2] Between 1908 and 1925, 81,436 people joined the TS, but this produced a net gain of only 25,562 - Henry, 1979:162.

[3] United States Bureau of Census figure, for the 1926 census was 7448.

**CONTINUED**

**ON**

**FICHE 8**

**CONTINUED**

**FROM**

**FICHE 7**

<u>Year</u>	<u>Lodges</u>	<u>Australia</u>	<u>England</u>	<u>USA</u>	<u>India</u>	<u>Total</u>
1940	945	1015	3234	3385	4255	23644
1941	871	995	3144	3144	4307	28176
1942	840	981	3126	3169	4400	28862
1943	660	1065	3238	3281	4601	18216
1944	*	1019	3319	3440	5089	*
1945	*	1019	3496	3594	6208	29327
1946	1215	1018	3694	3846	6962	31236
1947	1245	982	3783	3825	7208	31636
1948	1303	1016	3694	4031	7364	32746
1949	1307	1026	3440	4103	7364	33083
1950	1287	1050	3403	4055	7133	32564
1951	1264	1102	3313	4008	6838	32180
1952	1306	1164	3290	3953	6632	32223
1953	1349	1210	3200	4075	6505	32450
1954	1364	1197	3231	4078	6376	32566
1955	1372	1217	3284	4070	6428	32902
1956	1366	1225	3069	4194	6802	33904
1957	1374	1216	2918	4241	7051	33628
1958	1360	1238	2789	4328	7090	33750
1959	1371	1240	2736	4234	7162	33768
1960	1304	1273	2668	4167	7065	33875
1961	1283	1229	2557	4140	6405	33730
1962	1287	1110	2486	4062	7389	33058
1963	1250	1102	2580	4053	7456	30973

\*Figures not available due to wartime conditions

<u>Year</u>	<u>Lodges</u>	<u>Australia</u>	<u>England</u>	<u>USA</u>	<u>India</u>	<u>Total</u>
1964	1256	1095	2686	3916	7663	21174
1965	1243	1163	2789	3844	7688	31424
1966	1223	1223	2810	3841	7661	31357
1967	1233	1294	2716	3986	7710	31365
1968	1241	1297	2654	4354	7567	31262
1969	1222	1485	2561	4678	7294	30530
1970	1202	1655	2479	5436	7469	31721
1971	1218	1793	2369	5477	7710	32176
1972	1232	1841	2281	6119	7869	33345
1973	1203	1927	2250	5341	7721	32169
1974	1214	1779	2233	5881	8168	32998
1975	1227	1630	2313	5743	9263	34357
1976	1189	1331	2132	5657	9337	34693
1977	1153	1273	2145	5529	9584	34705
1978	1165	1300	2077	4672	9657	34479
1979	1108	1231	2140	5004	9761	33388
1980	1151	1213	2165	5129	9811	34391
1981	1111	1188	2168	5285	10063	34421
1982	1157	1159	2186	5367	10177	34567
1983	1109	1186	2071	5336	10310	34757

Derived from annual reports of the Theosophical Society, Jinarajadas, 1925a:263-4, International Theosophical Year Books, and figures given in reports of sections published in The Theosophist. There is often some variation in statistics between sources.



Table II: Membership 1923 to 1932

<u>Year</u> (approximate)	<u>Membership</u>		<u>% Gain or</u>
	<u>Begin</u>	<u>Loss</u> <u>End</u>	
1923	39800	41000	+3
1924	41000	41500	+1.2
1925	41500	41600	+0.3
1926	41600	43300	+4.1
1927	43300	44200	+2.1
1928	44200	45100	+2
1929	45100	43600	-3.3
1930	43600	39300	-9.9
1931	39300	36100	-8.1
1932	36100	33300	-7.5

Between 1923 and 1932, 47,800 people entered the TS, and 54,000 people left it.

Based on General Report of the Theosophical Society for 1932, TS. Adyar, 1932:7-8

Table III: Theosophists in the Australian Census

In the first censuses held for the Commonwealth of Australia - 1901, 1911, 1921, 1933 - answers to the question on religion were divided into a number of categories, including "Theosophist" and "Spiritualist". After the 1933 census the number of divisions into which statistics for the religion question were classified substantially decreased, and Theosophists were not separately identified thereafter. Those who responded "Theosophist", or "Theosophical Society" in a subsequent census were counted in the "Other non-Christian" category.

The following statistics, taken from the census reports, provide interesting background information for Leadbeater's time in Australia. The statistics for Spiritualists are given for comparison.

Some Theosophists would not have responded "Theosophist" in response to a question on religion because they did not regard Theosophy as a religion, or because they were members of a church or other religious body.

<u>Census</u>	<u>Male</u>	<u>Female</u>	<u>Total</u>	<u>TS Figure</u>	<u>Spiritualists</u>
1901	191	167	358		1635
1911	385	395	781	1004	2378
1921	522	530	1102	2168	4332
1933	250	290	540	1433	1807

In the 1933 census a detailed breakdown of the statistics is provided.

#### 1933 Census

##### Theosophists by State

<u>State</u>	<u>Male</u>	<u>Female</u>	<u>Total</u>	<u>Spiritualists</u>
NSW	103	104	207	621
Vic	64	75	139	589
Qld	45	55	100	111
SA	21	35	56	209
WA	14	15	29	243
Tas	2	6	8	30
ACT	-	-	-	-
NT	1	-	1	-

Theosophists by Age

<u>Age</u>	<u>Male</u>	<u>Female</u>	<u>Total</u>
4	2	3	5
9	4	1	5
14	5	12	17
19	12	11	23
24	7	7	14
34	17	17	34
39	9	16	25
44	32	32	64
49	30	34	64
54	25	36	51
59	28	32	60
64	18	34	52
69	20	24	44
74	11	16	27
79	12	9	21
84	6	1	7
89	1	-	1
94	-	1	1
99	-	-	1
NS	1	-	1
	250	290	540

Theosophists by Marriage

	<u>Male</u>	<u>Female</u>	<u>Total</u>
Under 15 years - never married	11	16	27
Over 15 years - never married	70	118	188
Married	148	106	254
Widowed	17	46	63
Divorced	1	2	3
NS	3	2	5

Theosophists Currently Receiving Education

	<u>Male</u>	<u>Female</u>	<u>Total</u>
Government	10	12	22
Private	1	2	3
University	2	2	4
Home	1	-	1
Total	14	16	28

Theosophists by Employment

	<u>Male</u>	<u>Female</u>	<u>Total</u>
Employer	19	6	25
Self-employed	42	14	56
Wage earner	90	52	142
Apprentice	2	-	2
Part-time	5	2	7
Unemployed	38	6	44
Total	135	60	195
Not in labour force	115	230	345

Theosophists by Residence

	<u>Male</u>	<u>Female</u>	<u>Total</u>
Metropolitan Urban	182	239	421
Metropolitan Provincial	12	17	29
Rural	56	34	90
Total	250	290	540

## Notes

Throughout the notes, locations are given for sources which may not be readily accessible. The coding (given in []) is that used in the bibliography.

Works for which no author is cited and which are preceded an asterisk (thus \*The Astral Plane) are either solely or jointly by C.W. Leadbeater, and appear in the first section of the Bibliography.

### Chapter 1: Notes

- 1 Quoted in Fawn M. Brodie, No Man Knows My History, Alfred A. Knopf, New York, 1983:vii
- 2 Brodie, above cit.:vii
- 3 Ibid
- 4 Sources are not given for all of the statements in this chapter since it is intended as an introduction to the work as a whole and the statements occur elsewhere in the text, where they are fully documented. Those which do not occur elsewhere are annotated in this chapter.
- 5 For details of the occult chemistry research, cf. Jinarajadasa, 1938
- 6 Leadbeater saw many kinds of animal life on Mars but on Mercury the "only animal life I saw was a small thing like a rabbit", beautiful butterflies, and cactus-like vegetation. In World Theosophy, December, 1931:917-8. Other visionaries had penetrated the depths of the solar system; the first had been Emmanuel Swedenborg (1688-1772), who described the inhabitants and lifestyle of Mars, Venus and the Moon. One of the most noted was Helene Smith (i.e. Catherine Elise Muller, 1861-1929), whose Martian explorations were the subject of a detailed study, in which a conclusion was reached which applied equally to Leadbeater: "We are struck by two points, the complete identity of the Martian world, taken in its chief points, with the world in which we live, and its puerile originality in a host of minor details." Quoted in Fodor, 1966:287. For a general account of the genre, cf. Fodor, 1966:287. Andre Jackson Davis (1826-1910) also explored the planets in his Harmonial Philosophy, William Rider and Sons, London, 1917:24-46.

7 For details of the Masters, see \*The Masters and the Path, 1925.

8 For the evolution of man on this planet, cf. \*Man. Whence, How and Whither, 1913.

9 For a general study of occult physiology and anatomy, cf. Walker, 1977.

10 For life after death, see \*The Other Side of Death, 1903.

11 The account of the rock which loved the boy appears in various places, including in Leadbeater's "Rock consciousness", in The Liberal Catholic, October, 1947:236-7.

12 See Star Congress at Ommen, 1925:7

13 For the Christian sacraments, see \*The Science of the Sacraments, 1920

14 For the results of Leadbeater's clairvoyant research into these matters, cf. \*The Hidden Side of Things, 1915.

15 Cancer cells, Leadbeater said, were "exactly like the normal cell except that it was a looking glass image of it". Quoted in Jinajadasa, 1938:58

16 It seems that Leadbeater, although nominally recognizing both Anglican and Roman Catholic Orders, did not in fact recognize them as being "as valid" as his own, once he had become a Liberal Catholic bishop. He tended to re-baptize those who sought admission to the Liberal Catholic Church even when they had previously been baptized into Anglican, Roman Catholic or Orthodox Churches, and to re-ordain clergy from those churches. See the letter from Bishop Burt in The Liberal Catholic, October, 1948; the baptismal register of St Alban's Church, Sydney, supports this view. This may also have been connected with a belief that Wedgwood had "purged" the Apostolic Succession of the Roman Catholic Church received by him, and that therefore the Liberal Catholic Church had Orders which were "more valid" than other churches.

17 Quoted in The O.E. Library Critic, October 7th, 1925.

18 Quoted in the American Theosophist, July, 1981:196. By 1982 there were, according to Bowker's Books in

Print, 1981-2 (R.K.Bowker and Co, New York, 1981) 7 titles of Leadbeater's in print in English (excluding Indian imprints - and thus the Theosophical Publishing House in India). British Books in Print 1981 (J. Whitaker and Sons, London, 1981) listed 11 titles, and Australian Books in Print (D.W.Thorpe, Melbourne, 1982) listed 2. The 1983-84 Books in Print listed 7 works by Leadbeater, and 1 jointly by Leadbeater and Besant. The 1984 British Books in Print listed 11 works by Leadbeater, and 4 jointly by Leadbeater and Besant. The 1985 Australian Books in Print listed 2 works by Leadbeater.

19 For general studies of the occult revival of the late nineteenth and early twentieth centuries, cf. Webb, 1971 and 1981. For popular studies of the late twentieth century revival cf. Nat Freedland, The Occult Explosion, Michael Joseph, London, 1972; John Godwin, Occult America, Doubleday and Co, New York, 1972; Time, June 19th, 1972:40-8. For scholarly studies of the modern revival, cf. Galbreath, 1971; Tiryakian, 1974; Marty, 1970; and Ejerfeldt, 1974.

20 Cf. Arthur Calder Marshall's review of The Elder Brother, in The Times Literary Supplement, July 9th, 1982.

21 For a summary of research into the aura, see Lyall Watson, Supernature, Coronet, London, 1974:141-50 and Stanley Krippner and Daniel Rubin (Eds), Galaxies of Life, Interface, New York, 1973. Whether or not there is scientific validity in claims about the aura, it remains significant that Leadbeater's descriptions (given initially in an article in The Theosophist in 1895, and in considerable detail in \*Man Visible and Invisible in 1902) have been more or less repeated by later researchers, both scientific and occult. The earliest scientific study of the aura was published by Dr J Walter Kilner (1847-1920), a physician at St Thomas' Hospital, London. He published The Human Atmosphere in 1911. Cf. W.J. Kilner, The Human Atmosphere, University Books, New York, 1965, and The Aura, Samuel Weiser, New York, 1973.

22 For the history of vegetarianism, cf. Berry, 1979 and Janet Barkas, The Vegetable Passion, Charles Scribner's Sons, New York, 1975. The author of that work underestimates the importance of Theosophy as an influence on popularizing vegetarianism, focussing on Anna Kingsford and Annie Besant (pp. 85-7) and the brief Theosophical Society contact of Gandhi (pp. 29-30). She does not mention Leadbeater.

23 For the historical and cultural background to the "New Age", cf. Theodore Roszak, The Making of a Counter

9

Culture, Faber, London, 1972. For an "inside" survey of the area, cf. Spiritual Community Publications, Spiritual Community Guide 1975-76, Spiritual Community Publications, San Rafael, 1974. For a broad coverage of groups within the area, cf. J. Gordon Melton, Encyclopedia of American Religions, McGrath, Wilmington, 1978, vol. 2, chapter 17.

24 Cf. Albert Goldman, Elvis, McGraw-Hill, 1981:636.

25 For example, see the studies of Psychiana and The I Am Movement: (which has numerous derivatives) in Braden, 1949:78-127 and 257-307. The section on "New Vessels for the Ancient Wisdom" in Ellwood, 1973:88-130 includes material from post-Leadbeater movements showing clearly his influence, as does the section "Other Offshoots and Related Groups" in Campbell, 1980:159-65. Those movements which have most literally expanded upon Leadbeater's teachings are those in the "I AM" tradition, which had its beginnings in the work of Guy Ballard (1878-1939) and his wife, Edna, in California in the 1930's - cf. Campbell, 1980:161-3, Braden, 1949:257-307 and Ellwood, 1973:121-125. They emphasized a pantheon of "Ascended Masters", the use of Rays of various colours, vibrations, the chanting of mantras, and the passage of the chosen disciple through a sequence of spiritual initiations conferring great occult powers. Following on from the now virtually defunct I Am movement are many similar groups.

26 Sheehan, 1925:28

27 Hodson and van Thiel, nd:18

28 Ibid:24

29 The International Theosophical Year Book, 1937:218. [\*,TSA]

30 The Liberal Catholic, April, 1934:301.

31 Quoted in The Canadian Theosophist, October 27, 1934:154

32 Ibid: June, 1934:122.

33 Ibid

34 Dawn, May 1st, 1923:15.

35 For Dion Fortune, cf. Cavendish, 1974:88; King and Sutherland, 1982:144-57, Colquhoun, 1975:184-9, 217-9



and Alan Richardson, Dancers to the Gods, Aquarian Press, Wellingborough, 1985. For her comments on Leadbeater, cf. King, 1971:122, and her own books Applied Occultism, Aquarian Press, Wellingborough, 1973:78-9, and Sane Occultism. Aquarian Press, Wellingborough, 1972:129-30.

36 For Crowley, cf. Cavenish, 1974:70-2; John Symonds, The Great Beast, Rider, London, 1951 and Crowley's own "autohagiography", edited by John Symonds and Kenneth Grant, The Confessions of Aleister Crowley, Jonathan Cape, London, 1969. For Crowley on Leadbeater, cf. King, 1971:135, and The Equinox, September, 1913:xxix.

37 For a bibliography of Rajneesh's comments, cf. Weeraperuma, 1981:46, 100. Cf. Rajneesh Foundation Newsletter, April 16th, 1979:4-6.

38 Cf. John Bull, February 9, 1909:141, and The New Statesman, March 10, 1934:338

39 Keyserling, 1926, vol. 1:120.

40 Quoted in Landau, 1964:175.

41 Williams, 1931.

42 In The Canadian Theosophist, October, 1933:248.

43 In The Collected Works of Mahatma Gandhi, volume XI, Ministry of Information and Broadcasting, Government of India, 1964: letter to Dr Pranjivan Meh , May 8th, 1911.

44 Quoted in Henry Summerfield, That Myriad Minded Man. A Biography of George William Russell, "A.E.", Colin Smyth, Gerrard's Cross, 1975:134

45 Quoted in The Canadian Theosophist, June 15th, 1934:121-2.

46 George Arundale in Besant, 1939:38.

47 Cf. Eirenicon, Winter, 1963, and Spring, 1961.  
[\*]

48 Ryan, 1975:306.

49 Hodson and van Thiel, n.d.:20.

50 cf. Nethercot, 1961 and 1964

51 Nethercot 1961:13

- 52 Nethercot, 1964:467-8
- 53 *ibid*:463
- 54 Letters from Dr Nethercot to the author, March 3 1977; August 1, 1979; January 18, 1980. Dr Nethercot commented: "I am delighted to learn that someone is going to complete the history of the triumvirate, Besant-Olcott-Leadbearer." (March 3, 1977) [\*]
- 55 *cf.* Weeraperuma, 1974 and 1982
- 56 Shringy, 1977. For other theses, *cf.* Weeraperuma 1982.
- 57 Campbell, 1980:147
- 58 *Ibid*:166-9
- 59 *Cf.* *Ibid*:172
- 60 For the influence on Gandhi, *cf.* Louis Fischer, The Life of Mahatma Gandhi, Granada, London, 1982:53-4, 89-90.
- 61 See chapter 23
- 62 For Steiner, *cf.* Ahern, 1984 and Wilson, 1985. For Bailey, *cf.* Campbell, 1980:150-3 and Ellwood, 1973:103-6.
- 63 *Cf.* Ellwood, 1973:74-9, 88-130 and Melton, 1978, vol. 2:135-93. This is also considered in chapter 22.
- 64 *Cf.* van Sommers, 1966:114-5, Rodd, 1972:6-9 and Drury & Tillett, 1980:21-5.
- 65 Mary Lutyens (1908- ) is an eminent historical writer, better known for her studies of John Ruskin, Effie Gray, the Lytton family and her father, the architect Sir Edwin Lutyens (1869-1944), than for her works on Krishnamurti.
- 66 The Times Literary Supplement, July 9th, 1982:732.
- 67 The Sunday Times (London), July 25th, 1982.
- 68 Catholic Herald (London), August 6th, 1982.
- 69 The Bulletin (Sydney), November 2nd, 1982.

- 70 Choice (New York), February, 1983.
- 71 Theosophy in Australia, December, 1982, and The Theosophical Journal (London), December, 1982.
- 72 See Shearman, 1980. It was reviewed in highly favourable terms in The American Theosophist, June, 1981, by a reviewer who agreed with Shearman that Leadbeater was "the greatest occultist of the twentieth century".
- 73 Shearman, 1980:1
- 74 Ibid:1
- 75 Ibid.
- 76 Ibid:24
- 77 Ibid:37
- 78 \*A Christian Gnosis, 1983:ix-xxix
- 79 For an introduction to cognitive dissonance, cf. Festinger, Riecken and Schachter, 1964:3-32
- 80 Reynolds and Capps, 1976:4
- 81 Cf. Thomas E. Berry (Ed), The Biographer's Craft (Odyssey Press, NY, 1967). For a summary of developments in anthropology and psychology, see Reynolds and Capps, 1976:8-27.
- 82 Reynolds and Capps, 1976:85
- 83 Ibid:4
- 84 For this evolutionary model, cf. Jinarajadasa, 1922:46 and 107.
- 85 Wood, 1936:143
- 86 In The Watchman (Sydney), a Seventh-day Adventist magazine, August, 1926.
- 87 Information from John Cooper, who obtained it from the singer.
- 88 Mary Lutyens, 1975:x.
- 89 Balfour-Clarke, 1977:42, also interview with

Balfour-Clarke, at Adyar, December, 1979.

90 Correspondence with Mary Lutyens, 1979, and interview with her in London, 1979.

## Chapter 2: Notes

1 A.J.Hamerster, "C.W.Leadbeater", in Round Table Annual, 1932. Details of the writing of the article and Leadbeater's approval of it are in Hamerster's "Hero, Saint and Sage", in The Theosophist, May, 1935.

2 Collected Articles of A.J.Hamerster, 7 volumes; the two articles referred to are in Volume IV; Adyar Library reference #131 Ham CA.

3 See, for example: Annie Besant, "C.W.Leadbeater", in The Theosophist, November, 1911, reprinted in The Theosophist, April, 1934; Annie Besant, "February 17th, 1847" in The Theosophist, February, 1923;; J.I.Wedgwood, "Some Reminiscences of Mr Leadbeater", in Union Lodge T.S. Transactions, February 26, 1918.

4 In both The K.H.Letters to C.W.Leadbeater, compiled by C.Jinarajadasa (1941) and in J.L.Davidge, "Authentic Biographical Notes on Bishop Leadbeater" in The Theosophist, May, 1934, there is reference to the Norman French origins of the surname "Leadbeater". However, standard references on English surnames suggest the more common derivatation of "lead beater", that is, a worker in lead. Cf.C.W.Bardsley, A Dictionary of English and Welsh Surnames, Genealogical Publishing Co., Baltimore, 1968; P.H.Reaney, A Dictionary of British Surnames, Routledge and Kegan Paul, London, 1976 and J.R.Dolan, English Ancestral Names. The Evolution of the Surname from Medieval Occupations, Clarkson N.Potter, New York, 1972. No parallel French name is found in Albert Dauzat, Dictionnaire Etymologique des Noms de Famille, Librairie Larouse, Paris, 1951. There was an eminent Leadbeater family whose surname derived from the Huguenot family of Le Batre, of which the best known member was the English authoress Mary Leadbeater (see The Leadbeater Papers, 2 vols, 2nd edition, London, 1862), but there is no reason to connect this with the Stockport Leadbeaters.

5 Mention of Bulwer Lytton (1803-1873) as an occultist occurs in The Mahatma Letters to A.P.Sinnett (A.T.Barker, 1972:209-10) in a letter from Master K.H. to

A.O.Hume; it is said that Bulwer Lytton attempted to found an occult school in London in the 1860's but failed because of the "pestilent London atmosphere". Wedgwood said Bulwer Lytton was a Rosicrucian, and Weller van Hook stated he was a Master and a pupil of the Master known as The Venetian. C.f. C.Nelson Stewart, Bulwer Lytton as Occultist, TPH, London, 1927.

6 Annie Besant, "C.W.Leadbeater", in The Theosophist, November, 1911; reprinted in The Theosophist, May, 1934, and in Adyar Day, 17th November (n.d.).

7 C.W.Leadbeater, "Saved by a Ghost", in The Theosophist, January, 1911; published separately with notes by C.Jinarajadasa under the title Saved by a Ghost. A true story of adventure in Brazil near Bahia, 1861-2, of Charles Leadbeater, senior, Charles Leadbeater and Gerald Leadbeater (C.Jinarajadasa) and also includes with some changes in C.W. Leadbeater, The Perfume of Egypt and other weird stories, TPH, Adyar, 1911 (further editions 1912, 1936, 1948 and 1967). All quotations are from the 5th edition, 1967.

8 Jinarajadasa identifies the railway as "The State of Bahia South Western Railway Company", and said he had visited their offices in an attempt to find documentary evidence of Leadbeater's father's involvement; but "owing to local revolutions the company's books are untraceable and probably were burnt in some fire." Jinarajadasa's notes, including this comment, are found on a printed slip included in the offprinting of the article from The Theosophist. Leadbeater's knowledge of Brazilian railway history appears to have been defective. The first railway - from Guanabaia Bay to Petropolis - was begun in 1854; the second from Recife to Cabo, and the third, from Rio de Janero to Quernasos (and later on to Sao Paulo) were begun in 1858. C.f. E.Bradford Burns, A History of Brazil, Columbia University Press, New York, 1971: 144-5.

9 Martinez is a Spanish name; Brazil is a Portuguese-speaking country. The name Martinez does not appear in any standard history of Brazil. Nor does Leadbeater's story fit in with known Brazilian history. There were no recorded uprisings in Brazil between 1850 and 1889, a period spoken of as "the maturing of the Empire of Pedro II" by one historian. See Burns, above cit.:124-5. The Brazilian Embassy in London could not identify the events described by Leadbeater in the context of the history of Brazil. (Correspondence with author)

10 Dr Edward Bouverie Pusey (1800-1882), was an English theologian and a leader of the Oxford Movement in

the Church of England. For a summary of his influence, c.f. Vidler, 1971:51-4.

11            \*The Perfume of Egypt, 1967:209.

12            Ibid:213

13            Ibid:215

14            Hacienda is a Spanish word; Brazil is a Portuguese-speaking country in which hacienda is not used. Although the town in Brazil is not named, it can almost certainly be identified from the information given about its location. It was the city of Bahia, the oldest city in Brazil and then its third largest. It was one terminus for the Bahia to Sao Francisco railway of 576 kilometers, on the other end of which was the town of Joazeiro, five hours away by train on the banks of the Sao Francisco river. C.f. Arthur Bias, The Brazil of Today, Lanneau and Despret, Nivelles (Belgium), n.d. but c.1903. US

15            \*The Perfume of Egypt, 1967:216

16            Ibid:265

17            Clara Codd, 1951:292ff.

18            A copy of this memo was given to the author in 1979 by the then President of the Theosophical Society, John Coats \*

19            Correspondence with the successor to that Bank, Williams and Glyn's Bank Ltd, in London, revealed that records from the period are no longer in existence. \*

20            Codd, above cit.

21            In the "Leadbeater Centenary Number" of The Bombay Theosophical Bulletin, Vol. XII, No. 4-5, Feb-Mar, 1947, the biographical account (pp.5-21) included the information that the family motto was Toujours pret. Fairbairn's Book of Crests of the Families of Great Britain and Ireland, 2 vols., T.C. and E.C. Jack, London, n.d., gives toujours pret ("always ready") as the motto of 12 families, and toujours prest as the motto of 18 families, none of them Leadbeater or any variant on that name. Indeed, the name Leadbeater does not appear in that work, although both Leadbetter and Leadbitter do, although without a motto resembling toujours pret.

22            J.L. Davidge (1881-1964) joined the Theosophical

Society in 1908, and became a priest of the Liberal Catholic Church in 1930. He served as General Secretary of the Theosophical Society in Australia from 1947-57. He was a close associate of Leadbeater's in Sydney in Leadbeater's final years. C.f. his "Authentic Biographical Details on Bishop Leadbeater", in The Theosophist, May, 1934.

23 Josephine Ransom, "C.W. Leadbeater: In Memoriam 1847-1934", in Theosophical News and Notes, April, 1934.

24 C.f. Whos' Who in Australia, 1927-28, Fred Johns (Ed), Hassell Press, Adelaide, 1927 and Who's Who in Australia, 1933-4, Errol G. Knox (Ed), Herald Press, Melbourne, 1933. US

25 A History of Theosophy and the Theosophical Society. A Study Course, The Theosophical Society in America, Wheaton, Ill., n.d.

26 Sten H.P. von Krusenstierna, "The Modern Founders", in The Liberal Catholic Church: History, Liberal Catholic Institute of Studies, Unit 3, Paper 1, Part 2, L.C.I.S., Ojai, n.d. None of the L.C.I.S. papers on the history of the Liberal Catholic Church mention any historical uncertainty, difficulty or controversy.

27 In the archives of the Esoteric Section of the Theosophical Society at Adyar is a family tree for Leadbeater drawn up by C. Jinarajadasa, a copy of which was given to the author in 1979 by the then President of the Theosophical Society, John Coats. It shows Emma Morgan's father as John Morgan, not Webster Morgan, and Jinarajadasa claims in notes attached to the family tree to have met him "about three times". As Jinarajadasa first came to England in 1889, Mr Morgan must have lived to a great age, unless Jinarajadasa is referring to a meeting when he was incarnated as Gerald Leadbeater. All the author's research into Leadbeater's family was replicated, at the request of the then President of the Theosophical Society, John Coats, by Miss Lilian Storey, Librarian of the Theosophical Society in England, and a member of the Society of Genealogists. In a letter to Mr Coats, a copy of which he gave the author, she confirmed all the information uncovered. \*

28 Census data was obtained from the Public Record Office, London. C.f. J. Worrall, Worrall's Directory of Stockport, author, Oldham, August, 1872. BL

29 Copies of birth, death and marriage certificates were obtained from the General Register Office, London, in 1978-9; additional research was undertaken on material

available from the census returns in the Public Record Office, London. This work was replicated by a researcher for the Theosophical Society as mentioned in note 27 above.

30 See C. Jinarajadasa, 1952:73. Leadbeater's correspondence with the English Theosophist, A.P.Sinnett, regarding the boy he was bringing back with him from Ceylon does not mention a reincarnated brother, merely a boy in whom the Master was interested. C.f. A.P.Sinnett, 1922:95. Nor is there any reference to Gerald reincarnated in Leadbeater's correspondence with H.S.Olcott, then President of the Theosophical Society, at the time: this correspondence was consulted in the archives of the Theosophical Society at Adyar.

31 C.f. Joseph Foster, Alumni Oxoniensis 1715-1886, author, London, 1888, volume III. BL

32 Correspondence with both the Registrar of the University of Oxford, and the Keeper of the Archives of The Queen's College, Oxford, indicated that there is no record of Leadbeater matriculating or entering the University. \*

33 C.f. A.J.Venn, Alumni Cantabrigienses, Cambridge University Press, Cambridge, 1951, part II 1752-1900, volume IV. BL Correspondence with the Librarian of St John's College, Cambridge, indicated that there is no record of Leadbeater in the College or the University.

34 C.f. The Winchester Diocesan Calendar and Clergy List, Jacob and Johnson, Winchester, editions for 1876 and 1878. BL

35 \*The Masters and the Path, 1953:38

36 Encyclopedia Britannica, 11th edition, Volume XII:732; see also John Irving, The Annals of Our Time, Macmillan, London, 1880, volume I, events for May 10 and 11, 1866. BL

37 All Saints', Margaret Street, London, was completed in 1859 on the site of Margaret Chapel, originally built in the 1830's to put into practice the ideals of the Oxford Movement. It attracted a congregation of influential laymen and was notable for the quality of its sermons, ceremonial and music.

38 C.f. Owen Chadwick (Ed), The Mind of the Oxford Movement, Adam and Charles Black, London, 1960: "Pusey and the Language of Mysticism" (pp.46-50) and "What is Puseyism?" (p.51).



39 Dr Hans Gross, Professor of Criminology at the University of Prague, quoted in Yseult Bridges, How Charles Bravo Died: The Chronicles of a Cause Celebre, The Reprint Society, London, 1957:23.

### Chapter 3: Notes

1 For general surveys of the Church of England in the nineteenth century, see W.D. Chadwick, The Victorian Church (4 vols., A. and C. Black, London, 1966-1970), P.T. Marsh, The Victorian Church in Decline (Routledge Kegan Paul, London, 1969), L.E. Elliott-Binns, Religion in the Victorian Era (Lutterworth, London, 1964) and R.A. Soloway, Prelates and People. Ecclesiastic Social Thought in England, 1783-1852 (Routledge Kegan Paul, London, 1969). See also Brenda Collins, Victorian Country Parson (Constable, London, 1977) for background to Leadbeater's country curacy.

2 See R.C. Newman, 1976; also The Winchester Diocesan Calendar and Clergy List, Jacob and Johnson, Winchester, 1878, 1879, 1880, 1881. For Capes, see Who Was Who 1897-1915, Adam and Charles Black, London, 5th edition, 1966, and Crockford's Clerical Directory, London, 1883.

3 Leadbeater refers to his lay work in the Church of England in Talks on "At the Feet of the Master", 1922:214, and claims to have worked at St Alban's, Holborn (London), a notable Anglo-Catholic Centre, under the famous and controversial Anglo-Catholic priest, Fr. A.H. Mackonochie (ibid:565-6).

4 See Winchester Diocesan Calendar, above cit., 1878. Leadbeater described the parish as "congregation of farmers and labourers" (\*Talks on "At The Feet of the Master, 1922:179).

5 In 1973 and 1979 the author visited both Bramshott and Liphook, and interviewed local residents who recalled the "age of Canon Capes". The present Rector had only a vague knowledge of Leadbeater, and referred to him as "someone who was a curate here once, got caught in some heresy and went to Australia". Church registers can be seen with Leadbeater's signature in them. "Hartford" is still standing, and the Church at Bramshott is little changed.

6 \*How Theosophy Came to Me, 1967:8.

- 7 Ibid.
- 8 This was a popular theme at the time - see James G Campbell, Witchcraft and Second Sight in the Highlands and the Islands of Scotland, James MacLehose and Son, Glasgow, 1902.
- 9 The seances were held in Paris in February, 1857: c.f. G.McHargue, Facts, Frauds and Phantasms, Doubleday, New York, 1972:95-6, and Fodor, 1966:172. Napoleon III (1808-73), the son of Napoleon I's brother, Louis, returned to France in the revolution of 1848, and came to power in a coup d'etat in 1851; he lost his throne in 1871 after French defeat in the Franco-Prussian War, and retired to England. The Reverend Charles Maurice Davies was a well-known, if critical, author in occult and psychical subjects: his books included Mystic London; or, Phases of Occult Life in the Metropolis, London, 1875. Daniel Dunglas Home (1833-86) was one of the most notable mediums of the nineteenth century; he travelled extensively, and achieved fame for remarkable phenomena. Ronald Pearsall (1973:67) noted: "D.D. Home dominates English spiritualism from 1855, when he arrived in England from America, until 1870. These were the golden years of Victorian spiritualism, and after his retirement no one was able to take up his mantle. If only for one reason: Home was never detected in any fraud." Home included in his circle many famous and eminent people. Cf. D.D. Home, Incidents in My Life (Longman, Green, Longman, Roberts and Green, London, 1863).
- 10 \*How Theosophy Came to Me, 1967:10-11.
- 11 Ibid:11-12
- 12 Ibid:12
- 13 \*The Perfume of Egypt and Other Weird Stories, 1911
- 14 The K.H.Letters to C.W.Leadbeater, 1941:106
- 15 Ibid
- 16 Ibid:107 For an account of William Eglinton (1857-1933), see chapter 3. Cecil Husk (1847-1920) was an English professional singer, and later, professional medium: cf. Fodor, 1966:177-8. Presumably, "the Irresistible" was Mr Husk's spirit guide.
- 17 Pearsall, 1973:9-10

18 Catherine Crowe, The Night Side of Nature, or Ghosts and Ghost-seers, Routledge, London, no date but 184 includes chapters on allegorical dreams, wraiths, Doppelgangers or doubles, apparitions, the power of will, and similar subjects. A copy bearing Leadbeater's book plate was seen in the Theosophical Society library at Adyar.

19 For the Fox family and the origins of spiritualism, see Fodor, 1966:144-8, within which also see separate entries for specific spiritualist practices. For history of Victorian spiritualism, see Pearsall, 1973.

20 For a history of the Confraternity, albeit from a distinctly hostile point of view, see Walter Walsh, The Secret History of the Oxford Movement, Swan, Sonnenschein and Co, London, 1898, chapter VII.

21 Correspondence between the author and the Secretary-General of the Confraternity of the Blessed Sacrament.

22 \*The Christian Creed. Its Origin and Signification, 1899; second edition, 1920.

23 \*An Enquiry Into the Failure of Christianity, unpublished manuscript, 194 pages typescript, Adyar Library and Research Centre, Reference L\*091 Lea EF. Parts of this work, together with other unpublished and published talks and articles by Leadbeater, have been published as \*The Christian Gnosis (1983).

24 Samuel Cox, Salvator Mundi, or, Is st the Saviour of All Men, Kegan Paul, London, 1882 (second edition); copy bearing Leadbeater's bookplate in the Theosophical Society Library at Adyar.

#### Chapter 4: Notes

1 For the background to and history of Theosophy prior to 1883, cf. The Theosophical Movement, 1875-1925:1-114; Kuhn, 1930:1-114; Campbell, 1980:1-29, Ransom, 1938:57-75; Ryan, 1975:30-64; Olcott, 1941; and Jinarajadasa, 1925:1-81..

2 Alfred Percy Sinnett (1840-1921) was the editor of the Pioneer newspaper in Allahabad, where he met HPB and Colonel Olcott in February, 1879, and they stayed with him

during their visits to India. He witnessed a number of phenomena associated with HPB, including a miraculous duplication of a cup and saucer. In 1883 he returned to England after conflicts with the proprietor of the Pioneer over Sinnett's sympathy with India, and became the centre of TS work in London. Both he and his wife, Patience, had become members of the TS in 1879, and Sinnett was Vice-President of the Society from 1880-1888. Cf. Barborka, 1973:23-31, 33-45; Linton & Hanson, 1973:249-58, Colquhoun, 1975:168-9 and H.P. Blavatsky Collected Writings, volume VII:395. The Occult World was first published by L. Trubner and Co., London, in 1881.

3 For supernatural phenomena in the presence of HPB, cf. Barborka, 1966, and Olcott, 1941:343-93, 429-448 for disciples' accounts; and Meade, 1980, for a critical account.

4 Sinnett, 1896:1

5 *ibid*:11

6 *ibid*:29

7 For Sinnett's letters from the Masters, cf. Barker, 1933 and Barborka, 1973.

8 Amongst the numerous biographies the following should be noted: (1) By disciples: Ryan, 1975; Whyte, 1920; Butt, 1925; Sinnett, 1913; Meff, 1971, Murphett, 1975; (2) Critical: Meade, 1980; Symonds, 1959, "Ephesian", 1931.

9 For Home, cf. note 9, chapter 2.

10 For the Theosophical concept of the Masters or Mahatmas, cf. Cavendish, 1974:139-140; Barborka, 1973; Kuhn, 1930:147-175; Campbell, 1980:53-74, Ransom, 1938:42-56. The concept of Masters or Mahatmas as presented by HPB involved a mixture of western and eastern ideas; she located most of them in India or Tibet. Both she and Colonel Olcott claimed to have seen and to be in communication with Masters. In Western occultism the idea of "Supermen" has been found in such schools as the Strikte Observanz of von Hund (1722-76), and the fraternities established by Martinez de Pasqualli (d.1774) and Louis-Claude de Saint-Martin (1743-1803). It was also central to the Hermetic Order of the Golden Dawn which spoke of "Secret Chiefs", and was associated with the TS from the time of its establishment in March, 1888. See Colquhoun, 1975:32-39; For details of the links between the Golden Dawn and the TS, cf. Colquhoun, 1975:118-9. For the concept of Masters generally, cf.

E.M. Butler, The Myth of the Magus, Cambridge University Press, London, 1948.

11 For the Fox family, cf. Kerr & Crow, 1983:79-110.

12 For Henry Olcott, cf. H.P. Blavatsky Collected Writings, volume 1:503-18; Murphett, 1972; Ransom, 1938:35-41; Eek, 1965:640-59; Dictionary of American Religious Biography, Henry W. Bowden (Ed), Greenwood Press, Westport, Conn., 1977:342-3; and the Olcott Centenary Number of The Theosophist, August, 1932. For Olcott's involvement in the TS, see his Old Diary Leaves, 1929, 2931, 1932, 1935, 1941 and 1954.

13 Cf. Meade, 1980:137-8; the compiler of HPB's Collected Writings suggests, without citing any evidence, that Nikifor Blavatsky died between 1863 and 1864 (Volume VII:304). Both in 1886 and 1887 HPB made statements in which she referred to herself as Blavatsky's widow, claiming that she had been at the time of her naturalization as an American citizen on July 8, 1878 (Cf. H.P. Blavatsky Collected Writings, Volume VII:304-5, 310). Virtually no biographical material exists on General Blavatsky.

14 People of the Other World, American Publishing Company, Hartford, Conn., 1875. For the letter from the Brotherhood of Luxor, cf. Olcott, 1941:75-6; Campbell, 1930:23-4 and Jinarajadasa, 1925:12-16, which includes a reproduction of the letter. For letters from the Masters generally, cf. Barborka, 1973.

15 For accounts of the founding of the TS, cf. Olcott, 1941:113-146; Jinarajadasa, 1925: 16-38; Ransom, 1938:76-94; Ryan, 1975:53-64; Meade, 1980:147-57.

16 Ransom, 1938:545

17 *ibid*:546

18 *ibid*:548

19 The first edition was published by W.J. Bouton, New York. For accounts of Isis Unveiled, and its writing, cf. Olcott, 1941:202-276; Meade, 1980:158-89; Kuhn, 1939:115-46; Ransom, 1938:91-101; Campbell, 1980:32-9; Ryan, 1975:65-85; Meade, 1980:158-89 and The Theosophical Movement, 1875-1925:26-41.

20 Pansil involved the repetition of the Three Refuges and the Five Precepts of Buddhism; cf. Olcott,

1954:167-8; Ryan, 1975:128; Meade, 1980:214-5.

21 The first edition was published by L. Trubner and Company, London, in 1881; the second edition in 1882.

22 For Blavatsky's letters from the Masters, cf. Barborka, 1973. For summaries of the teachings of Theosophy, cf. Campbell, 1980:53-74; Kuhn, 1930:194-300; Albertson, 1971; Judge, 1975.

23 Anna Bonus Kingsford (1846-1888) was the wife of the Reverend Algernon Kingsford, Vicar of Atcham, Shropshire. She held a M.D. from Paris, and was notable as a rabid anti-vivisectionist. Although she had entered the Roman Catholic Church in 1870, she was also a member of the TS, and President of London Lodge in 1883. Cf. H.P. Blavatsky Collected Works, Volume IX:438-40; Meade, 1980:277-8; Colquhoun, 1975:76-7.

24 \*How Theosophy Came to Me, 1967:20

*This Mr Kirby was not*

25 <sup>^</sup>William Henry Kirby (1872-1936), an M.A. of Oxford who joined the TS in 1902. He and his wife remained good friends of Leadbeater's throughout his Theosophical career. How Theosophy Came to Me, 1967:21

26 Gerald B. Finch, who appears but briefly in TS history, was a barrister and a loyal disciple of HPB; after serving as President of London Lodge he left to become founding President of Blavatsky Lodge when it was established by HPB in direct competition with Sinnett's London Lodge in 1887.

27 \*How Theosophy Came to Me, 1930:22

28 For Annie Besant's pre-TS career, cf. Nethercott, 1961.

29 A copy of his application and the entry in the membership roll is reproduced in C. Jinarajadasa, "C.W. Leadbeater's Theosophical Jubilee", The Australian Theosophist, February, 1933:165-7.

30 Sir William Crookes (1832-1919), FRS, OM, was an active member of the Society for Psychical Research as well as one of the most eminent scientists of his day. He became a member of the London Lodge in 1883, and did research into occultism with A.P. Sinnett in addition to his orthodox scientific research, which included the invention of the radiometer in 1875, and the spintharoscope in 1905. Cf. E.E. Fournier d'Albe, The Life of Sir William Crookes, OM, FRS,

London, 1923.

31 For his controversial involvement in psychical research, cf. Trevor H Hall, The Spiritualists, Duckworth, London, 1962.

32 \*How Theosophy Came to Me, 1930:24-5

33 The TS originally included an inner group (the First Section) consisting of the Masters, another group (the Second Section) consisting of those chosen by the Masters as pupils, and an outer group (the Third Section), of general members. Cf. Jinarajadasa, 1925:119.

34 For William Eglinton (1857-1933), cf. Fodor, 1966:118-22, Linton & Hanson, 1973:229, and material in the following chapter.

35 For slate writing, cf. Pearsall, 1972:108-9, 111-3, and Frank Podmore, Mediums of the 19th Century, University Books, New York, 1963, volume 2:204-22.

36 The Perfect Way, by Anna Bonus Kingsford and Edward Maitland, was first published by Field and Tuer, London, in 1882; this was a more Western and ostensibly a more Christian approach to occultism than HPB's, and differences between HPB and Dr Kingsford were not long in appearing. In 1884, Dr Kingsford resigned from what was then the British Theosophical Society and established the Hermetic Lodge of the TS, initially under a charter from Colonel Olcott. Cf. Meade, 1980:377 and Ryan, 1975:168<sup>2</sup>72.

#### Chapter 5: Notes

1 For details of the conflict, cf. Kuhn, 1930:174; Ransom, 1938:196-9 and Ryan, 1975:171-2.

2 Francesca E. Arundale (?-1924) joined the TS in 1881. She was the aunt of George Arundale, whom she raised. She was a devoted disciple of HPB, who stayed with her in London in 1884 - cf. her My Guest - H.P. Blavatsky, TPH, Adyar, 1932. She was a pioneer of Co-Freemasonry in England, and introduced Annie Besant to the organization in 1902; she established Co-Freemasonry to India in 1903. From 1903 she devoted herself to educational work for women and girls in

India. Cf. International Theosophical Year Book, 1937:186.

3 Mohini Mohun Chatterji (1858-1936) was a private secretary to Colonel Olcott, and gave evidence to the SPR enquiry into the reality of psychical phenomena occurring at Adyar. He was a scholar, MA and BL of Calcutta, and wrote books in English and Bengali. He accompanied HPB and Olcott to London in 1884, and greatly influenced a number of Theosophists, including W.B. Yeats, and "A.E." [i.e. George W. Russell]. Together with another Theosophist, Laura C. Holloway, an American clairvoyant, he wrote Man: Fragments of a Forgotten History ("by Two Chelas"), TPS, London, 1885. He became the centre of controversy over rumours about his relationships with female followers in Europe in 1885-6 (see Meade, 1980:363-6), and resigned from the TS in 1887, returning to Calcutta to practice law. Cf. Eek, 1965:638-9 and Barborka, 1973:332-3.

4 \*How Theosophy Came to Me, 1930:43-4

5 The Hermetic Theosophical Society was established on April 9th, at a meeting at which Mohini Chatterji delivered, Colonel Olcott presided, and Oscar Wilde was present. Shortly afterwards the Hermetic Lodge separated from the TS and became an independent organization of which the poet "A.E." [George Russell] established a branch in Dublin. Cf. Meade, 1930:292-3; Ransom, 1938:198-9 and Campbell, 1980:87,163.

6 Light was a leading spiritualist journal edited, at that time, by the Reverend W. Stainton Moses. It published a considerable amount of correspondence on Theosophical matters around this time. Founded in 1881, it is still published.

7 \*How Theosophy Came to Me, 1930:49

8 *ibid*:50

9 For a summary of the identities of the Masters, see Appendix.

10 Jinarajadasa, 1941:12; a facsimile of the handwritten letter is found on pp.6-11; cf. Barborka, 1973:308-13.

11 Cf. Eek, 1965:304-5

12 Jinarajadasa, 1941:13

13 For a facsimile of the envelope, see



Jinarajadasa, 1941:97

14 For an account of the development of scholarly interest in oriental religions, cf. Webb, 1971:25-65

15 A.J.Cooper-Oakley (1853-1899), MA(Cantab.), joined the TS in 1884 and was its Recording Secretary from 1885-7. He and his wife travelled to India with HPB in 1884. Leadbeater had a particular dislike of him. Isabel Cooper-Oakley? -1914) was educated at Girton College. She became one of HPB's Inner Circle in London in 1890, and attended the World Parliament of Religions in Chicago in September, 1893. She spent the latter part of her Theosophical career accumulating material on Masonry and esoteric traditions in Europe, on which she wrote several books.

16 That HPB smoked cigarettes and ate meat remains an unpopular fact amongst Theosophists; in one standard photograph of HPB the lower section is often amputated prior to publication eliminating her hand which is shown holding a cigarette. One popular explanation for her smoking was that she was so spiritual that unless she smoked tobacco her etheric body would have dissolved.

17 Jinarajadasa, 1941:52; facsimile of the letter given on pp.50-1.

18 Extracts from his diary for the last days in Bramshott are found in Jinarajadasa, 1941:60-1

19 Esoteric Buddhism by A.P.Sinnett, Chapman and Hall, London, 1888. The title should have been Esoteric Buddhism, to distinguish the esoteric philosophy (Budhism) from the religion founded by Siddhartha Gautama (Buddhism), but a printer's error got in the way. Sinnett claimed that the teachings contained in the book were received from the Master, and "given out for the first time". Some of these teachings were later seen to contradict HPB's teachings, and a controversy developed. Cf. Ransom, 1938:157-7, 178-9,187, 194, 255.

20 \*How Theosophy Came to Me, 1930:62

21 For the "Coulomb case", cf: Theosophical Movement, 1925:59-74; Campbell, 1980:88-95; Kuhn, 1939:177-80; Ransom, 1938:209-16; Ryan, 1975:181-203; Meade, 1980:289-304 and Eek, 1965:510-513; together with Emma Coulomb, Some Account of my Intercourse with Madame Blavatsky, Elliot Stock, London, 1885.

22 Dr Richard Hodgson (1855-1905) was an Australian who undertook legal studies at Cambridge and became an active member of and investigator for the Society for Psychical Research. Cf. Fodor, 1966:169-70; Eek, 612-26 and A.T.Baird, Richard Hodgson. The Story of a Psychical Researcher and His Times, Psychic Press Ltd, London, 1949.

23 For the SPR investigation, cf. Theosophical Movement, 1925:59-93; Campbell, 1980:87-8, 92-4; Kuhn, 1930:176-80; Ransom, 1938:211-6; Ryan, 1975:165-7, 193-201; Meade, 1980: 305-9, 322-3, 361-2, 392-3; and Society for Psychical Research, "Report on Phenomena connected with Theosophy", in Proceedings of the Society for Psychical Research, Vol. III, December, 1885.

24 Quoted in Ransom, 1933:214

25 Cf. Renée Haynes, The Society for Psychical Research 1882-1982, Macdonald, London, 1982:141-4. For Theosophical "answers" to the SPR report, cf. Adelai E. Waterman [i.e. Walter A. Carrithers, Jr], Obituary: The "Hodgson Report" on Madame Blavatsky 1885-1960, TPH, Adyar, 1963, and Victor Endersby, The Hall of Magic Mirrors. A Portrait of Madame Blavatsky, Carlton Press, NY, 1969.

26 For an account of these phenomena in HPB's Theosophical career, cf. Barborka, 1966.

27 \*How Theosophy Came to Me, 1930:91

28 ibid:92

29 Quoted in Lutyens, 1958:113; cf. Meade, 1980:330

### Chapter 6: Notes

1 Maha Nayaka Hikkaduwe Sumangala Thero (1827-1911) was High Priest of Sripada Temple, Adam's Peak and Galle District, and sponsored Olcott's work for Buddhism in Ceylon, giving his approval to the Colonel's Buddhist Catechism. He served as honorary vice-president of the TS 1880-88, and as chairman of the Priests' Association of the Buddhist Section of the TS. Cf. International Theosophical Year Book, 1937:238

2 \*How Theosophy Came to Me, 1930:101

3           ibid:103-6

4           Quoted in Editor of "Justice", 1918:110

5           Letter from the Secretary-General of the Confraternity of the Blessed Sacrament, March 15, 1979, including an extract from the Confraternity's membership records. In The Buddhist, January 24th, 1890, Colonel Olcott, replied to the "malicious assertion, recently made, that Dr C.W. Leadbeater was not an ordained clergyman of the Church of England"; he declared that the relevant documents had been sighted by many people in Colombo, and that Leadbeater's name had been removed from the "Clergy List" when he had "become a Buddhist" (p.48).

6           Gyanendra Nath Chakravarti (1863-1936), MA, DS, DLitt, was the representative of the Indian Section of the TS to the World Parliament of Religions at Chicago in 1893, where he also served as the Brahmin representative. He appears in Theosophical history as a rather sinister figure whose role and influence was never clearly defined, and who was held, for a time, to be a Master by Annie Besant and some of her associates (see Chapter 8). Cf. The Path, October, 1893:204-6; International Theosophical Yearbook, 1937:193-4.

7           \*How Theosophy Came to Me, 1930:118; the story is also told in Barborka, 1973:308-14.

8           For the history of the Adyar estate, cf. Neff, 1934 and Adyar. The Home of the Theosophical Society, 1911.

9           Leadbeater gives an account of the estate in Adyar. The Home of the Theosophical Society, 1911.

10          \*How Theosophy Came to Me, 1930:121

11          Dr Franz Hartmann (1838-1912), MD, was one of the organizers of the TS in Germany in the early 1880's, and took pansil in Ceylon in 1883. He was involved in a number of occult organizations, and published a number of books on occult subjects, including works on the Rosicrucians. He was disliked and distrusted by HPB. Cf. Collected Works of H.P. Blavatsky, VIII:439-57; Eek, 1965:596-612; an obituary in The Theosophist, October, 1912:119. See also Hartmann's "An Autobiography of Dr Franz Hartmann", in The Occult Review, January, 1908.

12          \*How Theosophy Came to Me, 1930:126-7

13 During modern conventions palm huts and halls are also constructed to house the great number of delegates who attend; the more primitive accommodation is reserved for the Indian members, whilst the Europeans stay in the permanent buildings.

14 Ransom, 1938:206

15 T Subba Row (also spelt Rao)(1856-1890) was an Indian lawyer, whose interest in the occult had been stimulated by a meeting with HPB in 1882, although he subsequently broke with her over certain esoteric teachings. He was registrar of the High Court of Baroda. Cf. Eek, 1965:661-73; "T. Subba Rao" in The Path, July, 1893:102-3. See Chapter 7. Damodar K. Mavalankar (1857-?) was a Brahmin who served the TS as Recording Secretary 1882-5 and as Treasurer 1883. He claimed to have visited his Master's ashram in 1883 to undergo training, and a number of phenomena were said to have occurred in his presence. He left Adyar in February, 1885, at the instruction of his Master to travel to Tibet; he was never seen again and a number of stories circulated about his ultimate fate. Cf. Eek, 1965; Eek, 1940; Meade, 1980:207, 342.

16 Cf. Ransom, 1938:206

17 \*How Theosophy Came to Me, 1930: 122-3

18 ibid:123

19 ibid:151

20 Thebaw or Thibaw reigned 1878-1885; the British declared him to be a tyrant, and popularized this view as justification for the war they declared on Burma in 1885. This lasted only a week, but removed the King. Cf. G.E.Harvey, British Rule in Burma 1824-1942, Faber, London, 1946; John F. Cody, A History of Modern Burma, Cornell University Press, Ithaca, 1960:111-121; and Maung Htin Aung, A History of Burma, Columbia University Press, 1967:252-64.

21 Olcott developed an interest in Mesmerism prior to his contact with Theosophy, and used Mesmerism as a means of healing during his lecture tours. For Mesmerism, cf. Fodor, 1966:239-41; Campbell, 1980:13-4; Webb, 1971:8-10; and Frank Podmore, From Mesmer to Christian Science, University Books, NY, 1963.

22 For HPB's departure from India, cf. Meade, 1980:260-281; Ransom, 1938:215-23; Ryan, 1975:204-13; and H.P.Blavatsky, "Why I do not return to India", in The

Theosophist, January, 1933.

- 23           \*How Theosophy Came to Me, 1930:149
- 24           For the disappearance of Damodar, cf. Eek,  
1905:350-1.

Chapter 7: Notes

1           The position of Recording Secretary was, effectively, that of administrator of the Society's business. It was distinct from the office of Corresponding Secretary which was held by HPB (1875-1891), and which, after her death, was never filled again. The Recording Secretaries of the Society around this time were:

1882-1885	Damodar K Navalanekar
1885	S. Krishnaswami
	C.W.Leadbeater
	A.J.Cooper-Oakley
	T. Vijayaraghava Charlu
1886-1887	T. Vijayaraghava Charlu
	A.J.Cooper-Oakley
	C.W.Leadbeater
1888	C.W.Leadbeater
	W.Q.Judge
	Archibald Keightley
	Richard Hare
	T. Vijayaraghava Charlu

(Jinarajadasa, 1925:254)

The Theosophist, the international journal of the TS, was first published on October 1st, 1879 as "a 32-page royal 4to, monthly journal, of great merit - the organ of the Theosophical Society", entitled "The Theosophist, A Monthly Journal devoted to Oriental Philosophy, Art, Literature and Occultism. Conducted by H.P.Blavatsky". Cf. Ransom, 1938:134-5, and Jinarajadasa, 1925:43. The Theosophist office managed the publication of the journal, the distribution of literature, and, until the Theosophical Publishing House took over, the publication of pamphlets on Theosophy.

- 2           \*How Theosophy Came to Me, 1930:130-1
- 3           Kundalini (from the Sanskrit, "coiled") is said

to be a subtle psychic energy focussed in the psychic centre (chakra, from the Sanskrit "wheel") at the base of the spine. This "sacred serpent fire", which, in occult development, is believed to move up the spine until it reaches the chakra at the top of the head (sahasra). In true occult training this leads to great psychic powers (siddhis, from the Sanskrit, "power") and illumination. "The latent force of kundalini is closely connected with occult development and with many kinds of practical magic, but any attempt to awaken it or use it without the supervision of a competent teacher is fraught with serious dangers." (\*Some Glimpses of Occultism, 1903:69) The potential power and danger of the development of kundalini has been widely recognized in occultism eastern and western: cf. Benjamin Walker, Encyclopedia of Esoteric Man, Routledge & Kegan Paul, London, 1977:145-6. For traditional Indian views, cf. John Woodroffe, The Serpent Power, Ganesh, Madras, 1953; for a modern Indian view, cf. Gopi Krishna, Kundalini, Shambala, Berkeley, Calif., 1970; and for Theosophical views, cf. \*The Chakras, 1927 and Arundale, 1947.

4           \*How Theosophy Came to Me, 1930:131-2

5           ibid:133

6           Pythagorus (c.582-500BC) was said by Leadbeater to have been a Master, and to have taught the "Ancient Wisdom".

7           \*How Theosophy Came to Me, 1930:133-4

8           \*Talks on the Path of Occultism, vol.III, 1931:843

9           Biographical material on Subba Row is found in the "Appreciation" by S.Subramanien, in T.Subba Row, The Philosophy of the Bhagavad Gita, TPH, Adyar, 1921. Olcott's obituary of him is in The Theosophist, July, 1890, and is reprinted in Subba Row, A Collection of Esoteric Writings, Bombay Theosophical Publications Fund, Bombay, 1910. Cf. Olcott's Old Diary Leaves, 4th series, 1910, chapter xiii.

10          Cf. Ryan, 1975:214-221; Ransom, 1938:246-7; Theosophical Movement, 1925:137-8, 403; Campbell, 1980:40; Neade, 1980: 381; and Eek, 1965:114-6.

11          Cf. Subba Row, 1910, 1918, 1921

12          The Bhagavad Gita attracted considerable attention from Theosophical writers: cf. Eric J. Sharpe, "The Early Theosophists and the Interpretation of the

Bhagavad Gita", in Theosophy in Australia, September, 1979:50-57.

13            \*How Theosophy Came to Me, 1930:134

14            Subba Row's teachings differ from those of HPB, and Leadbeater's differ from both of them on a number of basic doctrines - for example, the existence of a personal deity, the occult constitution of man, the requirements of occult training and the occult history of the solar system. No published study of differences between Leadbeater and Subba Row exists. Cf. Hugh Shearman, "Theosophical ontologies", in The Theosophist, October, 1971.

15            Correspondence between Leadbeater, Olcott and Sinnett is held in the Archives of the TS at Adyar; the author had access to it during his research at Adyar in 1979. Although there are some copies of letters from Leadbeater, the bulk of the material is letters received by Leadbeater from Olcott and Sinnett. The contents of these make it relatively easy to determine what was said in the letters from Leadbeater to which they were replies.

16            Cf. Sinnett, 1922:95, together with letters from Sinnett to Leadbeater, TS Archives, Adyar

17            Letters from Olcott to Leadbeater, TS Archives, Adyar

18            For the Buddhist TS, cf. Jinarajadasa, 1925:163 and Ransom, 1938:259

19            The Smaller Buddhist Catechism, "Approved and Recommended for the Instruction of Buddhist Children by H. Sumangala, Pradhana Nayaka Thera, High Priest of Adam's Peak and of the Western and Southern provinces of Ceylon, Principal of Vudyodaya College for Buddhist Monks", was published in two parts in 1889: the first part sold 23,000 copies through 13 editions, and the second 16,000 through 11 editions, by the time it was reprinted in a single volume edition of 5,000 copies by the Buddhist Theosophical Society in Colombo in 1902. For a brief account of Leadbeater's work for Buddhism in Ceylon, and his compilation of the shorter Buddhist catechism, which was translated into Sinhala by Anagarika Dharmapala, cf. Guruge, 1965:702-4.

20            For the background to Buddhism in Ceylon at this time, cf. Kitsiri Malalgoda, 1973.

21            The K.H. Letters to C.W. Leadbeater, 1943:90. A

Theosophist who undertook research into Leadbeater's life and work in Ceylon commented: "For him the physical surroundings were uncongenial, to put it mildly. He was looked upon as a pariah by the British community (and authorities) and obliged to live "in exile" and consort only with those he considered racially (and "socially") inferior, and whose language he did not speak or understand." (Rex Henry, letter to the author, February 11, 1980)

- 22            The K.H.Letters to C.W.Leadbeater, 1943:90
- 23            ibid:85
- 24            ibid:88
- 25            ibid:90; cf.Meade, 1980:445
- 26            Leadbeater's correspondence from HPB and Mrs Sianett is in the TS Archives at Adyar, where the author had access to it in 1979.
- 27            Dharmapala, a Buddhist monk, solicited funds from his friends to finance the purchase of English type from Madras, and The Buddhist began in December, 1883; it was issued as a supplement to the Singhalese paper, The Sandarese. Cf. Guruge, 1965:704
- 28            The Buddhist, volume I (1888-9)
- 29            Barker (Ed), 1925:334
- 30            The Buddhist, vol I, No.22:171
- 31            Research by a lawyer in Colombo into this incident was commissioned by a member of the TS, Rex Henry, and both documentary sources and interviews with local people were used to provide an account: correspondence from Rex Henry to the author, February 11, 1980.
- 32            Ibid
- 33            Today Ananda College, still on its original site in Marandana Road, has some 6,000 students and is the most important institution of its kind in what is now Sri Lanka. Portraits of the Principals in its hall include those of Leadbeater, and his pupil, Fritz Kunz (1888-1972) who led the College during the first World War.
- 34            See chapter 1.
- 35            Jinarajadasa, 1969:72-6



- 36 Cf. \*Messages from the Unseen, 1931
- 37 Sinnett, 1922:111
- 33 Jinarajadasa, 1969:74
- 39 ibid:76
- 40 Correspondence from Olcott to Leadbeater, TS Archives, Adyar.
- 41 Cf. Meade, 1980:444-5
- 42 Ibid:445
- 43 For George Arundale, cf. Personal Memories of G.S.Arundale, TPH, London, 1967; International Theosophical Yearbook, TPH, Adyar, 1937:183-4; K.P.Sen (E.), Dictionary of National Biography, Institute for Historical Studies, Calcutta, 1972:71-2; and G.S.Arundale, 1940.
- 44 Arundale, 1940:11-12
- 45 That Leadbeater held strong prejudices against coloured people is confirmed both by Olcott's letter to him (note 40 above) and also by statements by former pupils of Leadbeater's, as indeed also by his writings on the occult aspects of evolution which imply that the Aryan (by which he generally means "white") race possesses a superiority over others. There were rare exceptions to this general prejudice - Jinarajadasa was one, Krishnamurti was to be another.
- 46 Cf. Barker (Ed.), 1923. For Sinnett's differences with HPB, cf: Meade, 1980:286, 444; Theosophical Movement, 1925:303; Campbell, 1980:86-7; Kuhn, 1939:310; Ransom, 1938:251; Ryan, 1975:237-9; and Theosophical Notes, November, 1955:1-17, April, 1956:7-17, June, 1956:9-11, and January, 1957:15-22.
- 47 K.H.Letters to C.W.Leadbeater, 1943:74
- 48 Sinnet, 1922:111
- 49 As suggested by Meade, 1980:444
- 50 Cf. Transactions of the London Lodge of the Theosophical Society, Numbers 1-13, June, 1884 to August, 1887.
- 51 Sinnett, 1922:111. The London office of The

Pioneer was established in 1887 with Sinnett in charge, but was eventually taken over by the former owner of the newspaper, and both Sinnett and Leadbeater lost their jobs. Cf. Eek, 1965:280-1.

52 For HPB's Esoteric Section, cf: Theosophical Movement, 1925:144-77; Campbell, 1980:98-9; Kuhn, 1939:184-6; Ransom, 1938:251-2; Ryan, 1975: 245, 264-6; Theosophical Notes, July, 1959:4-7; Meade, 1980:408, 410-11. For HPB's esoteric teachings, cf. Collected Works of H.P.Blavatskly, volume XII. For HPB's reference to Leadbeater as "W.C.", see Meade, 1980:445.

53 Sinnett initially used Miss Laura Holloway for mediumistic communication with KH (Sinnett, 1922:95) but was attracted by Leadbeater's "wonderful clairvoyant faculties" (ibid:111), the origins of which he did not know.

54 Leadbeater's teachings confirmed those given out by Sinnett in his Esoteric Buddhism (1884). The simplest example of a conflict between the teachings of HPB and those of Sinnett-Leadbeater is that relating to the role of the planets Mercury and Mars; Leadbeater and Sinnett said that they were part of the "earth chain" of evolution, and Blavatsky said they were not. Both sides claimed the Master KH as their source. Cf. Leechman, n.d.:9, and Thomas, n.d.:14-15.

55 Cf. Cleather, 1922:68-70, and Eirenicon, Spring 1961, No. 138.

56 K.H.Letters to C.W.Leadbeater, 1943:68-9

57 Jinarajasasa, 1908:83

58 ibid:90

59 Nethercot, 1963:341

60 ibid:46

### Chapter 8: Notes

1 The Hall of Science was a popular centre of Secularism and Freethought in which all manner of (then) controversial topics were hotly debated. Cf. Smith, 1967: 33, 34, 39. In 1872, Charles Bradlaugh and the eccentric

monk, Fr Ignatius of Llanthony (Joseph Leicester Lynne, 1837-1908) engaged in a debate on "Is Jesus Christ an Historical Reality?" at the Hall. It was packed, and amongst the listeners was Annie Besant. Cf. Arthur Calder-Marshall, The Enthusiast, Faber & Faber, London, 1962:207 and Donald Attwater, Father Ignatius of Llanthony, Cassell & Co, London, 1931:113.

2 For biographical material on Annie Besant, cf. Nethercot, 1961 and 1963; Williams, 1931; Besterman, 1924; West, 1927; Prakasa, 1941; Jinarajadasa, 1971; Bright, 1936; and her own Annie Besant. An Autobiography, 1927. For a bibliography of her writings in her pre- and early Theosophical period, cf. Besterman, 1924.

3 For the Freethought movement generally, cf. Smith, 1967; Susan Budd, Varieties of Unbelief. Atheists and Agnostics in English Society, 1850-1960, Heinemann, London, 1977; Edward Royle, Victorian Infidels. The Origins of the British Secularist Movement, 1791-1866, Manchester University Press, Manchester, 1974; and Edward Royle, Radicals, Secularists and Republicans. Popular Freethought in Britain 1866-1915, Manchester University Press, Manchester, 1980. For Annie Besant's involvement in Freethought, cf. Nethercot, 1963. With her conversion to Theosophy, Mrs Besant seemed to abandon - at least as far as Theosophy and Leadbeater were concerned - the critical intellectual approach by which she had been characterized since the time she abandoned Christianity. Leadbeater, although he seems to have dabbled on the fringes of Freethought, was essentially a person who was attracted to dogma, and who liked to refer to science, religion and occultism alike in terms which suggested that a definitive answer existed to every question. Mrs Besant's independent thinking was totally subsumed in Leadbeater's dogmatism, which showed no sign of being influenced by her critical intellect.

4 The Fabian Society was established in London in 1884 and was committed to the "inevitability of gradualness" in the "permeation" of existing institutions in the implementation of socialist ideals; prominent members included George Bernard Shaw, H.G.Wells, Sydney and Beatrice Webb. Cf. George Lichtheim, A Short History of Socialism, Fontana, London, 1980:201-217. For Annie Besant's Freethought, Secularist and Socialist career, cf. Nethercot, 1961. Mrs Besant and Charles Bradlaugh were portrayed in A.W.Pinero's play, "The Notorious Mrs Ebbsmith" in which the heroine, very obviously the militant, socialist Mrs Besant, hurls a Bible into a lighted stove, then retrieves it and disfigures herself as a result. It was first performed in

March, 1895, and its sensationalist approach infuriated George Bernard Shaw. Although HPB found socialism, at least in theory, appealing, Leadbeater was totally repelled by it, and seems to have to a large degree stifled Mrs Besant's socialist inclinations, in part by drawing her attention to the fact that the world was, on the inner planes, ruled by a strict "monarchy", which was (or should be) reflected in earthly monarchical systems.

5 William T. Stead (1849-1912) had an interest both in journalism and in occultism. For his occult interests, cf. Nethercot, 1963:164-8 and Fodor, 1966:367-69.

6 Smith, 1967:156

7 Dr Archibald Keightley (1859-1930) joined the TS in 1884 and became a close associate of HPB, helping to edit The Secret Doctrine. He was General Secretary of the TS in England, 1888-90. He broke from the Adyar-based TS after HPB's death, following W.Q.Judge in 1895. Cf. Collected Works of H.P.Blavatsky, IX:427-32, and "Archibald Keightley", in The Path, September, 1893:177-8. His nephew, Bertram Keightley (1860-1945), MA (Cantab.), also joined the TS in 1884; he was a mathematician with an interest in Mesmerism. He also helped in the editing of The Secret Doctrine, and was sent by HPB to found the Indian Section of the TS, of which he was first General Secretary. Cf. The Collected Works of H.P.Blavatsky, IX:432-5 and "Bertram Keightley", in The Path, August, 1893:143-4. The Countess Wachmeister (1839-1910) was the widow of the Swedish and Norwegian Minister to London, and was converted to Theosophy from spiritualism in 1881. She was a close friend and supporter of HPB, and toured the USA and Australia (1896) lecturing on Theosophy. Cf. The Collected Works of H.P.Blavatsky, II:530-1, VI:448; "Countess Wachmeister" in The Path, November, 1893:246-7; and Annie Besant, "Theosophical Worthies: The Countess Wachmeister" in The Theosophist, March, 1911:973-5. George Robert Stowe Mead (1863-1933), M.A. (Cantab.), was HPB's secretary during the writing of The Secret Doctrine, and worked on its editing. He published numerous works on Christianity and Gnosticism - for example, Did Jesus Live 100BC?, TPS, London, 1903. Mead broke with the Adyar-based TS in 1908 over later controversies centring on Leadbeater, and formed his own Quest Society, with headquarters in London, of which George Bernard Shaw's wife, Charlotte, was a member. After the Quest Society was disbanded he devoted himself to spiritualism. He was General Secretary of the European Section of the TS, 1890, and General Secretary of the British Section, 1891-8. Cf. "G.R.S.Mead", in The Path, January, 1894:305-6. Claude Falls Wright was an Irishman,

friend of the poet W.B. Yeats, and founder in 1885 of the Dublin Hermetic Society. In 1895 he broke with the Adyar-based TS and followed W.Q. Judge. Walter Gorn Old (1864-1929) better known as the extremely successful astrologer "Sepharial", was Recording Secretary and Treasurer of the TS 1893, and General Secretary for England, 1890-91. In 1895 he provoked violent controversy in the TS by publishing confidential material on the Judge case in the Westminster Gazette. Emily Kislingbury was the first secretary of the British Theosophical Society, 1878. She had originally been a spiritualist, and Secretary of the British National Association of Spiritualists; she was converted to Theosophy when she went to America to personally investigate HPB's phenomena. James Morgan Pryse (1859-1942) was an American, the son of a Welsh Presbyterian minister in Ohio, who came to London to manage the Theosophical printing press. He established the TS press in Ireland in 1894 to produce The Irish Theosophist. He had a great influence on the Irish poet "A.E." (George Russell), and taught him the occult methods whereby "A.E." began to see the visions which he incorporated into his paintings and his poetry. Cf. Webb, 1971:111. Pryse had a great interest in esoteric Christianity, believing that the Christian scriptures could be "restored" to their original meaning: he attempted this restoration in a number of volumes, including The Apocalypse Unveiled (1910) and The Restored New Testament (1914).

3 For HPB's funeral, cf. Meade, 1980:455-6.

9 William Quan Judge (1851-1896) was an attorney who met HPB in New York in 1874, and was one of the original group which established the TS in 1875. He was Vice-President, 1888-1895, when he separated from the Adyar-based TS over a controversy which will be outlined later in this chapter. For Judge, cf. Eek, 1965:101-23; Campbell, 1930:103-11, 132-3, and W.Q. Judge, Echoes of the Orient, vol. 1, Pt Loma Publications, San Diego, 1975.

10 The Vahan (Sanskrit, "vehicle") was begun in December, 1890, to meet the need of inquirers, and continued until 1921; "Questions and Answers" were a notable feature of each issue.

11 There is a long tradition in occultism of another, parallel world to the physical world, and of a parallel body to man's physical body; this may be equated with the concepts of "soul" or "spirit" in religious belief. There is often a distinction between the immortal element in man, and some sort of non-physical (or asomatic) element which can operate out of the physical body but which, generally, is very like that body. This distinction is made,

for example, in ancient Egyptian religion in the concepts of the ka and the ba, by the Greeks with the concepts of psyche and nous, and in some Hindu traditions with atman and jiva. It has long been assumed that unconscious functioning in the "astral body" on the astral plane is an integral part of life - it may, for example, be used to explain dreams - but that through occult training the astral body can be "projected" at will, with conscious memory being retained. Cf. Walker, 1977:6-13. For Theosophical beliefs, cf. Powell, 1925 and 1927, both of which are largely compilations of Leadbeater's teachings. For western traditions, cf. Mead, 1919. For a general survey, cf. Benjamin Walker, Beyond the Body: The Human Double and the Astral Planes, Routledge & Kegan Paul, London, 1974.

12           \*The Astral Plane, 1970:xiv

13           The models of the earth were consulted clairvoyantly by Leadbeater when he drew the maps for W.W.Scott-Elliot's The Story of Atlantis. A Geographical, Historical and Ethnological Sketch, TPS, London, 1896. In the Preface the author notes that access had been gained to "some maps and other records physically preserved from the remote periods concerned" (p.ix) but no further information was given lest the credibility of the book be diminished. For a summary of Scott-Elliot's work, cf. L. Sprague de Camp, Lost Continents, Ballantine Books, New York, 1970:51-72. W.Williamson Scott-Elliot joined the TS in 1890. He later wrote a volume on Lemuria, and both works were re-published as The Story of Atlantis and Lost Lemuria, TPH, London, 1925.

14           \*The Astral Plane, 1970:xvii

15           ibid

16           For an account of the process of disintegration and re-materialization, see \*The Astral Plane, 1970:166-70

17           The Theosophical Manual series included The Seven Principles of Man (1892), Reincarnation (1892), Death - And After (1893), Karma (1895), and Man and His Bodies (1896) by Mrs Besant, and The Astral Plane (1895) and The Devachanic Plane (1896) by Leadbeater; they all remain in print in modern editions.

18           \*The Astral Plane, 1970: 12

19           ibid:13

20           Reincarnation, as a general principle, was not

taught in Isis Unveiled (1886), but is taught in The Secret Doctrine (1888). For general studies of reincarnation, cf. J. Head and S.L.Cranston, Reincarnation: An East-West Anthology, Julian Press, New York, 1961.

21           \*A Textbook of Theosophy, 1971:97

22           \*Clairvoyance, 1903:102

23           The concept of Akashic Records (from the Sanskrit, akasha, an all-pervading medium similar to the ether of 19th century physics) has been widespread in occultism. Leadbeater and other Theosophists claimed access to them, as did Rudolf Steiner (1861-1925), originally a Theosophist who broke from the TS to found the Anthroposophical Society, who wrote a vast range of literature based on his explorations of the Akashic Records. cf. Geoffrey Ahern, Sun at Midnight, Aquarian Press, Wellingborough, 1984. In more recent times, the American Edgar Cayce (1877-1945) popularized the idea: cf. J. Stearns, Edgar Cayce - The Sleeping Prophet, Doubleday, New York, 1967. Leadbeater used the Akashic Records to "look up" the history of the solar system and the planet, the history of various civilizations and religions, and the past lives of individuals.

24           John Varley (1850-1933) was an English painter, the grandson of the eminent English water colour artist, John Varley (1778-1842). Varley and his wife, Isabella (a aunt of the poet W.B.Yeats), joined the TS and became part of HPB's Inner Circle in London in 1883-4. Cf. \*The Soul's Growth Through Reincarnation. I and II. Lives of Erato and Spica, 1976:10-12. Around the turn of the century popular anthropology was greatly concerned with the concept of races and races, and with charting the origin and progression of different races and their civilizations. Cf. Ashley Montagu, Man's Most Dangerous Myth: The Fallacy of Race, World Publishing Company, New York, 1964:23-62. The sort of popular contemporary work which appears to have influenced Leadbeater's thought on race included Edward Tylor's Anthropology (2 vols., Watts and Co., London, 1930). However, Leadbeater was less directly influenced by contemporary currents in thought than he was indirectly through what was asked of him by his colleagues. For example, Jinarajadasa organized and structured Leadbeater's material on race (just as he did with the material on chemistry) - see Jinarajadasa, 1928:25-40, which includes charts of different races and photographs of typical members of them.

25           \*Clairvoyance, 1903:117

- 26            ibid
- 27            \*The Lives of Erato and Spica, 1941:13
- 28            Cf. \*Clairvoyance, 1903, chapter VII.
- 29            \*The Lives of Erato and Spica, 1941:21
- 30            ibid
- 31            According to Jinarajadadasa in a footnote to the second edition of \*The Lives of Erato and Spica, 1949.
- 32            The Devachanic plane (in later Theosophical writings, the Mental Plane) is the "heaven world", a place of the "highest spiritual bliss" to which the individual goes after death, having passed through the "purgatory" (Karma Loka) of the astral plane. Cf. \*The Devachanic Plane, 1896
- 33            \*The Lives of Erato and Spica, 1941:24
- 34            \*Clairvoyance, 1903:120
- 35            Details of Life XI in Egypt from 5,879 BC to 5,804 BC in \*The Lives of Erato and Spica, 1941:57-65
- 36            ibid:93
- 37            The lives of Colonel Olcott were investigated, and published as \*The Soul's Growth Through Reincarnation. The Lives of Ulysses, Abel, Arcor and Vale; Olcott was Ulysses. The Very Reverend Monsignor Arthur A. Wells, LL.D., was an ex-Carthusian and ex-Franciscan priest, who left the Roman Catholic Church about three years after (secretly) becoming a Theosophist, and served as general Secretary of the British Section, 1900-1901. He left the TS after the controversy over Leadbeater in 1906. Cf. \*The Lives of Ulysses, Abel, Arcor and Vale, 1950:22-5. Basil Hodgson-Smith (1887-1929) was the son of the President of the Harrogate Lodge of the TS, Alfred Hodgson-Smith (1847-1935). Basil met Leadbeater when he was 9 years old, and, in later years, toured the world with him. He appears as the hero of \*Invisible Helpers, assisting Leadbeater in world on the astral plane, under the pseudonym of "Cyril".
- 38            The precise details and date of Annie Besant's acquisition of psychic powers remain uncertain. Arthur Nethercot (1963:49) notes that the first published reference occurs in TS journals in 1895 in articles reporting a joint



investigation by Leadbeater and Besant into "the conditions of the Heaven world". In a letter to Francesca Arundale on August 25, 1895, Leadbeater notes that Mrs Besant achieved "continuous astral vision" somewhere around August 16th to 21st that year whilst at Box Hill, Surry, with Bertram Keightley and Leadbeater: "...Mrs Besant learnt to use astral vision which is not only a never ceasing delight to her, but a great help to me, as I now have another person to help check my recollections of things. She plunged into it all with the greatest ardour, and we made some very interesting investigations together, the results of which will no doubt materialize themselves in the form of articles or papers." The Theosophist, October, 1932:12. Ransom (1938:315) reports that during August of 1895 Mrs Besant and Leadbeater "retired to the country in England, to pursue, with the assistance of the Masters and H.P.B., the development of Mrs Besant's powers of astral and inner vision."

39 For details of the separation of W.Q.Judge and most of the TS in America from the Adyar-based TS cf. Ransom, 1938:297-315 and Jinarajadasa, 1925:131-141 (for the Adyar viewpoint); Ryan, 1975:314-31 and The Theosophical Movement, 1925:425-652 (for the viewpoint of those who followed Judge). Amongst those who followed Judge was the Irish mystical poet, "A.E." (George Russell) who later denounced Leadbeater as a "bad man", and declared that Annie Besant had no spiritual insight of her own until she came under Leadbeater's control, being hypnotized by him into seeing whatever he wished.

40 Cf. Brooks, 1914a; he here dates his stay with Leadbeater as June and July, 1900, but is mistaken. Brooks was later a tutor to Jawaharlal Nehru (1889-1964), and persuaded him, when a young man, to join the TS.

41 For Brooks attacks and revelations cf. My Resignation (nd, but probably 1914), The Theosophical Society and Its Esoteric Bogeydom (1914a), and Neotheosophy Exposed (1914b), all published by the Vyasashrama Bookshop, Madras.

42 For Bertram Keightley (1860-1945), see note 7 above.

43 Brooks, 1914a:74

44 \*The Inner Life, Vol. 1, 1967:265-85

45 \*The Astral Plane was first published by the TPS, London, 1895; it reached its 5th (revised) edition in 1905.

A revised and enlarged edition was published by the TPH, Adyar, in 1933, and this had reached its 8th edition by 1972. \*The Devchanic Plane, or The Heaven World, Its Characteristics and Inhabitants, was first published by the TPS, London, 1896, and had reached its 3rd edition by 1909. It was in its 7th edition, published by the TPH, Adyar, in 1971.

- 46           \*The Astral Plane, 1970:xxi  
 47           \*The Devachanic Plane, 1896:52-3  
 48           \*Our Relation to Children, 1947:1  
 49           Ibid:2  
 50           Ibid:16-7  
 51           Ibid:23

52           Basil Hodgson-Smith remained with Leadbeater until he began preparing to enter Oxford; he completed his BA in 1913, and obtained his MA in 1919. He joined the Army in 1914, was seriously wounded and became a prisoner of war until 1918. He was married in 1919, and died in 1929.

53           The Lotus Circle had been established in New York in 1892 by Herbert Whyte (1878-1917), who also founded the Order of the Round Table, which more or less grew out of the Lotus Circle as an order of chivalry for young people.

### Chapter 9: Notes

1           The Hon. Jacob Bright, MP, had been a Privy Councillor under Queen Victoria. His wife, Ursula [d.1915], was a close friend and associate of Annie Besant, and a pioneer of Co-Masonry in England. Rai Bahadur Dr Gyanendra Nath Chakravarti [1863-1936], MA,DS,DLitt,LLD,ISO, helped Mrs Besant to establish the Central Hindu College, 1898-99. He was a Professor of Mathematics and Physical Science at Allahabad University. He represented the Indian Section of the TS at the World Parliament of Religions in Chicago, September, 1893.

2           Nethercot, 1963:38. For Chakravarti's influence on Mrs Besant, cf. The Theosophical Movement, 1925:443-8, 452-4; Kuhn, 1939:311-2, 317-8; Nethercot, 1963:27-9, 38-9; Ransom, 1938:305, 308; Ryan, 1975:319-21; and Theosophical

Notes, January, 1958:2-9, February, 1958:1-9, March, 1958:4-5, and December, 1959:7-10.

3 The Doctrine of the Heart. Extracts from Hindu Letters with a Foreword by Annie Besant, TPS, London, 1899, Lotus Leaf Series No. 4

4 Dr Bhagavan Das [1869-?], BA,MA,DLitt, was to be associated with Annie Besant in her educational and political work in India. His published works include The Science of Social Organization, The Science of Peace, and The Science of The Emotions, all based on traditional Sanskrit texts. Cf. Dictionary of National Biography, K.P.Sen (Ed), Institute of Historical Studies, Calcutta, 1972, Vol. I:156-8

5 From a letter to T.H.Martyn of Sydney, quoted in Cleather, 1922:56

6 From a letter from Shaw to the editor of The Freethinker, quoted in Smith, 1967:161

7 For details of the "leading men", cf. Nethercot 1961 and 1963.

8 Miss Annie J. Willson (?-1937) joined the TS in London in 1884, and became a close friend and confidante of Annie Besant, acting, for more than twenty-five years, as her housekeeper, remaining with her until her death.

9 A good example of spiritualist "correction" of history is The Aquarian Gospel of Jesus the Christ by Levi (De Vorss and Co, Santa Monica, 1972). The book was "transcribed" by Levi H. Dowling (1844-1911) in the early hours of the morning, and first published in 1907. It purports to be a "corrected" life of Jesus, including the "lost" years, based upon the Akashic Records. In general, it accords with Theosophical interpretations of the life and teachings of Jesus. For Swedenborg's "inner" view of history, cf. van Dusen, 1975.

10 \*A Textbook of Theosophy, 1971:121-2

11 See a letter from a Master quoted by HPB in The Secret Doctrine, 1888, Vol. I:188-9

12 Cf. The Yoga Sutras of Patanjali (with an interpretation by W.Q.Judge), The Path, New York, 1889, Book III, slokas 39-49; eight siddhis are discussed, including animan, "the superhuman power of becoming as small as an atom". For a Theosophical interpretation, cf. I.K.Taimni,

1967:324-6.

13            \*Occult Chemistry. Clairvoyant Observations on the Chemical Elements, 1919:2

14            ibid:7

15            ibid:9

16            Cf. Babbitt, 1878. Babbitt's Principles was received in the library of the London TS headquarters in September, 1896; in December of that year Leadbeater delivered a lecture to Blavatsky Lodge (London) on "Atoms and Molecules". Cf. The Vahan, September, 1898, and December, 1896. Edwin D. Babbitt, MD, LLD, Dean of the College of Fine Forces, claimed to have made his discovery of "the harmonic laws of the universe, the etherico-atomic philosophy of force, chroma chemistry, chroma therapeutics, and the general philosophy of the fine forces" in 1876. He established the College of Fine Forces in New York in 1837 (originally as the New York College of Magnetism), and was also the author of The Philosophy of Cure, Health and Power and Social Upbuilding. The word anu means "atom" in Sanskrit, and is referred to in The Secret Doctrine - see Blavatsky, 1888, vol. I:356, 362.

17            Cf. \*Occult Chemistry. Investigations by Clairvoyant Magnification into the Structure of the Atoms of the Periodic Table and of Some Compounds (the third edition of Occult Chemistry), 1951, edited by Jinarajadasa, and Occult Chemistry Investigations. A Record of the Examination by Clairvoyant Magnification into the Structure of 99 Chemical Elements, by C. Jinarajadasa, TPH, Adyar, 1946. An attempt to relate this to orthodox chemistry is found in The Field of Occult Chemistry (Smith, et al, 1934). For an overview of the material, see Occult Chemistry Re-evaluated, by E. Lester Smith (TPH, Wheaton, 1982). For a discussion of such attempts, see the final chapter of the present work.

18            There was already a tradition of "seeing thoughts" in spiritualism. Dr Hyppolite Baraduc, a noted French psychical researcher, had informed the Acadamié de Médecine in May, 1896, that he had succeeded in photographing thoughts and "psychic photography" - both of the "dead" and of thoughts - became something of a fad amongst the Victorians. Cf. Fodor, 1966:382-4

19            Wilhelm Konrad von Röntgen (1845-1945) was the German scientist who discovered X-Rays in 1895. Hyppolite Baraduc was a noted French psychical researcher and author on semi-scientific occult subjects, who was concerned with

matters to do with the vital emanations from the human body. Karl von Reichenbach (1788-1869) claimed to have discovered the force - which he called Od - permeating all the universe, and radiating from living things; it could, he claimed, be seen by psychics.

20           \*Thought Forms, original edition published by the TPS, London, 1901, with a number of subsequent editions, including a modern paperback American edition. The TPH in America report it as one of their best-sellers ever since it first appeared.

21           See the plates in Baraduc, 1913. For Baraduc, cf. Fodor, 1966:28.

22           For "thought-forms" and "thought-photography" in spiritualism, cf. Fodor, 1966:382-4.

23           \*The Christian Creed was first published by the TPS, London, in 1899; Leadbeater had been engaged in research into Christian origins with G.R.S. Mead, some of the results of which appear in Mead's The Gospels and the Gospel (1902) and Did Jesus Live 100 BC (1903).

24           Cf. Esoteric Christianity by Annie Besant, TPS, London, 1893

25           The relationship of Theosophy to Christianity was never straightforward: HPB seemed strongly opposed to the Churches, and proclaimed Buddhism the closest of all religions to Truth. For Blavatsky on Jesus, cf. her "The Esoteric Character of the Gospels", published in various places but also included in her Studies in Occultism (Theosophical University Press, Pasadena, nd) Other Theosophical writers varied between outspoken denunciations of Christianity and/or the Churches, and attempts to re-interpret traditional Christianity into Theosophical terms. For the latter approach, cf. Whyte, 1914.

26           \*The Christian Creed, 1904:13

27           ibid:68

28           For Leadbeater's views on Jesus, cf. \*The Christian Creed; \*The Christian Gnosis, 1983:112-64; \*The Inner Life, Vol.1, 1967: 114-119. Jesus, according to Leadbeater, who held distinctly anti-Semitic views, was "of the highest aristocracy of the Jews" with "a tinge of Aryan blood in him." \*Inner Life, Vol. I, 1967:119

29           For a history of the TS led by Mrs Tingley, cf.

Theosophical Movement, 1925:653-687; Campbell, 1980:131-2  
and Greenwalt, 1973.

30 For Jinarajadasa's efforts of systematizing Leadbeater's clairvoyant research, and relating it to contemporary scholarship, cf. Jinarajadasa, 1938 and 147. His own Theosophical textbook is characteristic of his attempts - see Jinarajadasa, 1928. It is obvious that without his efforts none of the work on occult chemistry would have been published.

31 The Golden Chain was a Theosophical movement for children established in the USA by William Walters in 1899; it eventually became associated with the Order of the Round Table. Each child began the day by reciting a pledge which began "I am a Link in the Golden Chain of Love that stretches round the World..." The group had a "Chief Link", and a number of "Links of Honour".

32 For the "Judge Case", cf. Theosophical Movement, 1925:425-52; Campbell, 1980:103-11; Kuhn, 1939:301-20; Ransom, 1938:289-90, 299-308; Nethercot, 1963:36-40; Ryan, 1975:315-22 and Theosophical Notes, February, 1958:1-9; March, 1958:4-15; April, 1958:1-8; May, 1958:1-9; June, 1958:1-7; July, 1958:1-9; February, 1959:1-8; May, 1959:14-20; July, 1959:1-9; December, 1959:7-11. For Judge's development of Theosophy, cf. W.Q. Judge, The Ocean of Theosophy, United Lodge of Theosophists, Los Angeles, 1915 and Echoes of the Orient, Point Loma Publications, San Diego, Vol. I 1975, Vol. II 1980.

33 For Katherine Tingley (1847-1929), cf. Theosophical Movement, 1929:653-681; Campbell, 1980:131-30; Kuhn, 1939:320-25; Nethercot, 1963:56-61; Ransom, 1938:320-1; Ryan, 1975:343-54; and Lilian Whiting, Katherine Tingley: Theosophist and Humanitarian, Aryan Theosophical Press, Point Loma, n.d.. The author consulted a vast range of archival material on Mrs Tingley in the collections of the Theosophical Society International, at Pasadena, California, and Point Loma Publications, at San Diego, California.

34 For Mrs Tingley's headquarters at Point Loma, cf. Greenwalt, 1955, and the expanded version of that work, 1978.

35 See chapter 17

36 \*Some Glimpses of Occultism, Ancient and Modern, Theosophical Book Concern, Chicago, 1903.

- 37 Alexander Fullerton (1841-1913) was a graduate of Princeton, who became an Episcopal priest. He was admitted to the Bar in 1877, but never practised law. He joined the TS in 1885, and became Assistant General Secretary of the Society in America, 1888-1895.
- 38 For Douglas Pettit, see the following chapter.
- 39 The Theosophist, February, 1903
- 40 The Theosophist, February, 1904
- 41 \*Man Visible and Invisible, by examples of different types of men as seen by means of trained clairvoyance, originally published by the TPS, London, 1902, remains in print, and is also available in a popular American paperback, with the original illustrations. Together with \*The Chakras and \*Thought-Forms, it has consistently been one of the American TPH's best-sellers.
- 42 A. Marque, The Human Aura, author, San Francisco, 1896; a copy of this work bearing Leadbeater's book plate was seen in the Adyar Library.
- 43 \*The Life After Death, 1918:5
- 44 A letter to Miss R. Kayser, dated December 2, 1933, seen in the TS Archives, at Adyar
- 45 Jinarajadasa, 1928:5 Theosophy and Theosophists picked up the theme underlying biological evolutionary theory, and applied it more broadly. Far from opposing the theory, as did most churches and churchmen at the time, they saw it as vindicating the "ancient wisdom". For the impact of evolutionary theories on religious belief prior to Darwin, cf. Charles C. Gillispie, Genesis and Geology (Harper and Row, New York, 1959). For the impact of Darwin's theory on Victorian society and religion, cf. William Irvine, Apes Angels and Victorians (Weidenfeld and Nicolson, London, 1956). The concept of evolution in a broad sense pervades The Secret Doctrine. For a summary of the Theosophical view, see Jinarajadasa, 1928:5-24.
- 46 The Theosophist, December, 1904
- 47 For the history of the TS in Australia, cf. Neff, 1943, and International Theosophical Year Book, 1937:56-59.
- 48 Fritz Kunz (1888-1972) came from a Theosophical family and joined the TS in 1902. He spent many years travelling with Leadbeater. After graduating from the

University of Wisconsin, he married Dora van Gelder (1905-1927, one of the few female pupils of Leadbeater. The author interviewed Mrs Kunz in Adyar in 1979.

49 Thomas H. Martyn (1860-1924) was an eminent Sydney businessman, and Treasurer of the TS in Sydney. A large amount of material on T.H.Martyn and his role in the TS in Australia was consulted by the author in the collection of John Cooper, Sydney, which had been gathered by him in research for his MA in Religious Studies at the University of Sydney.

50 Cf. Annie Besant, Hints on the Study of the Bhagavad Gita, TPH, Adyar, 1906

51 After the "Judge Case", Annie Besant and Leadbeater speculated which of them would be the centre for the "next storm". It was, she said, a time when a "large number of unadaptable people were then shaken out", hastening the coming of the new sub-race. See "The Theosophical Society and its work", in Adyar Bulletin, November 15, 1913:450.

## Chapter 10: Notes

1 Mrs Helen Dennis was the dominant figure in a leading Theosophical family in California; she had been appointed Corresponding Secretary of the ES in America in 1905, the position placing her at the head of the ES in the country, and making her directly responsible for Mrs Besant, the Outer Head. She was a regular, and intimate, correspondent of Mrs Besant's.

2 From a copy of the original in the author's possession. The letter has also been quoted in a number of published works, including Editor of "Justice", 1918. Most of the original documents, or copies of them, are in the TS Archives at Adyar, where they were consulted by the author in 1979. In addition, copies of documents are also held, and have been consulted, in the archives of the Theosophical Society International at Pasadena, California, and of Point Loma Publications, in San Diego, California. In later years Mrs Dennis gave a large collection of the documents in the "Leadbeater Case" to the Harper Library of the University of Chicago, and made a gift of copies of the documents, together with published material, to the Special Collection Department of Columbia University, New York, where they were consulted by the author in 1982. Much of the material was



also published in the Theosophic Voice. [AR,TSI,PL]

3 Ibid

4 Ibid

5 Ibid

6 There was a strange irony in Alex Fullerton (1841-1913) being indignant at the charges against Leadbeater. In February, 1910, he was charged with sending obscene letters to Douglas Pettit, and, after being judged unbalanced, was committed to an institution for the insane. The charges had been laid through the intervention of Mrs Katherine Tingley, who had become obsessed with what she saw as an extraordinary amount of "unnatural vice" associated with the Adyar-based TS. Leadbeater, in his usual way, had dealt with all his American critics in a letter to Mrs Besant on October 9, 1906 when he concluded: "There is a certain unscrupulousness and want of honour in the American character which may be a troublesome factor in the new sub-race; and it seems to need only a little stress to bring it to the surface even in the better class of Americans." (Quoted in Editor of "Justice", 1918:171)

7 From a copy in the possession of the author; also quoted in Editor of "Justice", 1918.

8 Ibid

9 Ibid

10 Quoted in Brooks, 1914, from a sworn statement submitted as evidence in C.C. Number 1778, in Madras, 1913 (the Krishnamurti custody case), and also published in the Hindu, April 14, 1913. Copies also seen in the American collections referred to in note 2 above. Douglas Pettit subsequently made an even more incriminating statement in 1911 when Mrs Tingley interviewed him about his relationship with Leadbeater. He then swore that he and Leadbeater had actually had sexual relations, that Rigel and Nevers (two other boys named in the case) had also had sexual relations with Leadbeater, and that Leadbeater told them the Masters preferred this form of sexual relationship to heterosexual intercourse. Leadbeater was informed of this statement by Mrs Marie Russak in a letter dated March 1, 1911. She concluded: "One of the black magicians has seized the weak mental state of Douglas." Leadbeater, who did not deny the charges made, replied that he had had problems with all the American boys who were "thrust upon him". Copies of letters seen in the TS Archives at Adyar. [AR]

- 11 For a detailed study of the "cypher letter" see the Private Supplement to Brooks, 1914, a copy of which was consulted by the author in an edition of the original work in the library of the Theosophical Society International, at Pasadena, California. Cf. Nethercot, 1963:95-6. [TSI,\*]
- 12 Copies seen in archives referred to in note 2 above. Also quoted in Thomas, n.d.:36.
- 13 Ibid: also quoted in Nethercot, 1963:96
- 14 Cf. \*The Perfume of Egypt, 1912; the story is found in the book of the same name, and in it a ghost uses the code to leave a message.
- 15 Copies seen in archives referred to in note 2 above. Also quoted in Thomas, n.d.:36
- 16 Theosophic Voice, November 1908-January 1908:91-2
- 17 None of the members of the Committee, with the exceptions of Olcott, Mead, Sinnett and Keightley, was a notable member of the TS. For accounts of the "trial", cf. Nethercot, 1963:96-7; Ransom, 1938:358-9 and Jinarajadasa, 1925:148-9.
- 18 Ransom, 1938:359
- 19 The transcript was, however, quite widely circulated and published in whole or part in a variety of journals and pamphlets. Several editions of the official transcript were seen in the TS Archives at Adyar, and a copy of a typescript version was obtained by the author in London. A complete transcript was published in the Editor of "Justice", 1918 as Appendix 1. [AR,TSI,PL,\*]
- 20 Quoted in Editor of "Justice", 1918, Appendix 1.
- 21 Jinarajadasa stated that Leadbeater had taught masturbation to boys when a clergyman in his pre-TS days. Cf. The Theosophist, February, 1927:519. Nethercot, 1961:303, refers to "some innuendoes about a past affair in the life of the Rev. Charles W. Leadbeater" being published in the Freethinker, September, 1888. It proved impossible to locate this reference, even using the resources of the British Library; there seemed to be no such journal, or any with a similar title, around the date referred to.
- 22 Quoted in Editor of "Justice", 1918, Appendix 1.

23 The only organizations of which Leadbeater was known to have been a member seem unlikely to have been the sources for the "teaching" - a juvenile temperance society, a nature club, a church boys' society, and the Confraternity of the Blessed Sacrament. There was, however, almost a "movement" in the late 19th and early 20th century in Anglo-Catholic, artistic and mystic circles which glorified the sexuality of boys. It took as the title of its philosophy "Uranian". Amongst those identified as "Uranian" were the author John Addington Symonds (1840-1893), the mystical social theorist Edward Carpenter (1844-1929), and the eccentric artist and poet Ralph Nicholas Chubb (1892-1960). In his study of the Uranian poets, Timothy d'Arch Smith (1970) also suggests Fr Ignatius of Llanthony, Bishop Willoughby, and Leadbeater. For the links with the Church of England, see Hilliard, 1982.

24 Quoted in Editor of "Justice", 1918, Appendix 1

25 Ibid

26 Quoted in Ronald Pearsall, Public Purity, Private Shame, Weidenfeld and Nicolson, London, 1976:21. Pearsall's study of Victorian attitudes to sexuality provides an interesting background to the Leadbeater case.

27 Ransom, 1938:353

28 Quoted in Editor of "Justice", 1918:131

29 Copies of the correspondence published in Editor of "Justice", 1918.

30 An Inner Group had also existed in HPB's time - cf. Ransom, 1938:252. Mrs Besant's IG was the beginning of a rigid system of hierarchy within the ES, which eventually came to include a number of degrees, and led to a great deal of what Lady Emily Lutyens called "spiritual snobbery".

31 Quoted in Editor of "Justice", 1918:138

32 Copy of the original in the possession of the author. Also quoted in Fussell, 1909:6. [\*]

33 Ibid

34 Quoted in Editor of "Justice", 1918:154

35 Johan van Manen was one of Leadbeater's young secretaries from about 1906 to 1909, when he became

assistant director of the Adyar Library. He had joined the TS in 1895, worked as a translator for Olcott, and served as Secretary for the first European convention.

36 In April, 1906, Jinarajadasa circulated a pamphlet in the USA defending Leadbeater, but in fact adding fuel to the fire of Leadbeater's enemies by commenting: "I know that, as a matter of fact, this insinuation [i.e. sodomy] was made by some people in Ceylon while he was in that country between 1885-89. I heard of it when I was a boy of 12, and before I knew Mr Leadbeater. But soon after my acquaintance with him, I understood why the charge was made. He was especially kind to some boys there and helped them always ... there is a truer charge that Mr Leadbeater taught some boys [onanism]. Mr Leadbeater admits it, but deserves to be heard on the matter.." Original pamphlet seen in the TS Archives at Adyar, and quoted in Editor of Justice, 1918:40. [AR]

37 Quoted in Levy, 1919:119

38 For Steiner's growing conflict with TS "orthodoxy", including Leadbeater, cf. Ahern, 1984:89-91.

39 "Glamour" is usually associated with certain powers said to be possessed by elementals or nature-spirits, involving "deception of the senses", "dominating the human will" and "making images and impressing them on others". Of this, Leadbeater said: "The power of glamour is simply that of making a clear, strong mental image, and then projecting that into the mind of another." \*The Hidden Side of Things, 1968:108. In later Theosophical history, it was said of people who believed false doctrines, or claimed to possess supernatural gifts which were denied by their critics, that they were "under a glamour". Mrs Besant was thus concerned lest - as her critics were to claim - she had been misled by mental images projected into her mind by Leadbeater. A development of this concept is the theory of kriyashakti, for which see chapter 23.

40 In Theosophical terms - and according to the theory outlined by Leadbeater - it was very easy for an evil person to develop psychic powers, especially through the use of various perverted forms of sexual yoga. An "earthly, sensual, devillish" person could, theoretically, possess even greater occult powers than a saintly Theosophist. Black Magicians, popularly known as "the Blacks", were frequently blamed in TS history throughout Leadbeater's period for all sorts of problems. For early Theosophical theories about "the Blacks", cf. Linton and Hanson, 1973:221 where the "Brothers of the Shadow" are discussed.

41 Copy seen in the TS Archives at Adyar. [AR]

42 Quoted in Editor of "Justice", 1918:179

43 Amongst the forces Leadbeater was mustering was another rising star of Theosophy, James Ingall Wedgwood (1883-1951), descendant of the famous family of potters. Wedgwood had joined the TS in 1904, giving up training for the ministry of the Church of England. Wedgwood first met Leadbeater at the Hodgson-Smith home in 1906, when they discussed Gregorian plainchant and work on "the other side". During Leadbeater's temporary retirement from the TS Wedgwood also met him in Alsace, and they worked together on clairvoyant research; Wedgwood was impressed when Leadbeater looked up the late Anglo-Catholic Dr F.G.Lee (1832-1902) in the heaven world whilst washing his hands before lunch. Cf. Wedgwood, 1918:21-8.

#### Chapter 11: Notes

1 Ranson, 1938:361

2 Dr Weller van Hook (1862-1933) was Professor of Surgical Pathology at Chicago College, and later Professor of Surgery at Northwestern University. He served as General Secretary of the TS in America, 1907-12. He was the father of Hubert van Hook, one of Leadbeater's earliest pupils, and later claimed to be the only pupil on the physical plane of the Master the Count. Cf. International Theosophical Year Book, 1934:240

3 Some critics referred to Mrs Besant as "Mrs Leadbeater", or, conversely, to Mr Leadbeater as "Mr Besant". One of the more bizarre stories put about was that Annie Besant was actually a man, though given her marriage and two children, this seems improbable. There is no evidence whatsoever of any sexual relationship between Leadbeater and Mrs Besant, although it is remarkable that Leadbeater's usual dislike of women, especially elderly women, should not have included Mrs Besant.

4 Nethercot, 1963:98

5 Mrs Marie Barnard Russak (1867-1945), known as "Helios", joined the TS in 1906, giving up an operatic career to follow Colonel Olcott, to whom she was private secretary until his death. She also served as secretary to

Mrs Besant for many years, and was a devoted disciple of Leadbeater. In 1916 she married Henry Hotchener, an eminent American Theosophist who had been secretary to Leadbeater on his American tour. Mrs Russak claimed psychical powers, and wrote of receiving messages from the Masters.

6           The witnesses - Mrs Besant and Mrs Russak - were hardly impartial. They both fervently hoped for the intervention of the Masters to solve the leadership crisis in the TS (that is, the issue of who would succeed Olcott), and they were both fervent disciples of Leadbeater. The "Adyar manifestations", as they came to be known, divided the Society between those who believed, those who doubted, and those who argued that the appearances were the work of Black Magicians. There have been arguments over the objectivity of the manifestations. Could the whole incident have been fabricated, deliberately or unconsciously, by Mrs Besant and/or Mrs Russak? They would have had no great difficulty in persuading the dying Colonel of the presence of the Masters whose advice he was seeking. Others have suggested that the appearance of the Masters was created by thought-forms projected by Leadbeater. For the Adyar manifestations, cf. Meade, 1980:459; Ransom, 1938:366-369; Nethercot, 1963:100-105 and Jinarajadasa, 1925:152.

7           This sentence is curiously ambiguous: it implies that what was wrong with the teachings was that they (1) were made public and (2) offended the standards of the majority of members of the Society. Does this mean that if they had been kept private the Masters would have had no objection?

8           Again, ambiguity. Was Leadbeater to promise not to make the teachings public, or to stop teaching his views at all?

9           Copy of the original seen in the TS Archives, Adyar. Quoted in Editor of "Justice", 1918:192-4. [A,AR]

10           Quoted in Ransom, 1938:367

11           Ibid:368

12           Quoted in Editor of "Justice", 1918:189

13           Ibid:190

14           Letters seen in TS Archives, Adyar [AR]

15           Sir S Subramania Iyer (1842-1924), KCIE, LLD, was Vice Chancellor of Madras University, 1904, and a Judge of

the Madras High Court, 1895-1907, and three times Chief Justice. He was knighted in 1907. He joined the TS in 1882, served as Recording Secretary, 1905-6, and Vice-President, 1907-11. A statue in his memory was erected at Adyar. Cf. International Theosophical Year Book, 1934:238 and K.P.Sen (Ed), Dictionary of National Biography, Institute of Historical Studies, Calcutta, 1972, Vol II:213-5

16 Miss Esther Bright (1868-?) was the daughter of Jacob and Ursula Bright, eminent Theosophists and close friends of Mrs Besant. She joined the TS in 1891, was a pioneer of the Co-Masonic movement, and Mrs Besant's closest friend. Hubert Van Hook (1896-) was the son of Dr Weller van Hook and Dr Anna Whaley van Hook. Known as "Orion" in Leadbeater's investigations into past lives, he initially appeared to have a great Theosophical future, but eventually broke away from the Society.

17 Cf. Jinarajadasa, 1838, for details of these investigations.

18 Ransom, 1938:377

19 The cypher letter led - and still leads - to speculation and apologetics. Leadbeater said only that he did not "recognize it in its present form": did that mean he didn't recognize the text? or that the photographed copy was not the original? Mrs Besant, in her letter to the British Section, said the letter should rank with "the Coomb and Pigott letters" (both documents which were used to impute fraud to HPB and which were allegedly fraudulent). She commented that the cypher letter had never been sent to the boy concerned, but then stated that he had replied to it without understanding its meaning. See Theosophical Voice, November, 1908. Leadbeater's critics were not slow to seize on such contradictions. The whole letter and every part of it sounded strange enough, and even without those parts upon which a "foul construction" had been placed it implied strange psychic teachings which the TS had long opposed. Miss Edith Ward, in a circular letter to the British Section, called for a straight answer from Leadbeater: had he written the letter? in whole or in part? Or, if the letter was a forgery, she demanded a full investigation.

20 See chapter 12.

21 Sir Oliver Lodge (1851-1940) was an eminent spiritualist and psychical researcher, in addition to being a notable scientist. He was a member of the Society for Psychical Research. He was deeply interested in the quest

for aether as a supra-physical element. Aether (derived from the Latin and Greek word for "upper air") was the mysterious "quintessence", or fifth element, of which the universe beyond the world's four elements (earth, air, fire and water) was composed according to Aristotle. The concept was taken up in both Victorian spiritualism and science and used to refer to a substance underlying all things. Sir Oliver Lodge, notable both as scientist and spiritualist, commented that "ether is now thought of as sustaining, and in some sense constituting, all the phenomena of the visible universe". Man and the Universe, Methuen, London, 1913:161.

22 Quoted in Ransom, 1938:377-8

23 Ibid:377. Amongst the "malcontents" and "independent organizations" were A.P.Sinnett, who resigned in 1908 to form the Eleusinian Society (but returned in 1911) and G.R.S.Mead who resigned in 1908 to form the Quest Society, which continued until 1911.

24 Copies of the original pamphlets were seen in the TS Archives at Adyar. Quoted in Editor of "Justice", 1918:202 [AR]

25 Ibid:206

26 Ibid:214

27 Ibid:214-5

28 Mrs Besant's Defamation Cases, 1913:9

29 The Theosophic Voice published a reply from Van Hook to the Editor's enquiry about the "inspiration" of his letters. Van Hook stated: "It is true that the letters published over my name in Mrs Holbrook's pamphlet were dictated verbatim by one of the Masters. It is not permitted to give the name." Theosophic Voice, August, 1908.

30 Theosophical Messenger, July, 1908. Cf. "When Iahatmas Disagree" in Theosophic Voice, August, 1909, for an analysis of the contradictions between the views of the Masters given to Olcott, and dictated to Van Hook.

31 Miss Ward, Burrows and Mead (both of whom had been disciples of HPB) had already expressed their hostility to Leadbeater; Whyte and Mrs Sharpe were known friends and supporters of his.

32 The author consulted a large file labelled "Leadbeater case - British pamphlets" in the TS Archives at



Adyar. Some of the same publications, as well as a number of others, were consulted in the British Library in London, and yet others in the archives of the Theosophical Society International at Pasadena, California. [A,AR,BL,JC,PL,TSI]

33 Original pamphlets consulted in the TS Archives at Adyar; quoted in Editor of "Justice", 1918:246. [A,AR,BL]

34 Ibid:254

35 Ibid:227

36 Original pamphlet consulted in the TS Archives at Adyar: quoted in Editor of "Justice", 1918:258-9 [A,AR,BL]

37 Ibid:260

38 All the members were old friends and known supporters of Leadbeater, some of whom re-appear in Leadbeater's later career.

39 The TS Archives at Adyar include files of pamphlets issued in different countries, including pro-Leadbeater leaflets issued by Sir Subramania Iyer, Mr Hodgson-Smith, and others. The most substantial files are those containing publications issued in England, India and the USA. Leadbeater issued a letter to the ES on July 27, 1906. It is interesting to note that the original draft of Mrs Besant's letter of September 7th, 1908, was corrected and annotated by Leadbeater prior to publication; the original, with Leadbeater's handwritten notes, was seen in the TS Archives at Adyar. Most of the anti-Leadbeater was British, and included pamphlets by Burrows and Mead. [AR]

40 Quoted in Ransom, 1938:380

41 Ibid.

42 "Presidential Report" in The Theosophist, February, 1909.

43 Quoted in Mary Lutyens, 1975:19

44 Emily Lutyens, 1957:191

45 \*The Masters and the Path, 1953:226

46 Quoted in Nethercot, 1963:122. One of Leadbeater's most energetic critics, the Australian John M. Prentice, described the return of Leadbeater to Adyar as the

beginning of a "psychic debauch". See Prentice, 1925.

47 For the development of the Adyar Estate, cf. \*Adyar. The Home of the Theosophical Society, 1911; Neff, 1934 and Jinarajadasa, 1925:173.

48 \*The Inner Life, 1967, Vol. I: vii-viii.

49 For a description of the shrine room, see Codd, 1951:114-5. The shrine room included portraits of HPB, Olcott, and, later Mrs Besant and Leadbeater. The ES members had paid for the construction of the suite of rooms above the library in 1902, and it was completed in 1904. For the portraits of the Masters, cf. Laura Longford, "The Portraits of the Two Masters", in The Theosophist, September, 1948, and Linton and Hanson, 1973:243-4. The author had access to extensive files on the origin and history of both these two portraits and other portraits of Masters in the archives of Point Loma Publications, at San Diego, California, which included research material gathered by Boris de Zirkhoff, editor of the H.P.Blavatsky. Collected Writings.

50 Ernest Wood (1883-1965) joined the TS in England in 1902, served Leadbeater as his secretary for many years, and was Recording Secretary of the Society, 1929-1933. He was a prolific writer, and active in educational and scouting work in India. Cf. International Theosophical Year Book, 1934:243, and Wood, 1936.

51 Cf. Jinarajadasa, 1947:5-6

52 The effects of Leadbeater's return were drastic and far-reaching. Although Mrs Besant told the members in her Presidential Report for 1909 that "a year that began with the mutterings of a storm rallying around us, and of threatened ruin" had ended "in unclouded sunshine with the presence of fairest future" (General Report of the Thirtyfourth Anniversary and Convention of the Theosophical Society, 1910:1) 523 members had resigned. Admittedly, this only represented 2.5% of the total membership, but it included some of the most eminent and well-respected leaders, amongst them Mr and Mrs G.R.S.Mead and Mr A.P.Sinnett. 109 members resigned in Holland, 118 in Italy, 86 in the USA, 47 in Australia, and 53 in New Zealand. But the overall effect on membership figures was positive: membership rose from 3,458 in 1909 to 11,108 in 1910. Many movements broke away from the Adyar-based TS in later years as the direct result of Leadbeater's teachings and his role in the Theosophical movement. It remains one of the major issues dividing the movement, and seems unlikely to be resolved since the Adyar TS has committed itself so

definitely to being pro-Leadbeater that it could hardly withdraw from this position. E. Pierce Spinks in his Will the Theosophical Movement Disintegrate (1957) lists five factors dividing the movement: four of them derive directly from Leadbeater, and one of them is Leadbeater.

### Chapter 12: Notes

1 Ernest Wood (1883-1965) joined the TS in England in 1901, and spent most of his life as a Theosophical lecturer. He was Leadbeater's secretary for many years, and actually wrote a number of the books published under Leadbeater's name by selecting and compiling material from Leadbeater's talks and articles. He became disillusioned with the TS administration after he was unsuccessful in the presidential election following Mrs Besant's death in 1933. B.P. Wadia, a Parsi from Bombay, was an associate of Mrs Besant in her political work in India; he became disillusioned both with Leadbeater and with the Adyar-based TS, and became an active worker for the United Lodge of Theosophists, an American-based derivative the TS in America established by W.Q. Judge. See Wood, nd.

2 Russell Balfour-Clarke (1885-1982), always known as Dick, joined the TS in England in 1904, and went to India in 1908 at Mrs Besant's invitation. He served as a tutor to Krishnamurti up until World War I. By profession an engineer, he was responsible for many of the improvements on the Adyar Estate, including the electricity supply and the roads. He wrote a series of articles on the "discovery" of Krishnamurti, and these were compiled into a book: see Balfour-Clarke, 1977. The author interviewed him at length at Adyar in 1979, and was given access to his personal archives. He remained a close friend of Krishnamurti until his death.

3 Mary Lutyens, 1975:21

4 For material on Krishnamurti's background derived from his father, cf. Veritas, 1913:18-34. For general background, cf. Mary Lutyens, 1975:1-8.

5 For the Inner Government of the World generally, cf. \*The Masters and the Path, 1925; Jinarajadasa, 1922; Besant, 1921.

6 Cf. Jinarajadasa, 1922, chapter 11. Jinarajadasa echoes Leadbeater's teachings in simpler form. A popular

demand for a modern reprint of this Theosophical best-seller was rejected by the TPH in America and Britain because of the racism implicit in the text - e.g. photographs of Australian Aborigines with captions defining them as left-overs from Lemuria. Information received from Dora Kunz, General Secretary of the TS in America, at Adyar, 1979. Leadbeater held distinctly racist views, basing them on his view of the evolution of Man, in which divinely ordered scheme Theosophists of the Aryan race were inevitably at the highest level.

7 For Leadbeater's view of God, see \*A Textbook of Theosophy, 1971:9-11

8 Ibid:117-8

9 An Arhat (from the Sanskrit meaning venerable or perfect) is the ideal of the Theravadan school of Buddhism, one who has attained Nirvana, just as the Bodhisattva (from the Sanskrit meaning one whose essence is wisdom) is the ideal for the Mahayana school. The Bodhisattva is one, who having attained perfection, renounces Nirvana to help humanity.

10 The terms are here used in the sense in which Leadbeater used them; frequently his use of oriental terms disregards their original or their scholarly meaning. For details of the officers and their work, cf. \*The Masters and the Path, 1925, part IV.

11 \*The Masters and the Path, 1953:325

12 Ibid:313

13 Ibid:315

14 Jinarajadasa, (1940). Elsewhere Jinarajadasa wrote: "The fact that the early part of this century was to see a manifestation of the Bodhisattva was first mentioned by C.W.Leadbeater in London in 1901, at a meeting of esoteric students, which was held by him soon after his return from his first visit to the United States." Jinarajadasa, "The Theory as to World Teachers", in World Theosophy, February, 1931:101.

15 Cf. Jinarajadasa, 1922, chapter 11. The Third Root Race was the Lemurian, and the "remnants" of it were found in what Leadbeater called "Negros", although these included the Australian Aborigines. The Fourth Root Race was the Atlantean; it had as its seven sub-races the Rmoahal, Tlavatli, Toltec, Turanian, Original Semite, Akkadian and

Mongolian. The Japanese, the Malays and some Chinese were "remnants" of this Root Race. The Fifth Root Race was the Aryan, including as sub-races the Hindu-Egyptian, Aryan-Semitic, Celtic, Teutonic (the present), and the Austral-American (that currently emerging). The seventh sub-race was yet to appear, but it would be from the sixth sub-race that the Seventh Root Race would emerge, and hence the importance of that sub-race as the seed of the new age. It is difficult to equate this scheme with orthodox anthropology.

16 Cf. \*Man. Whence, How and Whither, 1913, chapters XXII-XXVI, which were also published separately as \*The Beginnings of the Sixth Root Race, 1931.

17 \*The Masters and the Path, 1953:40

18 This previously secret material was finally published in \*The Masters and the Path, 1925, although it was claimed that the material derived from much earlier teachings of the Masters; this release of secret material was said to be part of the preparation for the Coming. The original ES papers have been consulted by the author in several private collections, including those of John Cooper in Sydney, Mary Lutyens in London, and Point Loma Publications in San Deigo. [C,PL,TSI]

19 Adventist movements at this time included the Catholic Apostolic Church (the "Irvingites"), Jehovah's Witnesses, the "Millerites" (out of which developed a number of other movements, the best known being the Seventh-day Adventist Church), the Agapemonites, and a number of others in the USA, Great Britain and Europe. Cf. Webb, 1971:66-93. For a study of occult fraternities anticipating a Second Coming around this time, see Tillett, 1983.

20 Blavatsky, 1966:71

21 Balavatsky, 1888, vol. I:384

22 Ibid:470. HPB also suggested that "With the advent of Theosophy the Messiah craze has surely had its day and seen its doom". Lucifer, July, 1890. For an analysis of the differences between HPB and Leadbeater on the Coming of Maitreya, cf. Leechman, n.d.; Thomas, n.d.; Morgan, n.d.; and Eirenicon, No. 138, Spring, 1961.

23 John Yarker (1833-1913), an Englishman, was associated with a range of Masonic and semi-Masonic bodies throughout the world, and wrote extensively on Masonry and related subjects. He conferred a high degree of an Adoptive

Rite of one of the Masonic Orders under his control to HPB, leading to the later, and mistaken, claims that she was a Freemason - Cf. Jinarajadasa, 1951:27-36. For HPB's contacts with Yarker, cf. Ransom, 1938:99-100, 103.

24 The Royal Order of the Sat B'hai was based on Brahmin mythology and symbolism. It seems to have been founded by an Anglo-Indian in the mid-19th century, and was open to both men and women. HPB and Olcott were honorary members, and so was James Wedgwood, a close associate (in later years) of Leadbeater. The Order was at one time headed by John Yarker, with whom Wedgwood and Mrs Besant later developed Masonic associations. The Order is now defunct. The author had access to a complete set of the rituals of the Order, together with its membership records and archives in London in 1978. For Sat B'hai, cf. Eirenicon, Number 146, Summer, 1963. For Yarker, Cf. King, 1971:96-7, and a (distinctly biased) obituary by Aleister Crowley in The Equinox, Vol. I, No. 10, September, 1913:xix-xxxix.

25 See Hooker, 1980:128; also Mary Lutyens, 1975:12

26 See Mary Lutyens, 1975:12

27 Cf. Ransom, 1938:384

28 Pronounced "Al-kee-ownee", the name given to the incarnating entity which in the present life was Krishnamurti.

29 Nethercot, 1963:141

30 Mary Lutyens, 1975:22

31 \*The Masters and the Path, 1953:82-3

32 Ibid:84

33 Ibid

34 Ibid:89

35 Ibid:90

36 See the chart of aura colours and their significance in the front of \*Man Visible and Invisible, 1902.

37 Hubert Van Hook (1896-?) the son of Dr Weller Van Hook, Leadbeater's chief American defender, became a boy companion to Leadbeater during the American tour, and was

proclaimed by Leadbeater to be the Vehicle for the Coming. He was taken to Europe by Leadbeater, and Mrs Besant, deeply impressed by the boy, persuaded Mrs Van Hook to leave her husband and take the boy to India for special training in fulfilment of his occult destiny. However, by the time he arrived, Leadbeater had found Krishnamurti. Cf. Mary Lutyens, 1975:12

38 Quoted in The Theosophist, June, 1932:240

39 Ibid:241

40 \*A Textbook of Theosophy, 1971:126

41 Various private lists of "Star names" circulated within the TS, especially during the hey-day of "the Lives"; some of these were consulted in the TS Archives and Library at Adyar. In addition, annotations in copies of \*The Lives of Alcyone and \*Man. Whence, How and Whither in the Adyar library provided additional information, as did material on file in the TS Archives at Adyar. Of the three hundred or so "Star names" that were employed, only about forty were ever published with the corresponding names for this incarnation. Arthur Nethercot, in his research for his biography of Mrs Besant (1963) discovered the identities of over 90; the author's research led to the identification of some 300. See Robertson, 1931. [JC,\*]

42 Quoted in The Theosophist, June, 1932:243.

43 Ibid:244

44 Wood, 1947:26-7 and Jinarajadasa, 1953:101

45 Arundale, 1912:4

46 Jinarajadasa suggested that Mrs Besant completed only one life, that being Number 28: "It is different in style from the Lives written by Mr Leadbeater...The lines at the end too are graphic in their intensity, lines which could not have been written by the matter-of-fact undramatic narrator who was Mr Leadbeater." Wood, 1947:28

Chapter 13: Notes

- 1            \*A Textbook of Theosophy, 1971:97-8
- 2            \*Man. Whence, How and Whither, 1913:111
- 3            Ibid
- 4            Ibid:iv-v. Leadbeater taught that the total number of souls, or Monads, making up humanity was sixty million, the majority being out of incarnation at any given time. See Eirenicon, No. 133, Winter, 1959:15.
- 5            Cf. \*A Textbook of Theosophy, 1971:45-9. Psychometry is a technique of divining from physical contact with, or close proximity to, an object associated with the person for whom the divining is being undertaken or with the person himself. Cf. Fodor, 1966:317-21.
- 6            Cf. \*Man Visible and Invisible, 1902:52, 64, 66, 78.
- 7            The first public reference to the "permanent atom" came in Mrs Besant's A Study in Consciousness (1904) in which she published material previously reserved for the ES. The concept has been criticized as contradicting the teachings of HPB.
- 8            \*The Inner Life, volume II, 1949:145-8
- 9            Ibid:155
- 10           Cf. Gardner, 1963, and the account of Gardner's comments found in the final chapter of the present work.
- 11           Wood, (1936):135
- 12           Letter to The Occult Review, July, 1923; cf. Dawn, January 1, 1924.
- 13           \*Man. Whence, How and Whither, 1913:488
- 14           Letter from Leadbeater to Mrs Besant quoted in The Theosophist, June, 1932:242. Since writing that letter on October 6th, 1909, Leadbeater had made additional discoveries, clarifying the identities of all those given Greek letters as their Star names, and had changed HPB's name to Vajra, and Olcott's to Ulysses, attributing their former names to two Adepts.
- 15           Thomas, tenth Earl of Dundonald (1775-1860) was a great naval commander, Member of Parliament, scientist and inventor. He is buried in Westminster Abbey.



16 Lists of Star names were published in \*Man. Whence, How and Whither, 1913:5-8, and in \*The Lives of Alcyone, Vol. II, 1924: appendix. Private lists were also circulated; the author saw three of these in the TS Archives at Adyar. They differed considerably in the number of Star names included and, on occasions, on the identifications. A Student's Chart, The Lives of Alcyone, was compiled by Julia Sonner (1910) with the Star names printed and columns for the student to complete with the names of relations and relationships. A copy in the TS Archives at Adyar includes handwritten identifications of the Star names. The copy of Volume II of The Lives of Alcyone seen by the author in the TS Library at Adyar bore handwritten annotations identifying characters; it also bore Mrs Besant's bookplate and the annotations seem to have been hers.

17 The Theosophic Voice came into existence initially to oppose Leadbeater's return to the TS in 1907-8, and continued as an instrument of attack on him and criticism of Mrs Besant. It bore the legend "For Theosophy and America!" on its front page, and published a great deal of material relating to the 1906 trial and subsequent accusations against Leadbeater. The author examined copies in the collection of Point Loma Publications at San Diego, California, and whilst in the USA obtained a complete set for his own collection. Arthur Nethercot (1963:205) identifies Dr Hiestand-Moore as Scorpio, and J.M.Prentice also claimed that this identification was accurate (C.W.Leadbeater:3). None of the private or published lists seen by the author contains an identity for Scorpio. F.T.Brooks rather hoped that he was the villain, and certainly his books exposing the inner workings of the TS and the secrets of the ES might have earned him that position.

18 Drawn from the lists in \*Man. Whence, How and Whither, and \*The Lives of Alcyone; see note 16 above.

19 Wood, (1936):196

20 Mary Lutyens showed the author a chart prepared to show her mother (Lady Emily Lutyens) in the scheme of incarnations; it is an enormous and complicated document. One of the few photographs showing Leadbeater smiling is that which also shows him holding one of the genealogical charts. The TS Archives at Adyar include examples of the slips which were prepared for each Star name, detailing the individual's relationship with Alcyone.

21 Jinarajadasa, 1922:49

- 22           \*Man. Whence, How and Whither, 1913:35-6
- 23           Ibid:37
- 24           Ibid:105
- 25           The Occult Review, September, 1923. John Prentice, ever an outspoken critic of Leadbeater, wrote an attack on his clairvoyant investigations of history in support of the charges made by Hare - see Dawn, November 1, 1923. Prentice charged that the material for the Peruvian lives in Man. Whence, How and Whither (1913:482-90) had been lifted out of Garcilassode le Vega's Royal Commentaries on the Yucas of Peru (written in 1609 and published in English translation in 1638, 1869 and 1871). Leadbeater had declared in Man. Whence, How and Whither (1913:486) that no such published material existed.
- 26           Cf. Eirenicon, July/August, 1946; December, 1946/January, 1947; and March/April, 1947. When Jinarajadasa annotated Wood's Clairvoyant Investigations by C.W.Leadbeater (1947) he made no mention of Wood's later writings on the same subject, or the attitude he had come to hold about Leadbeater's clairvoyant investigations. Thus Clairvoyant Investigations by C.W.Leadbeater reads as a confirmation of the Lives. Is This Theosophy? (1936) was not widely known, although Ernest Wood himself was a well-known Theosophical lecturer until his death in 1955. He had drifted away from the Adyar TS after the presidential election following the death of Mrs Besant, for details of which see chapter 20 of this work. When the author was undertaking research in the TS Library at Adyar in 1979 he was told that, although Wood's book was in the collection, it would be "unobtainable" during the period of his research. It had already been consulted, however, in the British Library, and there is a copy in the author's private collection.
- 27           Wood (1936):139-40
- 28           Ibid:139. The "Parsi gentleman" was almost certainly B.P.Wadia.
- 29           Ibid:140-1. The Dream of Ravan. A Mystery, was published by the TPS, London, 1895.
- 30           Wood, (1936):195-6
- 31           Ibid:142

- 32 Ibid:146
- 33 See The Canadian Theosophist, May, 1934
- 34 See Neff, 1937:202
- 35 See The Canadian Theosophist, May, 1938
- 36 See The Occult Review, May, 1923:316
- 37 In The Theosophist, May, 1938:176
- 38 The three major clairvoyant works listed as jointly authored were Man. Whence, How and Whither (1913), The Lives of Alcyone (published 1924, but in fact written more than ten years earlier) and Occult Chemistry (1908).
- 39 Quoted in Brooks, 1914a:283

#### Chapter 14: Notes

- 1 The Link, November, 1911
- 2 Wood, 1947:16
- 3 John Cordes (? -1960) was an Austrian who had joined the TS in Africa, in 1898, and went to Adyar in 1910 at Mrs Besant's invitation, to work for the TPH. Don Fabrizio Ruspoli (1878-1935) was an officer of the Italian navy (some sources say a Lieutenant, others a Vice-Admiral), who joined the TS in 1902, and became an enthusiastic worker for the cause.
- 4 Wood, 1947:38
- 5 Ibid
- 6 Ibid:39
- 7 Copies of novels bearing Leadbeater's ex libris seen at Adyar are almost all marked by his corrections of the author's spelling, grammar and punctuation, together with annotations on style. Leadbeater was fastidious, almost to the point of obsession, about such small matters, objecting strongly to any form of abbreviation.
- 8 A number of books were based on these roof-top talks, including \*The Inner Life (1910/11), \*The Hidden Side

of Things (1913), \*Man, Whence, How and Whither (1913) and \*Talks on the Path of Occultism, which contained three volumes, each a commentary on a Theosophical "classic": At the Feet of the Master, The Voice of the Silence and Light on the Path. They were nominally the joint efforts of Leadbeater and Mrs Besant, although in fact they were compiled by Ernest Wood from notes of various talks given by them.

9 A.K.Sitarama Shastri (1860-? ) left the Indian civil service to establish the Vasanta Press in 1908, having joined the TS in 1892.

10 Mary Lutyens, 1975:26

11 Quoted in Mary Lutyens, 1975:29

12 Hooker, 1981:141

13 Leadbeater's "troubles" in the USA were to some extent started by officials of the ES. It was the Corresponding Secretary (Mrs Dennis) and the Assistant Corresponding Secretary (Mrs Chidester) who took much of the action to pursue the charges; they were, not unexpectedly, expelled from the ES by Mrs Besant.

14 The Link, August, 1908

15 The author had an interview with the current Outer Head of the ES, Mrs Radha Burnier, in Adyar in 1919; she told him that the rules continue much the same today. Candidates must have been active members of the TS for two years at least, be vegetarians, and not drink alcohol, smoke tobacco or take drugs. They are also obliged to abstain from sexual relations outside marriage. There seems no doubt that, in Leadbeater's time, ES members also abstained from sexual relations within marriage, and this occasioned not a few marital breakdowns.

16 Quoted in Brooks, 1914b:210

17 Cf. The Link, August, 1912. Jnana, Bhakti and Raja yoga are three of the traditional "schools" or approaches to yoga in Indian thought. Put simply, Jnana yoga emphasizes liberation through knowledge, Bhakti yoga through religious devotion or worship, and Raja yoga, or "kingly yoga", through "spiritual culture" and mastery of the mind. Cf. Ernest Wood, Seven Schools of Yoga, TPH, Wheaton, 1973, for a Theosophical interpretation of the "schools".

18 According to Jinarajadasa, H. Schmiechen painted

portraits of the Masters KH and M for the Shrine Room at Adyar under the psychic influence of HPB. Copies of these were painted to send to the ES in America, and copies were also made for several individuals. Individual members of the ES were given photographs of a copy (said to be that made for W.Q.Judge), and the originals were never photographed. Reproductions of these ES photographs have appeared in various TS books, though never with explanations as to their origins. The author has been shown photographs distributed in the ES by several elderly members, and, whilst in the USA in 1982, acquired a set of the photographs for his own collection. Edward Carpenter, although not a member of the ES or the TS, was shown the original portraits when he visited Adyar in 1891, and commented that they showed "fine looking men, apparently between 40 and 50 years of age with shortish hair", "both with large eyes and what might be called a spiritual glow in their eyes", but "decidedly mawkish expressions of both faces as well as ... considerable likeness to each other". (Edward Carpenter, From Adam's Peak to Elephanta, Swan Sonnenschein and Co, London, 1903:228-9)

19            A mantra, in Indian tradition, is a sacred word or verse of scripture to which special significance is attributed, and by the repetition of which spiritual or occult effects are supposed to be produced. Generally, a mantra is supposed to be secret, often being given to a disciple by a guru. The most common mantra in India, and that used in the ES, is the Sanskrit word, aum. Cf. Jon Blofeld, Mantras. Sacred Words of Power, Mandala, London, 1977.

20            Quoted in Mary Lutyens, 1975:33

21            \*The Masters and the Path, 1953:108

22            Ibid:109

23            On occasions Leadbeater would not accept Mrs Besant's decisions as to who had been Initiated or advanced, and did not make parallel entries in his copy of the Golden Book. A comparison of the two copies would be of great interest, as would an opportunity to follow the occult and secular careers of the Initiates. However, if the copies of the Golden Book remain in existence, they are in the archives of the ES at Adyar, and inaccessible to all but the highest ranking members of that organization. The author's enquiries about them when at Adyar in 1979 provoked something of a panic, since even their existence is supposed to be a secret.

24 Quoted in Mary Lutyens, 1975:34

25 Surya was the Star name of the Lord Maitreya. Shamballa was "an oasis in the Gobi desert...often spoken of as the Sacred Island, in remembrance of the time when it was an island in the Central Asian Sea". (The Masters and the Path, 1953:332) It was the "residence" of the Lord of the World, who lived there with his three pupils, "often called 'The Children of the Fire-Mist' since They belong to an evolution different from ours." (Ibid) That Shamballa may not be visible to physical plane explorers indicates only that it exists on a high spiritual plane. The concept of Shamballa (from the Sanskrit Sham meaning "tranquility") appears first in the Puranas of India; it reached Tibet via Buddhist missionaries, and became the subject of considerable speculation and mythology. It was introduced into the West by the writings of Madame Blavatsky. She referred to it as "the sacred Island (now the "fabled" Shamballah, in the Gobi Desert)" to which the "elect" of the lost continent of Lemuria had gone when their homeland was destroyed. See Blavatsky, 1888, vol. II:319. For the concept of Shamballa in occultism generally, cf. Andrew Tomas, Shamballa: Oasis of Light, Sphere Books, London, 1977

26 Mrs Helen Lubke was an elderly lady who worked in the Adyar Library, 1908-11. Leadbeater had written to Mrs Besant on December 15, 1909, describing her as "such a depleting creature" whose unpleasant influence would "permeate the atmosphere" in which Krishna was to sleep. This does not indicate so much any particular failing of Mrs Lubke, except that she was elderly and female, and therefore in a category generally despised by Leadbeater.

27 Balfour-Clarke, 1977:16

28 Ibid:20

29 Ibid:23

30 \*The Masters and the Path, 1953:331

31 quoted in Balfour-Clarke, 1977:23

32 A letter to Mrs Besant, January 12, 1910, quoted in Mary Lutyens, 1975:35.

33 Ibid.

34 Ibid.

35 Ibid:38

36 F.T. Brooks, however, claimed that the father's outrage must have been occasioned by something worse; "Laksham would not have been upset by mere nakedness - in north India, whence he comes, boys up to puberty wander about naked. Imposition of a loin cloth is a south Indian custom." (1914b:174)

37 Wood, (1936):150

38 Leadbeater held that it was possible for a trained psychic to project thought, either consciously or unconsciously, with such strength that it assumed the quality of physical reality. "As a matter of fact, occultists of both the white and black schools frequently use artificial elementals in their work and few tasks are beyond the powers of such creatures when scientifically prepared and directed with knowledge and skill." (\*The Astral Plane, 1970:136-7) The projection of thoughts towards others, for good or evil, was a subject on which Leadbeater frequently wrote.

39 Quoted in Mary Lutyens, 1975:41

40 Ibid:41-2

41 \*The Masters and the Path, 1953:62-3

42 Quoted in Mary Lutyens, 1975:44

43 Light on the Path was written by Mabel Collins (Mrs Kenningdale Cook - 1851-1927) in 1885, "under inspiration". Leadbeater, in his introduction to the TPH edition of the book said the Master Hilarian dictated the book to Mabel Collins, as well as another work, The Idyll of the White Lotus (1884). Miss Collins, however, denied this, and said no Master had dictated the books; she objected to the TPH editions of them because of Leadbeater's introduction and notes. For her version of the origins, cf. her When the Sun Moves Northward, TPH, London, 1923:143-55. For HPB's version of the same origin, cf. her To All Theosophists: The Esoteric Section of the Theosophical Society and its enemies, 1889, reprinted in H.P. Blavatsky. Collected Writings, Volume 11, TPH, Wheaton, 1973:306ff. For Leadbeater's version, see his introduction to the 7th TPH Adyar edition, and discussions of it in Eirenicon, No.108, Autumn, 1953. Mabel Collins' response to Leadbeater's claims is discussed in The Canadian Theosophist, Vol. X, No. 3, May, 1929:105-8. Mabel Collins had become an eminent member of the TS in the 1880's, assisting HPB in editing Lucifer, but left in 1889 over differences in teaching. The Voice of

the Silence was written by HPB, supposedly through the inspiration of the Master Hilarion, after she claimed to have visited a monastery in the Himalayas where she obtained a knowledge of the material contained in the work. It was said that she translated the book in 1889 from The Book of the Golden Precepts, a Buddhist text. HPB said that she merely translated the text; Leadbeater claimed it was inspired. Cf. Meade, 1980:432-3.

44 "Alcyone", 1964:xiii

45 Ibid:47

46 "Veritas", 1913:32-4

47 \*The Masters and the Path, 1953:63-4

48 Wood, (1936):161.

49 Ibid:163

50 Emily Lutyens, 1957:28

51 Cf. Notes on the possible origins of "At the Feet of the Master", by Rex Henry, unpub. ms., (1982), written on the basis of his discussions with Dick Balfour-Clarke, who had been present during the period of the writing of At The Feet of the Master. The author also discussed this matter with both Balfour-Clarke and Henry at Adyar in 1979. For Chatterji's translation of the Viveka-chudamani see Viveka-Cudamani or Crest-Jewel of Wisdom of Sri Samkaracarya, translated by Mohini M Chatterji, TPH, Adyar, 1932. Balfour-Clarke argued that the same fundamental principles, in the same sequence, appear in both At The Feet of The Master and the Viveka-Cudamani: discrimination, desirelessness, good conduct and love. In fact, this is an over-simplification of the Viveka-Cudamani; it is very much more complex than At The Feet of The Master, and even a summary of it would be considerably more sophisticated than the other work. The principles common to both the Viveka-Cudamani and At The Feet of The Master are, generally speaking, common to Indian philosophy. Although Leadbeater - if he was the author of the work attributed to Krishnamurti - may have drawn upon the Viveka-Cudamani, there is no internal evidence to suggest that he did so directly.

52 The author saw a set of the regalia of the Purple Order in the collection of Mary Lutyens in London; the sash was of heavy satin, lavishly embroidered in gold, the letters "J.K." very richly embroidered. The badge was



beautifully produced and inscribed. Presumably only the wealthy could join such an organization if regalia of this quality was obligatory.

53

The Adyar Bulletin, June, 1912

### Chapter 15: Notes

1 Rudolf Steiner (1861-1925) was an eminent German scholar and authority on Goethe, who joined the TS in 1902, and developed his clairvoyant faculties. He was secretary of the German Section, 1902-12. For Steiner, cf. Ahern, 1984:65-86; A.P. Shepherd, A Scientist of the Invisible, Hodder and Stoughton, London, 1971; and Rudolf Steiner, The Course of My Life, Rudolf Steiner Publications, New York, 1977. Although the separation of the majority of the German members from the Adyar-based TS was nominally a result of dissension over the OSE, it was in fact based more on Steiner's development as an occult teacher along Christian lines in contradistinction to the Indian based teachings of Mrs Besant and Leadbeater: see Ahern, 1984:89-91. Steiner was also concerned with academic respectability; his expulsion of Hugo Vollrath, Franz Hartmann's secretary, in 1908 had been based on Steiner's objections to Vollrath's spurious academic titles and the fact that he was obviously using the TS as a field for money-making pseudo-occultism. Cf. Ellic Howe, Astrology and Psychological Warfare During World War II, Rider, London, 1972:19-20.

2 By April, 1913, the Anthroposophical Society had branches in 16 countries, including 43 in Germany, 5 in England, 6 in Holland, 8 in Switzerland, and 1 in the USA. Cf Mrs Besant's Presidential Address to the 38th Annual Convention, 1913, in Adyar Bulletin, Vol. VII, No. 7:5-18, and "The Birth of Anthroposophy" in Mitteilungen (Cologne), April, 1913:15-29. Anthroposophy has never been as numerous as Theosophy, with perhaps 20,000 being the present membership of the Anthroposophical Society; see Campbell, 1980:156 and Ahern, 1984:34.

3 "Onanism" was a Victorian euphemism for masturbation, based on a misinterpretation of the reference in the Old Testament to Onan who "spilled his seed upon the ground" (Genesis, 38:9), a reference to coitis interruptis rather than to masturbation. Issues of The Hindu were consulted in the TS Library at Adyar.

4 The author had access to some of the Point Loma

archives associated with these events in the libraries of The Theosophical Society, International, at Pasadena, and of Point Loma Publications in San Diego, in California in 1982, and interviewed some of those who had been members of the Point Loma community at the time, including the current heads of both organizations. [TSI,PL]

5 J.H.Fussell, Mrs Annie Besant and the Moral Code, (author, Point Loma, 1909)

6 Ibid:3

7 Ibid:15

8 Onan was the second son of Judah; on the death of Er, his older brother, Judah ordered him to undertake a levirate marriage with Tamar, Er's widow. It was to avoid having children with Tamar that Onan "spilled his seed upon the ground", and was, as a result, killed by God. Cf. Genesis, 38:8-10.

9 Mrs Besant answered the allegations of the Antiseptic in a supplement to the Adyar Bulletin, September, 1913, in which she expressed concern lest people in Adyar would refuse to visit to the temple as a result of Dr Nair's slanders. Cf. "Dr Nair and Annie Besant", Supplement to Adyar Bulletin, September, 1913:111.

10 Cf. Nethercot, 1963:158-9

11 John Bull, February 9, 1909:141

12 Ibid

13 Ibid, February 13, 1909:165

14 Ibid, November 16, 1912:642

15 Balfour-Clarke, 1977:28-29

16 Ibid:30

17 Ibid:30-31

18 An interview with Bhagavan Das, quoted in Nethercot, 1963:172

19 For details of December 28th, and quotations from the ES sources, cf. "Veritas", 1913:108-10.

20 The Subba Row Medal, awarded for Theosophical

literature in memory of the Indian Leadbeater had claimed as one of his first teachers, had been awarded to HPB in 1888, to Mrs Besant in 1895, to Leadbeater in 1897, and to Rudolf Steiner in 1900. It was subsequently awarded to Jinarajadasa (1913), Ernest Wood (1924) and George Arundale (1935).

21 Taormina had interesting occult and sexual associations. Although traditionally associated with Pythagorus, who had his school there, in the late nineteenth century it had acquired a degree of notoriety as a holiday centre for homosexuals. It was the home of Baron Wilhelm von Gloeden (1856-1931), a notable photographer of naked boys - cf. Charles Leslie, Wilhelm von Gloeden: Photographer, JFI Photographic Publishers, New York, 1977. It was also one of James Wedgwood's favourite retreats because - according to his former secretary, Rex Henry - of its homosexual association.

22 \*The Masters and the Path, 1953:210

23 Ibid:214

24 Ibid:217

25 Ibid

26 Quoted in Mary Lutyens, 1975:58. For transcriptions of the Master's instructions, contained in letters from Leadbeater to Mrs Besant, cf. "Veritas", 1913:98, 100-1.

27 For transcripts of Narayaniah's letters to Mrs Besant, cf. "Veritas", 1913: 44-7, 49-51, 52-4, 58.

28 Reginald Ferrer (?-1933) was a young Theosophist, the Secretary/Treasurer of the League of Redemption, a Theosophical group to study "the nature and cure of the social evil". He was the centre of a sexual scandal in association with James Wedgwood in the 1920's. Dick Balfour-Clarke, in conversation with the author at Adyar in 1979, recalled him as "a rather unintelligent homosexual".

29 Cf. Emily Lutyens, 1957, and Mary Lutyens, 1959. Leadbeater was attracted to Lady Emily firstly because of her aristocratic, upper-class connections, and secondly because she was descended from Bulwer-Lytton, whom he regarded as an eminent occultist. Considerable strain was placed on Lady Emily's marriage after she joined the TS in 1910 since she devoted herself almost entirely to work for it and travel in association with various TS activities -

see her daughter's biography of Sir Edwin Lutyens: Mary Lutyens, 1980.

30 When Emily Lutyens, 1957, first appeared it caused a great turmoil in TS circles; the general opinion today seems to be that much of it is "only hearsay" and much of it "should never have been made public". It is worth noting that the Presiding Bishop of the Liberal Catholic Church, Adrian Vreede, who had been closely associated with Leadbeater during the period covered by the book, declared that it was "absolutely true as to the facts therein". Cf. The Liberal Catholic, February, 1964, Editorial. The author had access to Lady Emily's papers, including copies of letters to and from Leadbeater, in London by courtesy of Mary Lutyens.

31 Emily Lutyens, 1957:47

32 Ibid:47-8

33 Ibid:48

34 Ibid:45-6

35 Ibid:49

36 Ibid:52.

37 King, 1971:131. Texts of this document are quoted in "Veritas", 1913, and King, 1971; the quotations are taken from the latter source, and have been compared with copies of the originals seen in the TS Archives at Adyar. For a transcript of the statement, see In the Court of the District Judge for Chingleput O.S. No. 47 of 1912, Divine Life Press (1913), and also "Veritas", 1913:70-77.  
[\* ,AR, "SI,PL]

38 Ibid

39 Ibid

40 Ibid:132

41 Ibid

42 Ibid

43 Ibid

44 Ibid

- 45 Ibid:34
- 46 Ibid
- 47 Dr Mary Rocke (1865-1927), M.D. (London), was a missionary in India, who joined the TS, and devoted herself enthusiastically to work for the OSE. She had been living at Adyar at the time of Krishna's discovery, and eventually went to Sydney where she lived in Leadbeater's community, acting as his physician. Much of her personal fortune was given to TS causes.
- 48 See "Veritas", 1913:198. The reference in the evidence is obscure and was not picked up by the cross-examiner. It appears, however, that the boy was to be circumcised because his foreskin would not retract during an erection, and that Leadbeater showed him some form of "exercise" whereby this could be facilitated.
- 49 Quoted in Mary Lutyens, 1975:67
- 50 Ibid:66-7
- 51 Ibid:69-70
- 52 Ibid
- 53 Ibid
- 54 Cf. Mrs Besant's Defamation Cases, Divine Life Press, Chicago, (1913). The Magistrate commented that "Mr Leadbeater is the person attacked and he has not come forward to vindicate his character".
- 55 Quoted in Mary Lutyens, 1975:71. See also The Times, May 8, 1913:7 for the account of the case.
- 56 In The Equinox, Vol. 1, No. 10, September, 1913.
- 57 Nethercot, 1963:193
- 58 Emily Lutyens, 1957:58-9. By October, 1912, the OSE reported a membership throughout the world of 11,000. This included 1,413 in England, 900 in France, 530 in the Netherlands, 1,800 in India, 1,938 in the USA, 800 in New Zealand, and 865 in Australia. Members could be numbered in the hundreds in Scotland, Denmark, Sweden, Hungary, Italy, Spain, Germany and the Dutch East Indies. Cf. The Herald of the Star, January, 1913.
- 59 Quoted in Mary Lutyens, 1975:77

60 Ibid:78. Miss Mary Hoadley Dodge was a very rich American friend of Lady Emily Lutyens; she settled an income of five hundred pounds a year for life on Krishna, and three hundred pounds a year on Nitya. She also settled an income on Mrs Besant, and gave Lady Emily one hundred pounds a year so that she could travel on TS business. Severely crippled with arthritis, she died in 1935. Krishnamurti continues to receive her allowance - cf. Mary Lutyens, 1983:40.

### Chapter 16: Notes

1 See Emily Lutyens, 1957:70 and Mary Lutyens, 1975:83

2 For the origins of Mrs Besant's political work, cf. Nethercot, 1963:217; Ransom, 1938:405; Jinarajadasa, 1925:176-80. The occult origins of Mrs Besant's work in Indian politics have never been fully studied.

3 Cf. Mary Lutyens, 1975:106

4 The Jonkheer Julian Adrian Mazel (1869-1928) was an eminent Dutchman who had worked in the Dutch East Indies, and became associated with Leadbeater.

5 Quoted in The Besant Privy Council Appeal. Full Arguments and Judgement, Law Weekly, Madras, 1914

6 The Order of the Round Table is "An international Order of Young People, reviving the old ideals of Chivalry through the ranks of its Pages, Companions, Squires and Knights. Through a simply stirring ceremonial, devotion and reverence are quickened; through altruistic activities of service, idealism is brought into expression; and through the inculcation of discipline, the will is aroused." International Theosophical Year Book, 1937:173

7 The Theosophist, October, 1915:83

8 \*The Hidden Side of Christian Festivals, 1920:479

9 Ibid:466-70; Prince Bismarck (1815-1898) had been the chief architect of the German Empire.

10 In a more positive way, Leadbeater claimed that Apollonius of Tyana, who was the Master Jesus in another

incarnation, planted talismans in various parts of the world to found magnetic centres for good - cf. \*The Masters and the Path, 1953:274-5

- 11            \*The Hidden Side of Christian Festivals,  
1920:481
- 12            Ibid:483
- 13            Ibid:474
- 14            Ibid:481; cf. \*Invisible Helpers, 1928.
- 15            See Jinarajadasa, EST Letter No. 11, December 15,  
1941:3-4
- 16            \*Australia and New Zealand. The Home of a New  
Sub-Race, 1916:66
- 17            Cf. \*Talks on "At the Feet of the Master", 1922
- 18            Quoted in Mary Lutyens, 1975:88
- 19            Benegal Shiva Rao (1891-1975) had been a teacher at the preparatory school attached to the Central Hindu College, Benares; he went to Adyar to assist Leadbeater with the compilation of charts for the Lives. In 1914 he was sent to Bude, in Cornwall, by Mrs Besant to teach Krishna and Nitya Sanskrit.
- 20            Ibid:91
- 21            Ibid:92
- 22            \*Why a Great World Teacher?, 1915:16
- 23            Ibid
- 24            Thomas H. Martyn (1860-1924) was an eminent Sydney businessman, and a leader of the TS, to which he devoted considerable time and money. He features prominently in the later controverises about Leadbeater which developed in Sydney.
- 25            Cf. Wedgwood, 1976 and Anson, 1964:344-8.
- 26            Wedgwood became an authority on the organ, and published two substantial works on the subject: A Comprehensive Dictionary of Organ Stops, English and Foreign, Ancient and Modern, Vincent Music Co, London, 1905, and Some Continental Organs (Ancient and Modern) and their

Makers, with Specifications of Many of the Fine Examples in Germany and Switzerland, William Reeves, London, 1910.

- 27 For Aelred Carlyle and his work, cf. Peter F Anson, Abbot Extraordinary, Faith Press, London, 1958, in which there is a brief reference to Wedgwood's visit on p. 84.
- 28 There are few published references to the Temple; those in Theosophical publications tend to be vague, and those outside the TS tend to be inaccurate - for example, McIntosh, 1980:142, or Fr. Wittemans, A New and Authentic History of the Rosicrucians, Rider, London, 1938:180-181. The author interviewed a number of people who had been members.
- 29 The author had access to Lady Emily's correspondence with leadbeater for this period in the collection of her daughter, Mary. Cf. The Disciple, February, 1935:40-3
- 30 'From an interview with Rex Henry, for many years Wedgwood's private secretary.
- 31 Cf. Hooker, 1980:183
- 32 For general studies of Freemasonry by an outsider, cf. Walton Hannah, Darkness Visible, Augustine Press, London, 1952, and Christian by Degrees, Britons Publishing Co, London, 1964. Both works are written from a highly critical perspective.
- 33 Cf. Wedgwood, n.d., and \*Glimpses of Masonic History, 1926:324-8.
- 34 Cf. Neff, 1934.
- 35 It became usual for members of the TS to be members also the OSE and of Co-Masonry (abbreviated to Co-M), and, a little later, for many of them to become members of the Liberal Catholic Church (LCC). There is a small Masonic Temple on the TS Estate at Adyar, and all the Presidents of the TS from Mrs Besant onwards have held high Masonic status - Mrs Besant, Arundale, Jinarajadasa and Sri Ram were all 33', as is the present President, Radha Burnier. The senior officers of the TS have also inevitably been high ranking Co-Masons.
- 36 See Caspersz, n.d.:10
- 37 \*Ancient Ideals in Modern Masonry, 1917:3-4



- 38           Ibid:4
- 39           The two rivals to Leadbeater in writing of the antiquity of Freemasonry are J.S.M.Ward (who was also an independent Bishop, and headed a small occult church) and W.L.Wilmshurst, both of whom wrote prolifically on the subject. Brief accounts of their work is found in Walton Hannah's Christian by Degrees, above cit.:68-71.
- 40           \*Ancient Ideals in Modern Masonry, 1917:4-5
- 41           \*Glimpses of Masonic History, 1926:76
- 42           Ibid:296
- 43           Annie Besant, Theosophy, T.C. and E.C. Jack, London, n.d., presents a rather mild version of Theosophical belief.
- 44           cf. Anson, 1964: chapters 6 and 9
- 45           Sources used for Mathew and his movement included published works such as Anson, 1964, and Brandreth, 1961, together with archival material in the Library of Lambeth Palace, London, and the collections of a number of small churches claiming descent from Mathew, most notably the Catholic Apostolic Church (Orthodox Church of the British Isles) which includes the archives of many defunct churches. [\* ,BL]
- 46           For the Old Catholics of Holland, cf. Moss, 1964.
- 47           For details of the consecration, cf. Moss, 1964:300-301; Anson, 1964:171-2; Cockerham, 1966:9-13.
- 48           Cf. Anson, 1964: chapter 9.
- 49           Cf. Annie Besant, The Changing World, 1911:262-78.
- 50           See The Theosophist, February, 1912, "Supplement".
- 51           Wedgwood, 1976:3
- 52           \*The Science of the Sacraments, 1929:233
- 53           Ibid:235-6

54 Quoted in Ubique, February, 1962:18. For details of St Hildegard's visions, cf. Lynn Thorndike, A History of Magic and Experimental Science, Macmillan, New York, volume II, 1929:124-154, and F.M. Steele, The Life and Visions of St Hildegarde 1914.,

55 For an insider's version of the events, cf. Hooker, 1981:168-74

56 Cf. Redfern, 1956; Wedgwood, 1976 and The Facts regarding the Episcopal Succession in the Liberal Catholic Church. [\*]

### Chapter 17: Notes

1 Mabel Besant-Scott (1870-19?) was the daughter of Annie Besant and the Reverend Frank Besant. Taken by Mrs Besant when she left him in 1873, Mabel was returned to him in 1879 when Mrs Besant lost a custody case brought by her husband. She returned to Mrs Besant before she came of age, and joined the TS in 1890. She worked in the London headquarters of the TS, and at Adyar. She married a journalist, Ernest Scott, in 1892, and went with him to Melbourne where he became a parliamentary reporter. Mrs Besant-Scott was very active in Co-Masonry, and was the Grand Secretary of Co-Masonry, 1921-5, and until 1935 held high office in the Order. After her mother's death she broke away to found a rival Co-Masonic movement. She and her husband were divorced. He went on to become Professor of History at the University of Melbourne. Jose B. Acuna had joined the TS in Central America in his youth, and was also active in Co-Masonry and, eventually, Liberal Catholic work. He was consecrated Bishop for Central America and Columbia in 1937, and resigned in 1962.

2 Frederick Samuel Willoughby (1862- ? ), MA, St Catherine's College, Cambridge, was originally an extreme Anglo-Catholic priest, associated with the English Church Union, the Confraternity of the Blessed Sacrament, the Guild of All Souls. In 1888 he founded, and was the first Principal of St Chad's Hostel, a High Church training centre in Yorkshire. In 1906 he accepted the living of Stockton-on-Tees, but was asked to resign after moral charges (cf. John Bull, June 20, 1914). He joined Mathew's small church, and rose rapidly in the clergy, being consecrated as a Co-adjutor Bishop on October 28, 1914. After his break with Mathew he sought to be received into the Roman Catholic Church; after consecrating a number of

independent bishops, he submitted to Rome in 1916, finally dying in Germany. Cf. Anson, 1964:193-8, 368, 370 and Hooker, 1981:184-89. Robert King (1869-1954) was a consulting psychic and astrologer who had originally been antagonistic to the "priestly caste" when Wedgwood, a close friend, tried to persuade him to join the Old Catholic Church. As the result of a psychic experience he changed his mind, and was ordained in August, 1914, after being baptized by Wedgwood. He spread Theosophy and Liberal Catholicism in Scotland, and was well known as a lecturer. From 1909 to 1913 he had been the principal medium and psychic for W.T.Stead's "Julia's Bureau", a spiritualist group. Cf. Anson, 1964:344 and Hooker, 1981:184 note 1. He was also the first spiritual teacher of the occult writer, W.E.Butler, who was later a Liberal Catholic priest, and had a small following of disciples to whom he gave regular instruction. Rupert Gauntlett was originally a member of the Catholic Apostolic Church (the "Irvingites"). He became the Secretary of the TS Order of Healers. He resigned from the LCC on March 14, 1924. Cf. Anson, 1964:344.

3 For the charges against Willoughby, cf. John Bull, June 20, 1914, and Anson, 1964:193-5, and, for a Liberal Catholic view, Hooker, 1981:185-6

4 From an interview with Rex Henry; material on Bishop James from an interview with Mrs Elaine Baly, formerly a member of The Sanctuary and a close friend of the Bishop. For James, cf. Anson, 1964:368-70.

5 For HPB's view of the apostolic succession, see Isis Unveiled, Volume 2:544.

6 Leadbeater determined by his clairvoyant investigations that the Orders of the Church of England were valid - see \*Science of the Sacraments, 1929:427. Wedgwood was less certain, and the Liberal Catholic Church required Anglicans who joined it, including Leadbeater, to submit to ordination sub conditione.

7 The Köllerström family were pioneers of Theosophy in Australia since the 1890's. Gustav served as the publicity officer of the Sydney Lodge, and was ordained as a priest. His wife, Gertrude, was also actively involved. They had a son, Oscar, who was a pupil of Leadbeater, and two daughters.

8 The witnesses to the Instrumentum were Tweedie, McConkey, Mr and Mrs Köllerström, J.A.Mazel and four boys: Oscar Köllerström (13), Hugh Noall (14), William Heyting (13) and Walter Hesselman (13). A copy of the document is

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reproduced in Cockerham, 1966:28.

9 Quoted in Jinarajadasa, 1952:3-4

10 Ibid:4

11 Ibid:14

12 Cf. Prentice, 1950.

13 From an interview at Adyar in December, 1979, with Dora Kunz, a pupil of Leadbeater in Sydney at the time.

14 Quoted in Guruge, 1965:775

15 Quoted in Jinarajadasa, 1952:5

16 Oscar Köllerström (1903-1979) was Leadbeater's first and principal pupil when he settled in Sydney in 1915; he quickly became involved in the Church and was preaching by the time he was fifteen years old. Leadbeater endeavoured to keep him separate from his other pupils, attributing special occult status to him. Detailed accounts of Oscar were obtained in interviews with Rex Henry, and Mrs Brigit Köllerström (Köllerström's third wife), and in correspondence with his second wife, Jean.

17 For the Catholic Apostolic Church, cf. Rowland Davenport, Albury Apostles, United Writers, n.p., 1970.

18 See Mathew's Old Catholic Missal and Ritual (D. P. Ope and Fenwick, London, 1909). See Adrian Fortescue, The Ceremonies of the Roman Rite Described, Burns and Oates, London, 1917, for the Roman Rite; Henry Cairncross, E.C.R. Lamburn and G.A.C. Whatton, Ritual Notes, W.Knott and Son, London, 1894 for the Anglo-Catholic approach to ceremonial; and General Rubrics or Rules for the Celebration of the Divine Offices, Catholic Apostolic Church, London, 1862, for the "Irvingite" ritual. The first formal ceremonial for the Liberal Catholic rite was J.A.Mazel's Ceremonies of the Holy Eucharist, Liberal Catholic Church, Sydney, 1924. The first edition of Ceremonies of the Liberal Catholic Rite, a detailed ceremonial, was prepared by Irving Cooper and published by the St Alban Press, Sydney, 1934. A revised second edition appeared in 1964.

19 Hugh Noall came from Adelaide, Walter Hesselman (who changed his name to Hassal) originally came from Germany, and Willem (Pym) Heyting came with his family from Java. Cf. Hooker, 1980:264.

- 20 Quoted in Jinarajadasa, 1952:6
- 21 Ibid:8
- 22 Ibid:11
- 23 The Liturgy According to the Use of the Liberal Catholic Church, St Alban Press, London, 4th edition, 1967:2<sup>77</sup>
- 24 Quoted in Jinarajadasa, 1952:12-3
- 25 St Alban Hymn, St Alban Press, Sydney, 1928: hymn 30
- 26 Ibid: hymn 298
- 27 Ibid: hymn 395
- 28 Theosophy in Australasia, March, 1917
- 29 The first Statement of Principles, written by Wedgwood, was cautious, optimistic and, on the real philosophy behind the movement, somewhat obscure, referring vaguely to "the mystical experience of all ages and all religions" and "spiritual and psychical faculties" and "the science of unfolding these faculties, of cultivating the intuition", without clarifying the precise Theosophical meanings which lay behind such phrases. Cf. The Old Catholic Church in Great Britain. Statement of Principles, Old Catholic Church in Great Britain, London, 1916. Wedgwood prepared a revised version of the 1916 Statement, equally cautious in its avoidance of explicit Theosophy, but this, although published in 1918, did not become an official document of the new Church: cf. Hooker, 1981:259. It served as a basis for the 1919-1920 edition. Cf. The Liberal Catholic Church (Old Catholic). Statement of Principles, Liberal Catholic Church, London, 1918, and The Liberal Catholic Church. Statement of Principles, Summary of Doctrine and Table of the Apostolic Succession, St Alban Press, London, 1920.
- 30 The Theosophist, October, 1916:5
- 31 The Orders of the Liberal Catholic Church were rejected as invalid by Archbishop Mathew, from whom they derived via Willoughby. Mathew declared that those holding "Theosophical opinions" could not "have the necessary intention of receiving what Catholics mean by the Episcopate": see his letter in The Occult Review, April,

1918:251. The Anglican Church rejected all orders said to derive from Mathew at the Lambeth Conference of 1920; see [Anglican Communion], 1920:154-6. The Roman Catholic Church has yet to make a formal pronouncement on the matter.

32 For an account of the origins and development of the Theosophical Education Trust, see Brooks, 1914a:369-393.

33 The Theosophist, August, 1917:672

34 See Ransom, 1938:425-6.

35 For the message see Theosophy in Australia, September, 1917:144-51 and The Theosophist, May, 1938:131.

36 The Theosophist, October, 1931:44-5

37 Cf. Brooks, 1914a:136

38 Cf. "H.P.Blavatsky's Reincarnation. A Contradiction and Possible Explanation" by A.J.Hamerster, in The Theosophist. January, 1938:275-6, and "H.P.Blavatsky's Reincarnation. Is There Contradiction?", By A. Rangaswami Ayer in The Theosophist, February, 1939:388-90.

39 Jinarajadasa had been chief officer of the Temple of the Rosy Cross at Adyar when Mrs Besant suspended its work in 1915. She instructed him to write a new ritual to replace the old, and he decided on a public work, based, in part, upon the Temple of the Rosy Cross. This new ritual included various symbolic offerings and quotations from all the major scriptures of the world. Cf. C.Jinarajadasa, The Ritual of the Mystic Star. A Form of Service for Worship and Consecration, privately printed, Adyar, 1938, and his The Meaning and Purpose of the Ritual of the Mystic Star, TPH, Adyar, 1945. The ritual is still performed in some TS groups, and at Adyar.

40 The Disciple, May, 1917

41 Cf. Nethercot, 1963:254-266

42 The Jonkheer Julian Adrian Mazel (1869-1928) had been ordained priest on April 16th, 1917, and was consecrated bishop two months later in the presence of a large congregation, including 96 communicants. He was initially appointed Auxiliary Bishop for Australasia, but appointed Regionary Bishop for the Netherlands-Indies in 1919, and additionally for the Netherlands in 1924. He

assisted in the translation of the Liberal Catholic Liturgy into Dutch, and pioneered the establishment of the Church in what was then the Dutch East Indies.

43           \*The Science of the Sacraments eventually went through two editions and seven printings between 1920 and 1980, and attracted considerable interest outside Leadbeater's immediate sphere of influence, gaining the attention of some Anglo-Catholic clergy as well as a number of Christian occultists. Over a thousand copies sold immediately in London when supplies were received from Sydney where the first edition was printed. Circulars were sent to every Anglican incumbent in the British Isles and to "all church dignitaries in the world". However, not all who read it were favourably impressed. The Theosophical artist, Isabelle de Steiger, described it as "a mere 'psychic dream', dreamt by the writer when his thoughts had been unable to pass that gate 'as Not", where psychic fancies, being but astral reflections, no longer avail." (de Steiger, *ibid*:271). The Anglican commentator, H.R.T. Brandreth said the work "abounds in unhealthy mysticism and fantastic symbolism". (1961:30). Peter Anson, the leading authority on episcopi vagantes, implied that Leadbeater may have been influenced in writing The Science of the Sacraments by an obscure French occult work, Prières Liturgiques - assistance à la Messe (c.1910) by the French neo-Gnostic bishop Julius Houssaye. (Anson, 1964:306 note 4) Jules Ernest Houssaye (1844-1912) was Primate of the Gallican Église catholique française, and wrote a number of works on magic, symbolism and occultism under the pseudonym "Abbe Julio". However, there is no similarity between the two works.

44           \*The Science of the Sacraments, 1929:2-3

45           Ibid:6

46           The Liturgy According to the Use of the Liberal Catholic Church, 1967:214

47           Ibid:215

48           \*The Science of the Sacraments, 1929:15-16

49           Ibid:230. The completed Eucharistic edifice was said to be roughly square, with a number of recessed openings on each, and topped by a large dome with smaller domes or minarets on the corners. Santa Sophia Church in Constantinople was said to have been built in imitation of the Eucharistic edifice. Interesting plates are included in The Science of the Sacraments showing the technical side of the formation of the edifice and the flow of force. For some



reason, a photograph of "A mosque at Cairo" was included to illustrate the domes and minarets produced by the Eucharist.

50 Ibid:455

51 Ibid:552

52 The seven jewels are consecrated according to a ritual contained in Pontifical Ceremonies, published privately by the Liberal Catholic Church, London, 1935. Each of the jewels is linked magnetically to one of the Seven Rays of which it is the relevant mineral according to the occult scheme of things - cf. \*The Science of the Sacraments, 1929:503, and \*The Masters and the Path, 1925:269. Each jewel is said to represent a particular attribute (e.g. strength for the diamond, understanding for the emerald). During the consecration of a Liberal Catholic Church the bishop processes to each of the seven Ray Crosses around the building, and consecrates each separately. There is no mention in the services of the Church of the Masters by name.

53 Cf. The Old Catholic Church in the British Empire Directory, Old Catholic Church, London, 1915.

54 The Register of St Alban's Cathedral, Sydney, was made available to the author.

55 The Liturgy According to the Use of the Liberal Catholic Church, St Alban Press, London: 1st edition, 1919; 2nd edition, 1924; 3rd edition, 1942; 4th edition, 1967; 5th edition, 1984. There are slight revisions and variations between editions.

56 The Liturgy According to the Use of the Liberal Catholic Church, St Alban Press, London, 1919:5

57 William H. Pitkin, "An Introduction to the Liberal Catholic Church", in Ubique, Vol. 31, No. 1-2, n.d.,:13. In the 1926 edition of the Statement of Principles, Summary of Doctrine and Table of the Apostolic Succession, St Alban Press, Sydney, 1926:16-7, authorized by Leadbeater as Presiding Bishop, the following statement appears concerning the Christ: "Jesus the Christ was a manifestation in the outer world of a great being in the inner worlds, sometimes called the World Teacher, Who is the special epiphany and embodiment of the Second Person of the ever blessed Trinity....The term "World Teacher" connotes an office in the hierachy of those "just men made perfect" Who form the spiritual government of our world, part of His

especial work being the teaching and enlightenment of the occupants of the world....The state of the world is such that His near advent may confidently be expected."

58 Irving Steiger Cooper (1882-1935) was an American who served as Leadbeater's secretary in India and Australia. He was Regional Bishop of the United States from his consecration in 1919 until his death.

59 \*The Hidden Side of Christian Festivals,  
1920:310

60 Dion Fortune in The Inner Light Magazine,  
September, 1931

61 See The Co-Mason, Volume 10, 1918, for a list of officers.

62 Irving Steiger Cooper (1882-1935) was born in California and became a Theosophist in his youth, and worked for the American Section of the TS. He was, for many years, secretary to Leadbeater in India and Australia. He was ordained priest in 1918. He established St Alban's Pro-Cathedral in Los Angeles in 1922, and was active in the USA for both the TS and the LCC. His books included Ways to Perfect Health ("Theosophist" Office, Adyar, 1912), Theosophy Simplified (TPH, London, 1916) and Reincarnation. The Hope of the World (TPH, London, 1918).

63 Fussell, 1913b:10-11

64 Ibid

65 Ibid:11-12. Jesus had the Star name of Brihaspati. In \*Man. Whence, How and Whither, 1913, he is reported to have married Julius Caesar (Corona) in 18,875 BC when Jesus had been the daughter of the Master M (p.328). On the shore of the Gobi Sea (as it was) in 72,000 BC, Jesus was the sister to Lord Maitreya (p.490). Following "the first Aryan immigration to India", 18,875 BC, Jesus and Maurice Prozor were the daughters, and Krishnamurti, Mrs Besant and the Master DK the sons of a marriage between the Master M and the Master DK (p.494).

66 Document in "Special Bundle 7792.2", State Archives of New South Wales. Photocopy of all the documents in the bundle in the author's collection.

67 Ibid

68 Martyn, 1921:1

- 69 Ibid:2
- 70 Ibid
- 71 Mrs St John was the mother of Theodore, who as a boy of 13 became Leadbeater's favourite pupil in later years.
- 72 Martyn, 1921:3
- 73 Ibid
- 74 Ibid

### Chapter 18: Notes

- 1 Wedgwood, 1919:10
- 2 Rukmini Arundale (1904- ) was the daughter of an engineer, also known as a Sanskrit scholar. She was born in Madurai in south India, and was educated at Madras. She became one of the central figures in the Theosophical drama in 1925.
- 3 For Conan Doyle's involvement in spiritualism, cf. his Wanderings of a Spiritualist, Hodder and Stoughton, London, (1921), and Fodor, 1966:106-7.
- 4 This tour was managed by Vyvyan Deacon, whose association with Leadbeater is examined in the final chapter.
- 5 Conan Doyle, (1921):168 and 281
- 6 Quoted in Mary Lutyens, 1975:121
- 7 Ibid
- 8 Ibid:122
- 9 In Theosophy in Australia, April, 1919
- 10 Copies of this letter were seen in the TS Archives at Adyar. [AR]
- 11 James 3 is essentially concerned with control of

the body, especially the tongue: "...no man can control his tongue. It is an intractable evil, charged with deadly venom." (3:8) Chapter 4 argues against jealousy, ambition, conflicts and quarrels, and for submission and humility.

- 12 Quoted in C.Jinarajadasa, EST Letter No. 5, June 15, 1941:2-3
- 13 In The Theosophist, March, 1922
- 14 Australian E.S. Bulletin, August, 1921
- 15 Copies of The O.E.Library Critic were seen in the library of the United Lodge of Theosophists in London, the archives of Point Loma Publications in San Diego, California, and in the private collection of John Cooper in Sydney. Some of the issues specifically referring to Leadbeater are found in the State Archives file of the Police investigations into Leadbeater.
- 16 That Wedgwood was a homosexual, and a promiscuous one, around whom a number of young men collected from the earliest days of his Theosophical career seems beyond question. It has been confirmed in interviews with two people who knew him well, Rex Henry and Dick Balfour-Clarke, and with others who were associated with him in various ways. When he first became prominent in the TS in London, Wedgwood caused embarrassment by the young men who accompanied him. Rex Henry reported that Wedgwood said he had tried to give up his promiscuity at one stage, but found it too difficult, and therefore simply surrendered to what he saw as a part of his nature.
- 17 In Theosophy in Australia, March, 1921. The references in the letters exchanged between Leadbeater and Mrs Besant during the foundation of the Church suggest that she did not have any idea of what was happening - cf. Jinarajadasa, 1952.
- 18 Martyn, (1922):4
- 19 Ibid
- 20 The O.E.Library Critic, July 19th, 1922. The book referred to is The Monad, 1920. The only possible reference to "orgasm" in the work occurs at pp.73-4 where there is a description of a meditational practice which could relate to the sexual technique Leadbeater was known to have taught.
- 21 Ibid: January 19th, 1921

- 22 Ibid: March 30th, 1921
- 23 Ibid: April 17th, 1921 and October 26th, 1921. According to Rex Henry and Dick Balfour-Clarke, Wedgwood frequently stated that truth was not of fundamental importance in occultism, and should give way to loyalty. If there was a choice between helping someone to whom one had a duty, or protecting an organization, and telling the truth, one should lie. He referred to lies as "a form of camouflage", and believed that different standards of morality applied to occultists and ordinary people.
- 24 Cf. Jinarajadajasa, 1925:179-80
- 25 The O.E. Library Critic, August 31st, 1923; also Dawn, July 1, 1923
- 26 For biographical data on Alice Bailey, cf. Campbell, 1980:150-153, and Bailey, 1951. For Bailey's teachings, cf. Sinclair, 1984.
- 27 In The Rays and the Initiations, the fifth volume of A Treatise on the Seven Rays (Lucis Press, NY, 1960:279), The Tibetan, through Mrs Bailey, comments: "If these new phases of the teaching have been later given to the public by other occult groups, it will have been because the information was gained by those who have read the books put out by A.A.B. for me or who are directly and consciously in touch with my Ashram. An instance of this is that book by C.W. Leadbeater on The Masters and the Path which was published later than my book, Initiation, Human and Solar. If the dates of any given teachings are compared with that given by me, it will appear to be of a later date than mine. I say this with no possible interest in any controversy among occult groups or the interested public, but as a simple statement of fact and as a protection to this particular work of the Hierachy."
- 28 Although Mrs Bailey's books are now catalogued and accessible in the TS Library at Adyar, the author was told when there in 1979 that this was a comparatively recent innovation, and that previously these works were not listed in the catalogue. For details of Mrs Bailey's work, cf. Bailey, 1951 and Campbell, 1980:150-3. She organized the Arcane School in April, 1923, and her first books were published in 1922. These included Initiation, Human and Solar, which is on the work of the occult hierachy, and bears a striking resemblance, not only in matter, but also in style, to Leadbeater's The Masters and the Path.
- 29 The O.E. Library Critic, January 31st, 1923. Cf.

The Inner Life, 1910, vol. 1:119 and the Liberal Catholic Liturgy, 1967:155. The Liturgy offers thanks "for the teaching and example of thy holy apostles", but The Inner Life, says they did not exist.

30 No copies of The O.E. Library Critic are listed in the TS Library at Adyar, and the author was told that they are not listed in the catalogue of the TS Archives. Unless Mrs Besant destroyed them, they must be in the Archives of the ES at Adyar.

31 Mrs Besant had lectured frequently on Giodarno Bruno, and initially believed him to have been her last incarnation; Leadbeater found later ones. Cf. Nethercot, 1963:180. In Sydney radio station 2GB continues to use the initials of Giodarno Bruno as its call-sign; its links with Theosophy are occasionally remembered in articles on Sydney history.

32 Cf. The Theosophist, February, 1922:533-4, and Adyar Day. 17th February.

33 Quoted in The Theosophist, June, 1922:306

34 The O.E. Library Critic, June 21st, 1922. The confession is also reproduced in Thomas, n.d., and in a circular published in J.W.Hamilton-Jones in London, in 1922.

35 Josephine Ransom (1879-1960) was an Australian who joined the TS in 1897, and worked with Mrs Besant in Benares, 1904-6. She was the General Secretary of the TS in Australia, 1924-5, and England, 1933-6. She was the author of two semi-official works on the history of the TS. Cf. Ransom, 1938 and 1950.

36 Besant, 1922

37 Quoted in von Krusenstierna, 1978. The letter of resignation was published in whole or part in a number of journals.

38 See von Krusenstierna, 1978.

39 Copies of Dawn were seen in the Mitchell Library, Sydney and in the TS Library at Adyar. Some copies relevant to the Police enquiries into Leadbeater are found in the State Archives file.

40 Cf. The O.E. Library Critic, July 19th, 1922, and Dawn, May, 1922.

- 41            The O.E. Library Critic, December, 20th, 1922
- 42            Gauntlett is listed in official LCC documents as resigning from the Church on March 14th, 1924, and after that seems to have devoted himself to working for the British-Israel cause. Cf. Anson, 1964:344
- 43            The O.E. Library Critic, December 20th, 1922
- 44            Quoted in Mary Lutyens, 1975:140
- 45            The boys included: Harold Morton, Oscar Köllerström, Water Hesselman, Hugh Noall, Fritz Kunz, Stephen Leigh, Rein Vreede and William Heyting.
- 46            Quoted in Mary Lutyens, 1975:140
- 47            Ibid:142
- 48            Various movements in the 1920's sought a return to what they understood to be the "pure Theosophy" of HPB. Several of them were known by names which included the words "Blavatsky" or "Loyalty". Some broke from the Adyar or Point Lona societies, and established themselves as independent movements - for example, the United Lodge of Theosophists, The Society of the Divine Wisdom, The Blavatsky Association, The Blavatsky Institute. Some unsuccessful attempts have been made to unite them all, but they did all agree in rejecting Leadbeater, the LCC and associated movements. Cf. Spinks, 1957.
- 49            Senator Matthew Reid was a member of the Queensland Legislative Assembly for Toowong, 1893-6, and for Ennogen, 1899-1902. He represented Queensland in the Senate, 1917-1934. He assisted Mrs Besant with the drafting of her "Commonwealth of India Bill".
- 50            Quoted in Mary Lutyens, 1975:140
- 51            John Prentice joined the TS in 1906; a detailed biography of him will appear in John Cooper's MA thesis on Theosophy in Sydney.
- 52            See Dawn, May 1st, 1922
- 53            See Dawn, March 1st, 1923
- 54            Mary Lutyens (1975:143) suggests that Martyn believed Leadbeater to be "pure", but claimed to have proof of Wedgwood's immorality. This is not what Martyn suggests either in his letter to Mrs Besant, or in his evidence to the Police enquiry. Miss Lutyens also suggests that Martyn

initially despised Wedgwood because he seduced Mrs Martyn whilst staying in their home. This seems highly unlikely given Wedgwood's sexual tastes, although he did have many devoted female followers and may, more probably, have led Mrs Martyn into believing that an affair was going to happen. Mrs Martyn loathed both Wedgwood and Leadbeater, according to her daughter (in an interview with John Cooper).

55 Cf. Nethercot, 1963:323.

56 In Theosophy in Australia, February, 1922

57 The author had access to Mrs Besant's collection of newspaper cuttings in the TS Archives at Adyar, and this includes several volumes of cuttings from Australia. In addition, most of the Australian newspaper reports are included in the State Archives file of the Police enquiry. [AR]

58 In Theosophy in Australia, June, 1922

59 Special Bundle 7792.2, in the State Archives of New South Wales, a complete copy of which is now in the author's own collection. In 1980, a priest of the LCC, Ian Hooker, who was undertaking research on the history of the LCC in the Department of Religious Studies at the University of Sydney for the degree of Master of Arts, stated that the archival material had been destroyed. He said this had been told to him by the Presiding Bishop of the LCC, Sten von Krusenstierna, who lives in Sydney. However, the material remains intact, and was been consulted by the author in 1980, in addition to a detailed study made of it in 1978.

60 For the origins of the investigation, see the previous chapter.

61 King, 1971:141. Martyn was not the only person who speculated on possible relationships between homosexuality and Liberal Catholicism. Frank Pigott, the Church's third Presiding Bishop, enquired of Dr Ronald Rivett (currently Vicar General of the LCC in Australia) whether he could suggest why the first three LCC Presiding Bishops (i.e. Wedgwood, Leadbeater and Pigott) had been homosexual (interview with Dr Rivett, 1978). Bishop King was also involved in allegations of homosexuality, as were a number of LCC priests. In later years, another bishop, Johan Bonjer, would be linked with Wedgwood in a similar scandal.

62 Document in the State Archives file.



- 63 Ibid.
- 64 Ibid.
- 65 Ibid.
- 66 Codd, 1951:288. Cf. Nethercot, 1963:323.
- 67 Precis of the Leadbeater Police Enquiry, nd:1. The precis is believed to have been written by E.L.Grieg. Copies of it were seen in the archives of Point Loma Publications in San Diego, California, and in the private collection of John Cooper. There is also a copy in the author's private collection. [PL,JC,\*]
- 68 Ibid:3
- 69 Ibid.
- 70 Material on the history of the Independent Theosophical Society can be found throughout Dawn. The author has obtained details of the split in the Sydney TS from John Cooper, who has undertaken research into it for a Master of Arts degree in the Department of Religious Studies at the University of Sydney.
- 71 Quoted in Mary Lutyens, 1975:145
- 72 Quoted in the (Sydney) Daily Telegraph, May 18, 1922.
- 73 Mrs Besant's sermons at the Church of St Alban were on Theosophical interpretations of Christianity, and were afterwards published as Theosophical Christianity - cf. Besant, 1922.
- 74 Dawn, May 1st, 1922
- 75 Ibid: September 1st, 1922
- 76 Cf. Jinarajadasa, 1951:3-6
- 77 Quoted in The Disciple, August, 1922
- 78 Cf. Dawn, September 1st, 1922
- 79 Cf. Dawn, November 1, 1922
- 80 Wadia, 1922:8
- 81 Ibid.

82 For A. Leighton Cleather (1854-1938), cf. Cleather, 1923, for her obituary in The Pendragon, Mid-summer, 1938. Ironically - given her abhorrence of Leadbeater and the OSE - Mrs Cleather had the fraternal name of "Alcyone" in the Ancient Order of Druid Hermeticists.

83 Cleather, 1922a:6

84 Mrs Cleather's three books followed a common theme: H.P.Blavatsky. A Great Betrayal (1922a), H.P.Blavatsky. Her Life and Work for Humanity (1922b), and H.P.Blavatsky. As I Knew Her (1923).

85 In The Theosophist, March, 1922.

86 See the concluding chapter of this work for a consideration of Leadbeater's claim to be a pupil of HPB.

87 Colonel J.M. Prentice joined the TS in 1906 at the age of 21, and worked actively for it. He was expelled in 1923 amongst other "trouble-makers" of the Sydney Lodge, and had a particular dislike of Leadbeater. Cf. Nethercot, 1963:323.

88 See van Manen, (1922).

89 Quoted in Codd, 1951:296

90 Dion Fortune was the non-de-plume of Mrs Violet Evans (1891-1946), a well-known writer on magic and occultism. She led a group known as the Fraternity of the Inner Light, For details of her work, cf. King, 1970:156-8; Colquhoun, 1975:184-9, 217-9 and King and Sutherland, 1982:144-57..

91 Cf. King, 1971, chapter 12. Crowley later became a strong opponent of Co-Masonry in general, and of Wedgwood in particular, claiming it and he were destroying Masonry by "dragging it into the mire, to chain it to the chariot wheels of a Krishnamurti, to make us pander to the senile sodomite." See The Equinox, Vol. 1, No. 10.

92 For a detailed description of The Manor, see The Disciple, July, 1936:111-4. The author stayed briefly at The Manor in 1969, and in 1976 interviewed the then Head of The Manor, James Perkins, on the history of the house.

93 The Manor remains the "occult centre" for Australia, owned by The Manor Foundation, which is controlled by the ES. The current Head of The Manor is the

Corresponding Secretary of the ES in Australia, Norman Hankin.

94 Cf. Jinarajadasa, 1951:7. The debt was finally paid in May, 1936. The Manor Foundation was created as a company registered in New South Wales on August 15th, 1951. The Outer Head of the ES is always the Chairman of the Board of Directors.

### Chapter 19: Notes

- 1 For the Ojai community, cf. Kagan, 1975:71-83.
- 2 Quoted in Mary Lutyens, 1975:147
- 3 Ibid
- 4 Ibid
- 5 Ibid:157
- 6 Ibid:160
- 7 Ibid
- 8 Ibid
- 9 For the Third Initiation and its requirements, cf. \*The Masters and the Path, 1952:221-2.
- 10 Quoted in Mary Lutyens, 1975:163
- 11 Ibid:164
- 12 Ibid:168
- 13 The Theosophist, February, 1923:448
- 14 This could have been either The Theosophic Voice, published in Chicago and edited by Dr Eleanor Hiestand-Moore, or The O.E. Library Critic, published in Washington, DC, by H.N. Stokes.
- 15 The Theosophist, February, 1923:453
- 16 Ibid:454

- 17            The Theosophist, May, 1923:123
- 18            Ibid
- 19            Dawn, May 1, 1923:15
- 20            For the full reply, see The O.E. Library Critic,  
July 19, 1922.
- 21            Cf. The Theosophist, August, 1922.
- 22            Quoted in Mary Lutyens, 1975:171
- 23            Australian Star News, January 11, 1927:67
- 24            Smith's Weekly, August 9, 1924.
- 25            The Star in the East, July, 1924:4
- 26            The Star in the East, Amphitheatre Report Number,  
January, 1924
- 27            The amphitheatre - complete with metal plates  
bearing the names of disciples - features in Sumner Locke  
Elliott's novel, Careful, He Might Hear You (Victor  
Gollancz, London, 1963:119-20). During the making of a film  
from the book (directed by Carl Schultz and produced by Jill  
Robb) in 1983 the amphitheatre was recreated in the  
south-east corner of Waverley Cemetery, using a 300 member  
film crew, a cast of 200 extras and a crane. The timber and  
fibre-glass replica was constructed on the cliff edge. But  
the scene filmed there was not included in the final version  
of the film. Cf. Weekly-Courier (Waverley), January 25,  
1983.
- 28            The Star in the East, Amphitheatre Watchers'  
Number, July, 1924. For the history of the amphitheatre,  
cf., Roe, 1980.
- 29            Cf. Dawn, September 1, 1923, for a summary of the  
press coverage.
- 30            Quoted in Jinarajadasa, 1952:59
- 31            Quoted in Mary Lutyens, 1975:182-3
- 32            Ibid:183
- 33            Ibid:184

34 Interview with Rex Henry, Wedgwood's secretary in the Paris period, who translated his doctoral thesis into French, (Adyar, 1979, and Mijas (Spain), 1982, and letters from him). Mr Henry's Liberal Catholic liturgy, presented to him when he was ordained a priest by Wedgwood, bears inscriptions from Wedgwood, as well as an Old Catholic priest and a Russian Orthodox priest with whom Wedgwood was friendly at this time.

35 Ibid

36 Ibid

37 Frank Waters Pigott (1874-1956), MA (Oxon), joined the TS in 1909 when he was an Anglican clergyman, and thereafter had difficulties with church authorities. For biographical material, see the "F.W.Pigott Memorial Number" of The Liberal Catholic, April, 1956.

38 Dr Johannes Jacobus van der Leeuw (1893-1934), LLD (Leyden) joined the TS in 1914, became a priest of the LCC in 1921, and was General Secretary of the TS in the Netherlands, 1930-1. In 1925 he won the Subba Row medal for his book, The Fire of Creation. He had independent means and was able to devote himself completely to Theosophy. Some of his books were based on his own clairvoyant investigations. After retiring from TS work, he repudiated his former views, lost faith in Leadbeater's claims, and became disillusioned. Cf. Hooker, 1980:420.

39 The Star in the East, July, 1924:4

40 Ibid: October, 1924-January, 1925:4. Even in 1982 the myth of Krishna's walking on the waters of Sydney Harbour re-surfaced in an "Historical Feature" in a Sydney newspaper which stated: "Here, in Leadbeater's inspired vision, the Messiah would come gliding across the water to proclaim himself to His chosen people." It also declared that "Today the amphitheatre is a ruin", suggesting either the article was written a long time ago, and resurrected, or that the writer was rather out of touch with the Balmoral beachside. See The Daily Mirror, March 10, 1982:62.

41 Quoted in Mary Lutyens, 1975:198

42 Emily Lutyens, 1957:116

43 Mary Lutyens, 1975:202

44 The author resided at The Manor (although he was not permitted, not being a member of the ES, to stay in the

main building) in 1971, and re-visited it to interview the then Head, James Perkins, in 1975, and again in 1980 to interview Ian Hooker; on each occasion he was taken on a tour of the building (except for those portions closed to non-members). Dick Balfour-Clarke gave the author three photographs of the interior of Leadbeater's room, prepared for use as a Masonic Temple, and these clearly show the extent of the "copper lining". The room became a shrine room after Leadbeater's departure from The Manor.

45 Mary Lutyens, 1975:203

46 Emily Lutyens, 1957:117

47 Mary Lutyens, 1975:203. Cf. C.W. Leadbeater and Fritz Kunz, "The Personality of Rocks", in The Liberal Catholic, October, 1947:236-7.

48 Mary Lutyens, 1975:205

49 Several pupils of Leadbeater, who lived with him during this time, told the author of long periods of boredom, punctuated by Leadbeater's occasional appearances. They learnt little about Theosophy, but were told that they were being "brought on" merely by being in the environment of the occult centre. Interviews with Mary Lutyens (London, 1978), Dora Kunz and Paula Mango (Adyar, 1979).

50 Elisabeth Lutyens, 1972:36

51 Ibid:35

52 Mary Lutyens, 1975:204

53 Ibid:206

54 Ibid

55 Mary Lutyens, 1959:163

56 Emily Lutyens, 1957:131

57 The account of Arundale's revelations given is based on material in Emily Lutyens, 1957, Mary Lutyens, 1959 and 1975, and Arthur Nethercot, 1963, together with confirmation of that material given in interviews with Rex Henry (Adyar, 1979), Mary Lutyens (London, 1978), and John Coats (Adyar, 1979), as well as contemporary accounts published in Theosophical journals. However, the only surviving "Apostle", Rukmini Devi Arundale, denies that this account is accurate, and states that the events are

misrepresented in the books mentioned. In an interview with the author (Adyar, 1979) she stated that her late husband had never received revelations or "messages", did not claim to have received instructions from the Masters, and was not responsible for the idea of the Apostles (which she stated was a spontaneous statement of Mrs Besant's). Likewise, she denied that the "Apostles" were ever meant to possess any great occult or spiritual status, and were merely meant to refer to those who worked closely with Krishna. It was a poetic expression of Mrs Besant's. Mrs Arundale also attributes the suggestion of a visit to Hungary to Mrs Besant, but denies that it was ever intended as a journey to the Master's Castle; it was merely a holiday planned by Wedgwood and Köllerström. Mrs Arundale stated that her late husband had often been "impressed" with ideas, but had never received "messages" as such. These statements totally contradict all published sources, and all information obtained in interviews with others who had been present.

58 Emily Lutyens, 1957:133, includes herself, Theodore St John and Rajagopal in the list of Apostles, but not Oscar Köllerström. He was omitted at his own request out of concern that such an association could damage his professional career as a psychoanalyst. See Mary Lutyens, 1975:213; she includes her mother's name and that of Oscar Köllerström, but omits Theodore St John. In her speech announcing the Apostles, Mrs Besant names only herself, Leadbeater, Jinarajadasa, Köllerström, Arundale, Rukmini and Wedgwood, though she said the twelve had been chosen. Cf. Star Congress at Ommen, 1925, and Herald of the Star, September, 1925.

59 Star Congress at Ommen, 1925:7

60 Cf. The O.E. Library Critic, December 2, 1925

61 Star Congress at Ommen, 1925:164

62 Ibid:164

63 Quoted in Mary Lutyens, 1975:233

64 Wood, 1965:10

65 Interview with Balfour-Clarke, Adyar, 1979. According to John Prentice, Leadbeater wrote to Mrs Besant repudiating the Apostles and the other revelations. She replied with a long letter stating that, if he doubted her word, her only course would be to resign as President of the TS. This compelled him to at least keep his opinions to himself and not actively oppose the revelations. See

Prentice, 1959:123-4.

66 Editorial in The Liberal Catholic, February, 1964:150

67 Ibid

68 Henri Pascal Bazireau, who was French, but called himself Prince Mirzki, or Lubomirzki, and claimed to be Russian and/or Polish, had a shadowy presence in these events. Information from interview with and letters from Rex Henry (Adyar, 1979, and Mijas (Spain), 1982).

69 This account of the visit to the Master's Castle was compiled from published sources, including Emily Lutyens, 1957, Mary Lutyens, 1975, and Nethercot, 1963, together with interviews with Mary Lutyens (London, 1979), Brigit Köllerström (London, 1978), Rukmini Arundale (Adyar, 1979) and Rex Henry (Adyar, 1979, and Mijas (Spain), 1982).

70 \*The Masters and the Path, 1952:137

71 Annie Besant, The Coming of the World Teacher, 1925:4

72 Professor J. Emile Marcault, MA, LLB, was Professor of Psychology and French Literature at the University of Claremont, 1909-17, the University of Grenoble and the University of Pisa, 1917-24.

73 Interviews with Mary Lutyens (London, 1978) and Rex Henry (Adyar, 1979, and Mijas (Spain), 1982).

74 Mary Lutyens, 1975:220

75 Emily Lutyens, 1957:140

76 Whereas in orthodox Freemasonry there is a very limited number of Masons above the 30th Degree, and the 33rd Degree is normally awarded as a recognition of long and devoted service to the Craft, in Co-Masonry there are considerably more since progress to the 33rd Degree has often been seen as part of the scheme of spiritual development which Co-Masonry provides. Both Wedgwood and Leadbeater frequently conferred the higher degrees on their disciples. Interviews with Rex Henry (Adyar, 1979) and Dick Balfour-Clarke (Adyar, 1982).

77 This occurred during a tour of Java; the Mason who was elevated in the cloak room was Dick Balfour-Clarke, who told the author this story (Adyar, 1979).



- 78 Emily Lutyens, 1957:141
- 79 The Three World Movements, 1926:82-3
- 80 Quoted in Codd, 1926:361. This, and other material, was deleted from the second edition of this work in 1953.
- 81 Quoted in Mary Lutyens, 1975:224
- 82 Liberal Catholic Church, Summaries of the Proceedings of the First and Second Episcopal Synods 1924 and 1926, nd:13
- 83 Emily Lutyens, 1957:141
- 84 Quoted in Mary Lutyens, 1975:228
- 85 Ibid
- 86 The boy was removed from the Theosophical school, and The Manor, by his grandfather, who regarded the Theosophical movement with distrust. For a rather confused version of these events, see Trader Falkner, Peter Finch: A Biography, Angus and Robertson, London, 1979:27-37. Cf. Elaine Dundy, Finch, Bloody Finch. A Biography of Peter Finch, Michael Joseph, London, 1980:35-43. Finch's confirmation is entry Number 794 in the Register of St Alban's Cathedral, Sydney.
- 87 The O.E. Library Critic, December 2, 1925.
- 88 Truth, October 11 and 18, 1925, and Smith's Weekly, December 26, 1925.
- 89 Josephine Ransom, 1938:472, claimed that the book was "based on teachings given by the Master K.H. to a group of pupils about 1897", which is inherently improbable. There are interesting parallels to the teachings of Alice Bailey - cf. chapter 22.
- 90 The O.E. Library Critic, February 10, 1926.
- 91 Ibid: January 27, 1926.
- 92 Mary Lutyens, 1975:241.

Chapter 20: Notes

- 1           The author had access to Mrs Besant's press cuttings books in the TS Archives at Adyar in 1979; these included extensive material from the press in the USA at this time. [AR]
- 2           See Mary Lutyens, 1975:242.
- 3           This statement was published in Reincarnation, September, 1926-January, 1927; also in The O.E. Library Critic, April, 1928.
- 4           The disciples who broke with Leadbeater included Ernest Wood, B.P.Wadia, Weller van Hook and his son, Hubert, Basil Hodgson-Smith and, apparently, Johan van Manen.
- 5           Quoted in Mary Lutyens, 1975:245
- 6           Quoted in *ibid*:249. According to Jinarajadasa, Krishna never used the personal pronoun in his addresses prior to 1925, but after that memorable address it began to appear. Jinarajadasa recorded that he asked Krishna what had happened, and he replied that "all went black" and then he awoke to find the lecture finished. Cf. Jinarajadasa, 1949.
- 7           Quoted in Mary Lutyens, 1975:249
- 8           Quoted in *ibid*:250
- 9           Ibid
- 10          This was, of course, contrary to the Master's instructions, received via Leadbeater, that he must be trained carefully in Theosophy. Oddly enough, most of Leadbeater's pupils still living with whom the author discussed the matter - including Dora Kunz, Dick Balfour-Clarke, Paula Mango, and Mary Lutyens - said they received no education in Theosophy from him, apart from the lectures they attended at TS lodges.
- 11          The Australian Theosophist, February, 1927:46
- 12          \*The Occult History of Java, 1951:43-4
- 13          Cf. The O.E. Library Critic, August, 1928
- 14          The Australian Theosophist, October, 1927
- 15          Quoted in Mary Lutyens, 1975:255

16 Rukmini Devi Arundale stated in an interview with the author (Adyar, 1979) that she had never regarded the concept of representing the World Mother in the way which it has come to be interpreted, but thought it simply meant doing work in the arts and for humanity (as in the work she is currently doing at the Kalekshetra school of dance, and for various welfare organizations in India). She denied ever being a "representative" of the World Mother, and said that the published accounts (for example, Emily Lutyens, 1957; Mary Lutyens, 1975; Nethercot, 1963) misrepresented what had happened.

17 Annie Besant, 1939:84

18 \*The World Mother as Symbol and Fact, 1928

19 \*The Masters and the Path, 1953:286

20 Ibid:288

21 Quoted in Mary Lutyens, 1975:258

22 New India, November 15, 1928

23 Details of the "Seven Virgins of Java" were obtained in an interview with one of them, Paula Mango (Adyar, 1979), and from Dick Balfour-Clarke (Adyar, 1979). Towards the end of his life, Leadbeater began to take girl pupils.

24 \*The World Mother, May, 1928

25 Cf. St Michael's News (Huizen), May, 1959

26 Duncan Greenlees, The World Teacher or Man of the World, n.d.

27 Cf. Ransom, 1938:484

28 Interviews with Paula Mango and Dick Balfour-Clarke (Adyar, 1979).

29 The Australian Theosophist, October, 1928:65

30 Ibid:68

31 Ibid: December, 1928:135

32 The Theosophist, June, 1929

33 The O.E. Library Critic, September, 1929.

- 34 Quoted in Mary Lutyens, 1975:272
- 35 Ibid:272-3
- 36 Ibid:273
- 37 Ibid:274
- 38 Ibid:275. After the dissolution of the Order, five "purely business" organizations were established to manage the affairs of its property: the Star Publishing Trust, the Eerde Foundation (Holland), Ojai Camp Corporation (California), Rishi Valley Trust (India), and the Amphitheatre Trust (Sydney). See The O.E. Library Critic, September, 1929, and Mary Lutyens, 1981:17-28.
- 39 International Star Bulletin, August, 1929:14, 17
- 40 Hubert Johan Bonjer ( ?-1972) was a friend of Wedgwood. He was consecrated as Auxiliary Bishop for Holland in 1928, became Suffragan Bishop in 1930, resigned in 1935, was appointed Regionary Bishop for South Africa in 1948, resigned in 1949, and had his membership of the Church terminated on September 16th, 1959, for unlawfully consecrating another Liberal Catholic Priest to the episcopate.
- 41 Cf. Ransom, 1938:484. The ES was partly re-opened in December, 1929, and by 1930 was partially restored. By November, 1932, it was completely functional again. Jinarajadasa was involved in its re-organization.
- 42 Quoted in Mary Lutyens, 1975:277
- 43 Cf. Wedgwood's A Tract for the Times, 1928, and Present Day Problems, 1929.
- 44 Leadbeater's statements were reported in interviews with Dick Balfour-Clarke (Adyar, 1979), Mary Lutyens (London, 1978), Paula Mango (Adyar, 1979), Rukmini Arundale (Adyar, 1979).
- 45 Reported in an interview with Dick Balfour-Clarke (Adyar, 1979).
- 46 Theosophy Past and Future, 1930:30
- 47 Quoted in Mary Lutyens, 1975:277
- 48 Duncan Greenlees, World Teacher of Man of the

World, n.d.:6

- 49            The Australian Theosophist, April, 1930:13
- 50            Liberal Catholic Church, Statement of Principles..., 1926:16-7
- 51            Liberal Catholic Church, Summary of Proceedings of the Third Episcopal Synod, n.d.:4
- 52            The Liberal Catholic, October, 1944:116
- 53            The O.E. Library Critic, July, 1930
- 54            Ibid: February, 1930
- 55            Daily Pictorial (Sydney), March 13th, 1930
- 56            The Australian Theosophist, March, 1930
- 57            Quoted in The O.E. Library Critic, July, 1930, and published in The Australian Theosophist, April, 1930, The Liberal Catholic, May, 1930, The Adyar Theosophist, May, 1930, The Messenger, July, 1930, and other Theosophical journals.
- 58            Marie Hotchener, "Symposium, The Geneva Congress", in The Theosophist, September, 1930:753-80
- 59            Cf. The Theosophist, September, 1930:773
- 60            "On the Watchtower", The Theosophist, September, 1930:743-7
- 61            Ernest Waldemar Nyssens (?-1956) was consecrated as Auxiliary Bishop for Europe, and became Regionary Bishop for West Central Europe in 1935, resigning in 1937. John Cordes (?-1960) was an Austrian, who had been responsible for Krishna's physical training at Adyar, 1910-11. He was consecrated as Auxiliary Bishop for Europe, becoming Regionary Bishop for East Central Europe in 1935, and Regionary Bishop for South Africa in 1940. He resigned in 1947.
- 62            The Theosophist, September, 1930:749-50
- 63            From a letter from E.L. Gardner to Boris de Zirkhoff, April 9th, 1965, in the archives of Point Loma Publications, San Diego.
- 64            Ibid: May 22nd, 1965.

- 65 Cf. The Canadian Theosophist, May, 1940
- 66 The O.E. Library Critic, September, 1932.
- 67 Star Bulletin, January, 1931:24

### Chapter 21: Notes

1 Leadbeater had said that the announcements of the Apostles and associated revelations had "done more to hinder the Coming of the Lord than anything else", and had already declared privately at Adyar in 1927 that "The Coming has gone wrong". See Vreede, 1964:149. Confirmed by interviews with Paula Mango and Dick Balfour-Clarke (Adyar, 1979).

2 Oscar K llerstr m left Australia with Wedgwood in 1918, and travelled to Europe, where he studied at Cambridge, graduating with a BA. He visited Australia after his father's death in June, 1927, but returned to Europe to study psychoanalysis with Georg Groddeck at Baden Baden, and to travel extensively using the legacy he received under his father's will. In 1925, he visited Huizen, after having effectively drifted away from all Theosophical activities, and was named as one of the Apostles. His widow declared that he was shocked by this, but did nothing to repudiate it. Thereafter he resumed his studies with Groddeck, and spent several years teaching philosophy at the University of Peking. He periodically returned to Europe, and was involved in Wedgwood's treatment under Groddeck. In the 1930's he established a psychoanalytical practice in London, and had no further association with the TS or associated movements. Based on interview with Brigit K llerstr m (London, 1978), and recording of interview by Michael Godby of Oscar K llerstr m, made available by Michael Godby.

3 Wedgwood's illness was the result of syphilis contracted as the result of his homosexual activities. The disease eventually led to insanity, although there were lucid periods when he wrote for various journals, notably The Liberal Catholic. Information from interviews with Rex Henry (Adyar, 1979, and Mijas, Spain, 1982), and the Very Reverend Dr Ron Rivett, Vicar General of the LCC in Australia (Sydney, 1976). The illness was seen by his disciples as Wedgwood's "Crucifixion" - cf. St Michael's News, April, 1951.

4 Jinarajadasa, (1940)

- 5 For Lady Emily's disillusionment, cf. Emily Lutyens, 1957:175-88.
- 6 Van der Leeuw, 1930:25-6
- 7 Ibid:24
- 8 For the history of Point Loma after Mrs Tingley, cf. Campbell, 1980:140-2, and Greenwalt, 1978:194-206.
- 9 The statistics are derived from reports given to Annual Conventions, and published in The Theosophist at the beginning of each year, and tables published in various works, including Besant, 1939.
- 10 Cf. The O.E. Library Critic, October, 1928.
- 11 Henry, 1979:162
- 12 The census figures from the table on religion in the reports of the censuses of the Commonwealth of Australia. See Appendix 4.
- 13 Wood, (1936):310
- 14 For Mrs Besant's last year, cf. Nethercot, 1964:452-8
- 15 Wood, (1936):313
- 16 Ibid:314
- 17 The originals of the Mahatma letters are deposited in the Manuscripts Department of the British Library in London. A.P.Sinnott had based his books The Occult World (1881) and Esoteric Buddhism (1888) on the letters he had received, and A.O.Hume (1829-1912), a government official in India, based his book, Hints on Esoteric Theosophy (1882) on letters he had received.
- 18 Cf. Barker (Ed), 1930
- 19 For discussions of the authorship of the letters, cf. Harold and William Hare, Who Wrote the Mahatma Letters? Williams and Norgate, London, 1936, and C.Jinarajadasa, Did Madame Blavatsky Forge the Mahatma Letters?, TPH, Adyar, 1934.
- 20 Cf. Morgan, 1978 and Thomas, n.d. The major areas of conflict between Leadbeater's teachings and those of the

Mahatma letters concern: the nature of the Logos, the value of religion, the nature of Jesus Christ, the Church, the value of confession and absolution, the Coming of the Maitreya, whether Mars and Mercury are part of the earth's evolutionary scheme, whether there is an "abiding principle" in man, the nature of the astral body and the monad, life after death, and a number of others. For example, in the case of life after death, the Mahatma letters argue that after death man is in "a quiet blissful sleep" and mentally "annihilated", and that communication between the living and the dead is virtually impossible. Leadbeater taught that man continues to function almost exactly as when alive, except that he no longer has a physical body, and that communication is easy.

21 Quoted in The O.E. Library Critic, May-June, 1937.

22 Ernest Armine Wodehouse (?-1936) was the brother of the writer P.G. Wodehouse, and had been Professor of English Literature at Elphinstone College, Bombay and Professor of English at the Central Hindu College, Benares. He wrote several hymns for use in the Temple of the Rosy Cross, and the LCC.

23 The Australian Theosophist, November, 1930:85

24 The Theosophist, September, 1932:744

25 Cf. The Australian Theosophist, March, 1931:5 and Theosophical News and Notes, July, 1928:6

26 Wood, (1936):287

27 \*The Occult History of Java, published posthumously in 1951.

28 Kay Maddox served Leadbeater as stenographer for several years, before becoming his private secretary. She was active in Co-Masonry, and became the Administrator General of the Order in Australia.

29 Information on the ER was obtained in interviews with Paula Mango and Dick Balfour-Clarke (Adyar, 1979), Rex Henry (Adyar, 1979 and Mijas, Spain, 1982), and correspondence with Rex Henry (1980-3) and Dr J.H.Dubbink, a member of the TS in The Netherlands (1983). A copy of the Ritual is in the collection of the British Library where it was consulted in 1978. [BL]

30 Egyptian Rite, 1932:5



- 31            The Theosophist, January, 1931
- 32            The O.E. Library Critic, February, 1931
- 33            St Michael's News, October, 1950
- 34            The Theosophist, October, 1931:44-5
- 35            Williams, 1931. For the original Svengali, cf. George du Maurier, George du Maurier's Trilby, Peter Alexander, compiler, W.H.Allen, London, 1982.
- 36            Ransom, 1938:503
- 37            David Morton Tweedie (1857-1941) joined the TS in 1910 in Australia, and became one of the first Liberal Catholic (or, as it was known then, Old Catholic) priests in Australia in 1916. He was Regionary Bishop for Australia, 1932-1941. The following Bishops were consecrated by Leadbeater: Frank Waters Pigott (1924), John Ross Thomason (1924), John Walker (1924), John Moynihan Tetteimer (1926), Ray Marshall Wardall (1926), John Cordes (1930), Ernest Waldemar Nyssens (1930) and David Morton Tweedie (1932). Leadbeater assisted Wedgwood at the consecrations of Julian Adrian Hazle (1917) and Irving Steiger Cooper (1919).
- 38            Cf. \*Occult Chemistry (revised and enlarged edition), 1940.
- 39            Cf. Jinarajadasa, 1938:98-100
- 40            Ransom, 1938:507
- 41            At the beginning of 1934 both The Young Theosophist and The New Zealand Theosophist published Leadbeater's "From Beyond the gates of Death", which consisted of messages from Mrs Besant via Leadbeater.
- 42            Arundale, 1941
- 43            E.S.T. Letter, December, 1948:5-11
- 44            The Canadian Theosophist, October, 1933:248
- 45            The New York Times, October 22, 1933 - cutting seen in Mrs Besant's cuttings' books, TS Archives, Adyar.
- 46            Cf. Two Letters of Dr Besant, edited by C.Jinarajadasa, published by the author, Adyar, October 3, 1933; the letters are dated September 6, 1926, and October

12, 1926.

47 The author was told that Leadbeater's correspondence with Mrs Besant is in the archives of the ES at Adyar, and Ransom, 1938, makes reference to it. After Leadbeater's death, Jinarajadasa ordered that all his papers in Sydney be packed and sent to Adyar, so that, despite his long residence in Sydney, both the TS and The Manor Archives there claim to have virtually none of his papers. Information from interviews with Radha Burnier, John Coats, and Jean Raymond (Adyar, 1979), Jim Perkins (Sydney, 1975), Jack Patterson and Ian Hooker (Sydney, 1980).

48 Information from interview with Dick Balfour-Clarke (Adyar, 1979). J.M.Prentice claimed to have heard Leadbeater say of the Indians, "The best of them is not as good as the worst of us." See Prentice, Charles Webster Leadbeater, n.d.:2

49 The Theosophist, May, 1934:141

50 Ibid: April, 1934, contains full details of the funeral.

51 Ibid:151

52 Ibid:152

53 Ibid: May, 1934:151

54 Ibid:152

55 The Liberal Catholic, April, 1934:290

56 The Times, March 2nd, 1934; corrections published March 5th and 7th.

57 The Hindu, March 2nd, 1934

58 Daily Telegraph (Sydney), March 2nd, 1934

59 The New Statesmen, March 10th, 1934:338

60 The Canadian Theosophist, June, 1934

61 The International Theosophical Year Book, 1937:220

62 Cf. The Theosophist, July, 1934:481-4

63 Ernest Wood amassed a huge collection of notes

and cuttings on Theosophy generally and Leadbeater in particular, "weighing no less than thirty pounds, a mine of information which may possibly be sorted and edited by somebody after my death". Wood, 1965:6. But, after his death, this invaluable archive seems to have disappeared.

- 64            The Liberal Catholic, September, 1934
- 65            The Theosophist, January, 1937:292
- 66            Theosophy in Australia, November, 1938
- 67            The Theosophical Worker, June, 1939:154

#### Chapter 22: Notes

1            The Bishop was Charles Shores (1888-1979) who resided at Adyar until his death in February, 1979, at the age of 91. He had been consecrated in London in 1946 as Auxiliary Bishop for India; from 1953 to 1958 he was Auxiliary Bishop in Australia, and then returned as Bishop Comisary for India. The story was told both by Dick Balfour-Clarke, and by the Rev. John Clarke, a Liberal Catholic Priest on the TS Estate at Adyar who was also Assistant Editor of The Theosophist (Adyar, 1979).

2            For Krishnamurti's life, cf. Mary Lutyens, 1975 and 1981. For his teachings, cf. Shringy, 1977 and Vas, 1975. Cf. Weeraperuma, 1974 and 1982 for detailed bibliographies of works by and about Krishna, including dissertations and theses.

3            When the author was at Adyar in December 1979, Krishnamurti gave a series of addresses at his Indian headquarters, not far from the TS estate. The Library on the estate closed early on the days of his addresses, and virtually everyone (except Rukmini Devi Arundale and her associates) from the estate travelled to the house where Krishna was to talk. Many officials of the TS, the ES, Co-Masonry and associated movements sat, in some cases literally, at the feet of a teacher who spoke of the illusion of the Masters, the irrelevance of secret teachings, and similar things. Some of those who attended said that they did so in order to "bathe in Krishna's aura"; the author was told that listening to what Krishna was saying was less important than simply being in his presence.

- 4 For the development of Krishnamurti's work since the dissolution of the Order of the Star, cf. Mary Lutyens, 1981.
- 5 Mrs Rukmini Devi Arundale, in an interview at Adyar in 1979, specifically denied that her husband had ever received messages or given out revelations from the Masters. However, the Outer Head of the ES, Radha Burnier, in an interview (Adyar, 1979), stated that messages from the Masters, and details of Initiations continued to be given out until Arundale's death. Ian Hooker, an official of the ES in Australia, in an interview (Sydney, 1980), stated that such messages and statements continued into Sri Ram's period of Presidency. For details of Arundale's Presidency, cf. Ransom, 1950:54-162. For Mrs Arundale's career, cf. Savada, 1985.
- 6 For details of Jinarajadasa's Presidency, cf. Ransom, 1950:163-217 and the C.Jinarajadasa Centenary Number of The Theosophist, December, 1975.
- 7 For an insider's view of the events surrounding Wedgwood's death, cf. Potter, 1978.
- 8 St Michael's News, April, 1951:89
- 9 Professor van der Stok, in St Michael's News, April, 1951:91
- 10 Letter from E.L.Gardner to Dick Balfour-Clarke, seen at Adyar, 1979.
- 11 Information on Köllerström from interviews with Brigit Köllerström (London, 1978), Rex Henry (Adyar, 1979, and Mijas, Spain, 1982) and Mary Lutyens (London, 1978); also recording of interview of Köllerström by Michael Godby in collection of author. For Köllerström's later work on liturgy, see Köllerström, 1974.
- 12 Information from recording of interview of Köllerström by Michael Godby in collection of author.
- 13 The Liberal Catholic, February, 1964, Editorial.
- 14 Information from interview with Dick Balfour-Clarke (Adyar, 1979)
- 15 For Rajagopal's later career, cf. Mary Lutyens, 1981.
- 16 See Nethercot, 1964:193

- 17 C. Jinarajadasa, EST [Letter], April, 1951:6
- 18 Information from interview with Dora Kunz (Adyar, 1979). Cf. her The Real World of Fairies (under her maiden name, Dora van Gelder), Quest Books, Wheaton, 1978.
- 19 Interview with Paula Mango (Adyar, 1979)
- 20 Letter from Harold Morton to Dick Balfour-Clarke, seen at Adyar, 1979.
- 21 David Barrett in The World Christian Encyclopedia, Oxford University Press, Nairobi, 1982:792 claims that there were 6,210 Theosophists in 1970, 6,722 in 1975, and 7,179 in 1980. He does not define "Theosophist". If he means members of the major Theosophical groups, his figures are in conflict with the evidence and are far too high. There is general consensus amongst the major groups - the Adyar-based TS (which publishes its figures), the TS International and the United Lodge of Theosophists (neither of which releases membership figures) that numbers have been declining. For details of Theosophical movements and derivatives, cf. J. Gordon Melton, Encyclopedia of American Religions, McGrath, Wilmington, 1973, vol. 2:135-164.
- 22 See Adyar News, January 3rd, 1936:7
- 23 For the Centenary celebrations, cf. The Theosophical Society Centenary 1875-1975 (October/November, 1975), The C. Jinarajadasa Centenary Number and The Theosophical Centenary 1875-1975 (December, 1975), Centenary World Congress New York 1875-1975 (January, 1976) and International Centenary Convention 1875-1975 (February, 1976) issues of The Theosophist.
- 24 See Jinarajadasa's introduction in van den Broek, 1951.
- 25 David Barrett in The World Christian Encyclopedia, above cit:832, gives the following figures for the Liberal Catholics (within which he includes "27 denominations"): 1970 - 51,700; 1975 - 87,900; 1980 - 120,000. He predicts a figure of 137,000 for 1985. These figures are very obviously highly inflated, and it is improbable that the LCC is larger than the TS. The London-based LCC is the largest grouping, and the others range from the sma' to the miniscule. Barrett gives the following regional statistics for the Liberal Catholic Church (again including all groups that consider themselves within that movement):

<u>Country</u>	<u>Congregations</u>	<u>Adults</u>	<u>Adherents</u>
Australia	12	500	2,000
Canada	5	250	1,000
France	9	400	600
Netherlands	15	800	1,120
New Zealand	2	300	462
Sweden	5	100	300
United Kingdom	21	995	1,250
United States	21	2,000	4,000

The totals of these countries, which contain the vast majority of Liberal Catholics, for both adult membership (5,345) and adherents (10,732) differ significantly from the claimed world total (51,700) for the same year (1970). Barrett's figures for the LCC in Australia show 12 congregations, 500 members, and 2,000 adherents. In 1982 the official Australian LCC journal listed fifteen congregations; attendance at the larger centres appears to average around 30, although at smaller centres it may be as low as 3. A generous estimate for average weekly attendance throughout Australia would be 200. Official membership figures are misleading since they include everyone who has ever been baptized or admitted to the Church, whether or not they remain active members, or hold concurrent membership in other churches or religions. For the current status of the Liberal Catholic Church, cf. J. Gordon Melton, Encyclopedia of American Religions, McGrath, Wilmington, 1978, vol.2:149-55, and Arthur C. Piepkorn, Profiles in Belief. The Religious Bodies of the United States and Canada, Harper & Row, New York, 1977, vol.1:296-310. For a sociological study of the Liberal Catholic Church in the USA, cf. Platt, 1982. Platt (1982:44) cites the following figures for the LCC in the United States of America:

1926	1,799
1936	1,578
1937	1,288
1940	2,000
1950	2,200
1953	3,500
1956	4,000
1973	2,393

However, he notes that, on a typical Sunday, around 380 members of the laity and 100 clergy attended Liberal Catholic Churches in the USA (ibid:45).

26 Information on the ER was obtained from interviews with Rex Henry (Adyar, 1979, and Mijas, Spain,

1982), Dick Balfour-Clarke (Adyar, 1979) and Paula Mango (Adyar, 1979).

27 See The Disciple, August, 1935:55

28 For an account of the history of the amphitheatre, cf. Roe 1980.

29 For modern LCC developments, cf. Sten von Krusenstierna (Ed), Services of Our Lady, St Alban Press, London, 1982.

30 Details of the World Mother "succession" from interviews with Dick Balfour-Clarke (Adyar, 1979), Rex Henry (Adyar, 1979 and Mijas, Spain, 1982) and Paula Mango (Adyar, 1979).

31 Cf. Theosophy in Action, December, 1964:3

32 For the influence of Theosophy on education generally, cf. Webb, 1981:403-7 and W.A.C. Stewart, The Educational Innovators, Vol.II, Macmillan, London, 1968. .or accounts of Theosophical educational experiments in Australia, cf. R.C. Petersen, 1968 and 1969.

33 In interviews with officials of the TS at Adyar, 1979, both the then Vice President, Joy Mills, and the now President, Radha Burnier, talked openly about the contradictions. But public discussions of such matters virtually never happen.

34 In modern paperback format, Quest Books, an organ of the TPH in America, has published \*Man Visible and Invisible, \*Thought Forms, and \*The Chakras, together with edited versions of other books by Leadbeater.

35 Shearman, 1954:59-60

36 One example is the American occult teacher, Max Heindel (i.e. Carl Louis van Grasshoff)(1865-1919) who claimed to have obtained his teachings from "genuine Rosicrucians" in Germany. The actual source was Rudolf Steiner and Theosophy. Although Heindel claims a "succession" from HPB, his Theosophy is more derived from Leadbeater, with some emphasis on "invisible helpers". Cf. Campbell, 1980:160-1.

37 Cf. Bede Gallery, 1977, and Webb, 1981:420-8.

38 Text by Alf Corlett, in Bede Gallery, 1977.

- 39 W. Kandinsky, Concerning the Spiritual in Art, Wittenborn, New York, 1947:29
- 40 Cf. Webb, 1981:421-3.
- 41 Bede Gallery, 1977:96
- 42 Ringbom, 1970.
- 43 Ibid:87
- 44 Robsjohn-Gibbings, 1948.
- 45 See the chart in the front of all editions of \*Man Visible and Invisible.
- 46 Robsjohn-Gibbings, 1948:86
- 47 The rival TS at Point Loma also had an influence on art: cf. Bruce Kamerling, "Theosophy and Symbolist Art: The Point Loma Art School", in Journal of San Diego History, Fall, 1980:231-55, and Greenwalt, 1978: chapter XI.

#### Chapter 23: Notes

- 1 Cf. \*How Theosophy Came to Me, 1930:24-5
- 2 Amongst those involved in the TS in London at the time were: A.P. Sinnett (1840-1921), Dr Anna Kingsford (1846-1888), William Kingsland (1855-1936), Dr Archibald Keightley (1859-1930), Prof. William Crookes (1832-1919), Frank Podmore (1856-1910), H.W.H. Myers (1843-1901), Edmund Gurney (1847-1888), Charles Massey (1828-1907). The London Lodge held closed meetings, its only semi-public gatherings being for people from the upper-middle-classes who attended by special invitation.
- 3 Cf. Leadbeater's claims in \*Talks on the Path of Occultism, 1926, Vol. III:843.
- 4 Letter to the author, January 15th, 1980.
- 5 Cleather, 1922:69
- 6 C.f Morgan, nd, and Thomas, nd.
- 7 \*Talks on the Path of Occultism, 1926, Vol. III:845



- 8           Sinnott, 1922:111
- 9           See, for example, \*Clairvoyance, 1903:163-8
- 10          Cf. ibid: Chap. IX
- 11          Wood, 1936:141-2
- 12          The story was related by Dick Balfour-Clarke at Adyar, 1979. Cf. Arundale's 1925 address to the Wheaton Summer School (in TS in America: (1925)) in which he confirms that when training him in clairvoyance Leadbeater told him to "use his imagination".
- 13          Sir John Woodroffe ("Arthur Avalon")(1865-1936), an eminent author of works on tantra, was critical of Leadbeater's statements about the conscious raising of the "Serpent Fire" (kundalini) and contrasted this with the traditional Indian teachings. Cf. his The Serpent Power, Ganesh, Madras, 1973:6. Woodroffe was born in India, the son of the Advocate-General of Bengal, and served as a barrister in the High Court of Calcutta. He was appointed Chief Justice in 1915, and became Tagore Professor of Law at the University of Calcutta. After his retirement he was a Reader in Indian Law at Oxford. He translated a number of little known Indian scriptures, including Tantric texts.
- 14          Leadbeater's attitude to the validity of Anglican Orders was an interesting case. He held that they were valid, but was re-ordained sub conditione by Wedgwood in 1916, and himself re-ordained Anglican clergy sub conditione if they wished to join the LCC. He did not appear to disagree with the arguments with which the Roman Catholic Church rejected the validity of Anglican Orders - essentially deficiencies in the rite of ordination - but held that the Lord Maitreya had told him that he (i.e. the Lord Maitreya) made up the deficiencies. This necessitated a new, magical view of ordination, with no dependence on the intent, and, seemingly, not much dependence on the rite.
- 15          Hugh Shearman, quoted in Gardner, 1964:10
- 16          Johan van Manen, "How the Vision was Analyzed", in The Theosophist, May, 1909.
- 17          Cf. Powell, 1925, 1926, 1927, 1930, 1956.
- 18          Shearman, 1959:39-40

- 19 Smith, Slater and Reilly, 1934:7
- 20 Cf. Milner and Smart, 1975, and Milner, 1973.
- 21 The Liberal Catholic, March, 1979:3-4
- 22 Quoted in ibid:4
- 23 Cf. Phillips, 1980 and other undated works.
- 24 Lester Smith, 1982
- 25 Ibid:104-5
- 26 Ibid:106
- 27 E.Walker, 1982:7-8. A search of the Science Citation Index and standard listings of books reviews from 1980-1984 failed to locate any scientific reviews of Phillips, 1980. Enthusiastic reviews have appeared in Theosophical journals.
- 28 A copy of Marque, 1896, was seen in the TS library at Adyar bearing Leadbeater's book plate.
- 29 Quoted in Communion, March, 1979:3-4
- 30 Lowell Ponte, "The Body Electric", in Penthouse, February, 1974:42-5, 57-8.
- 31 Cf. Milner and Smart, 1975.
- 32 \*Some Occult Experiences, 1913
- 33 Shearman, 1959:43
- 34 See chapter 13 of this work.
- 35 See \*The Inner Life, 1967, Vol. I:119, and \*The Christian Creed, 1920:13
- 36 In \*The Inner Life, 1967, Vol.I:119-20 Leadbeater claims that the four Gospels were based on a shorter document written in Hebrew by a monk named Matthaëus in a monastery in the south of Palestine. This document was sent to a "huge monastery at Alexandria" where young monks wrote a number of versions of the story in Greek. Four of these survive, known by the names of the monks who wrote them, "each incorporating in his story more or less of the original manuscript of Matthaëus, but also adding to it such legends as he happened to know, or as his taste and fancy

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**ON**

**FICHE 9**

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**FICHE 8**

dictated."

- 37           \*The Science of the Sacraments, 1929:167
- 38           Sri Ram, in "On the Watch Tower" in The Theosophist, February, 1964, argued this.
- 39           Edward Lewis Gardner joined the TS in 1907, was the General Secretary of England, 1924-8, and later an international lecturer for the Society.
- 40           The theoretical, as opposed to the historical, material in Gardner 1963, was originally published in The Theosophist, July, 1963.
- 41           Gardner, 1963:5
- 42           Gardner, 1964:16
- 43           Gardner, 1963:9-10
- 44           Cf. Death - And After, 1972:27-39
- 45           Gardner, 1963:13
- 46           Letter from E.L.Gardner to Boris de Zirkoff, February 26th, 1965, seen in the Archives of Pt Loma Publications, San Diego, 1982
- 47           Hodson and van Thiel, nd.
- 48           Geoffrey Hodson (1886-1984) was born in England, and became involved in the occult after World War I. He was a lecturer for the TS thereafter until his death. His clairvoyant work has specialized in research into angels and fairies. His books have included Fairies at Work and At Play (1925), The Brotherhood of Angels and of Men (1927), The Inner Side of Church Worship (1930), and Clairvoyant Investigations of Christian Origins and Ceremonial (1977). For a biography, cf. John Robertson, Aquarian Occultist, no publisher or place, 1971
- 49           Shearman, 1959:39
- 50           In The Liberal Catholic, February, 1964:149-51
- 51           Ibid:149
- 52           Ibid:151
- 53           Shearman's criticism in The American Theosophist,

ly, 1964; Wood's reply in The American Theosophist,  
 cember, 1964, and The Canadian Theosophist, March-April,  
 65.

Wood, 1965:10.

Letter from E.L.Gardner to Dick Balfour-Clarke,  
 ted March 3rd, 1966, shown to the author by  
 lfour-Clarke, Adyar, 1979.

Information on Leadbeater's views of Alice Bailey  
 om interviews with Dick Balfour-Clarke and Paula Mango  
 dyar, 1979).

Originally published in The Hindu, April 13,  
 13; quoted in The O.E. Library Critic, May 10th, 1922.

Oscar Browning (1836-1923), sacked from his  
 usemaster's position at Eton for his sexual relations  
 th boys, was noted for his boy "protoges"; he had them  
 eep with him and share his bath "in case he were seized by  
 dden illness". They also shared duties as his secretaries.  
 . Michael Harrison, Clarence, W.H.Allen, London, 1972:86.  
 ownng's practices and justification for them are the same  
 Leadbeater's.

Interview with Dick Balfour-Clarke (Adyar, 1979)

In Hamerster, n.d., notation on a copy of an  
 ticle from The Theosophist, February, 1937:403-14 [A]

I Kings 1:4; the woman was Abishag the  
 unammite.

Quoted in Benjamin Walker, Encyclopedia of  
 apophysical Medicine, Routledge and Kegan Paul, London,  
 78:261

For a study of the phenomena, cf. Benjamin  
 lker, above cit:260-262.

Annie Besant, The Pedigree of Man, TPH, Adyar,  
 43: it is difficult to see how the slightest hint of  
 qual teachings could be read into this work.

The O.E. Library Critic, January 19, 1921.

According to Rex Henry, "urgent steps" were taken  
 TS authorities to prevent the Köllerström diaries being  
 :essible to the author; letter from Rex Henry to the  
 :hor, December 13, 1979.

- 67           The author had two lengthy interviews with Brigit Köllerström in London, 1978, on the subject of her late husband's statements about Leadbeater's sexual teachings. Oscar Köllerström's second wife, Jean Köllerström, DSc, confirmed the general principles and practices recalled by Oscar; letter from Dr Jean Köllerström to the author, December 4th, 1983.
- 68           Statement transcribed by Rex Henry and endorsed by Dick Balfour-Clarke, now in the possession of Mary Lutyens, London; information in a letter from Rex Henry to the author, January 16th, 1980.
- 69           Interview with Dick Balfour Clarke (Adyar, 1979)
- 70           Clement quoted in Morton Smith, The Secret Gospel, London, 1974:16.
- 71           J.M.Prentice, C.W.Leadbeater, nd:4
- 72           Interviews with Brigit Köllerström (London, 1978) and Dick Balfour-Clarke (Adyar, 1979).
- 73           \*Clairvoyance, 1903:167-8
- 74           For general studies of tantra, cf. Arthur Avalon, Principles of Tantra, Ganesh and Co, Madras, 1955; Agehananda Bharati, The Tantric Tradition, Rider, London, 1965; Ajit Mookerjee and Madhu Khanna, The Tantric Way, Thames and Hudson, London, 1977. For a study which looks at modern developments, including those in the West, cf. Benjamin Walker, Tantrism, Aquarian, Wellingborough, 1982.
- 75           Gardner's works on The Secret Doctrine teachings include The Wider View (1962), Tlyself Both Heaven and Hell (1964), Whence Come the Gods (1959), A Mind to Embrace the Universe (1965), The Imperishable Body (1948), and The Heavenly Man (1952).
- 76           The letters from E.L.Gardner to Boris de Zirkoff were seen in the archives of Pt Loma Publications in San Diego in 1982. Following the death of de Zirkoff most of his substantial archives went to the American TS headquarters at Wheaton, Illinois, but some of them, including files of de Zirkoff's correspondence, went to San Diego. [PL, copy \*]
- 77           Letter from E.L.Gardner to B. de Zirkoff, December 12th, 1964 [PL, copy \*]
- 78           Ibid: February 26th, 1965

- 79 Ibid: July 9th, 1966; for the magical use of semen in antiquity, cf. Ernest Crowley, The Mystic Rose, Watts and Co, London, 1932:100, 159-61.
- 80 Ibid: November 16th, 1966: On The Liberal Catholic Church has never been on public sale in TS bookshops, although published by the TPH, Adyar. The author obtained his copy by mail order from the American branch of the St Alban Press (publishers for the LCC) in 1972. When he subsequently enquired for it at the TPH in Sydney, they denied knowledge of the work.
- 81 Ibid: November 2nd, 1966
- 82 Gardner, 1966a:3
- 83 Gardner. 1966b:1
- 84 H.P.Blavatsky. Collected Writings, VII:239
- 85 Gardner, 1966b:3
- 86 Viewpoint Aquarius (London), No. 116, July/August, 1982 [\*]
- 87 Ibid:4
- 88 Ibid:5
- 89 d'Arch Smith, 1970:xxii
- 90 Ibid:222
- 91 For these religious figures, cf. Anson, 1964. Anson also details other clergymen, of the episcopi vagantes variety, who had interests in boys.
- 92 Cf. Hilliard, 1982
- 93 The best known work theorizing about such relationships is Plato's Symposium. Cf. K.J. Dover, Greek Homosexuality, Duckworth, London, 1978.
- 94 d'Arch Smith, 1970:229. Cf. Brian Taylor, "Motives for Guilt-Free Pederasty: Some Literary Considerations", in Sociological Review, February, 1976:97-114.
- 95 Benjamin Walker, The Hindu World, Frederick Praeger, NY, 1968, vol.II:391. Cf. King, 1971. For the links between sexuality and religion, cf. Clifford Howard, Sex and



Religion, Williams and Norgate, London, 1929, and  
B.Z. Goldberg, The Sacred Fire, Jarrolds, London, 1937.

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107 King, 1971:98

108 For Deacon, cf. Drury and Tillet, 1978:28-30.

109 For Deacon's links with Norman Lindsay, cf. Vivienne Browning (i.e. Deacon's daughter), My Browning Family Album, Springwood, London, 1972. The standard works on Lindsay do not generally refer to his interest or involvement in spiritualism and the occult because of his family's concern about it. The author was given access to diaries and papers belonging to Deacon when interviewing his daughter, Mrs Elaine Baly (Vivienne Browning) in London in 1978, 1979 and 1982.

110 -Browning, above cit.:106

111 The entries for Deacon and his wife were seen in the Register of St Alban's Church, Sydney.

112 Cf. Oriflamme (London and Berlin), September, 1912:23

113 Brook's Private Supplement to Neo-Theosophy Exposed, no date, was consulted in the archives of Pt Loma Publications, San Diego. [PL,\*]

114 Quoted in Colquhoun, 1975:224.

115 For details of Machen's occult activities, cf. Colquhoun, 1975:221-7, 288-95, and King and Sutherland, 1982:106-10. "The Great God Pan", a short story, was first published in 1894, and was quickly denounced by some of its reviewers; in recent years it has been republished in Arthur Machen, Tales of Horror and the Supernatural, Vol.I, Panther, Frogmore, 1975:7-63.

116 For the Oneida Community, cf. John Whitworth, God's Blueprints, Routledge and Kegan Paul, London, 1975:89-166; Mark Holloway, Heavens on Earth, Dover, New York, 1966:179-97; and Charles Nordhoff, The Communistic Societies of the United States, Schocken, New York, 1965:259-301.

117 van Dusen, 1975:x

118           It is interesting to compare the writings of Leadbeater with those of Andrew Jackson Davis, "the seer of Poughkeepsie" (1826-1910) or Alice Bailey (1880-1949), or some of the modern seers who have created complex belief systems, for example L. Ron Hubbard (founder of Scientology), or Jane Roberts, the medium through whom the spirit "Seth" is said to have dictated numerous volumes. There are relatively few seers who have provided a fairly integrated mass of material for the creation of a whole cosmic picture.

119           Quoted in King and Sutherland, 1982:21.

## BIBLIOGRAPHIES

Throughout the bibliographies the following abbreviations are used:

LCC	Liberal Catholic Church
OSE	Order of the Star in the East
TPH	Theosophical Publishing House
TPS	Theosophical Publishing Society
TS	Theosophical Society

The locations at which the author consulted works which may not be readily accessible are identified by the following codes after the entry in the bibliography:

*	copy in the author's collection
A	Adyar Library, Adyar
AR	Archives of the TS, Adyar
BL	British Library, Reference Division, London
C	Collection of John Cooper
IO	India Office Library and Archives, London
LCC	Liberal Catholic Church Library, Sydney
M	Mitchell Library, Sydney
PL	Archives of Pt Loma Publications, San Diego
TSA	Archives of the Theosophical Society, Sydney
TSI	Library & Archives of the Theosophical Society International, Pasadena
TSL	Theosophical Society Library, London
TSP	Theosophical Society Library, Perth
TSS	Theosophical Society Library, Sydney
ULT	United Lodge of Theosophists Library, London
US	University of Sydney Library

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