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 oftentimes it is distorted almost beyond recognition. Seek for that tiniest gleam of light amid the Stygian darkness of each ignorant mind, for by recognising & fostering it you may help a baby brother. [3]
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:
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.
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...
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 — so 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.
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, "or 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
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]
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
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.
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 Kûllerström, 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 that 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
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.
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
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
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
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 vie'd with each other for imaginative headlines. Amongst those published were: "Black Messiah", "Real Estate, Religion and Karma", and "Training Stable for Messiahs:
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
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 a 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 Mitya 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
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
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 "procesa" 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
Sorbonne. He had given up all his ceremonial and spiritual
interests, saying 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
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 Hazel, 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
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
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 true 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 and when I wake up in the
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
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]
Krishna and Nitya stayed with Mr Mackay, who paid their fare to Australia, at his home, "Myola", in David Street, Mosman, 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 Balfour 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 group consisted of Lady Emily, Theodore, Betty, Mary, Ruth and
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.
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;
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
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
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.
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, travelling 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]
In Europe most extraordinary things were happening in the Theosophical community. Arundale, Wedgwood, Oscar Köllerström 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, Köllerström 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.
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
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 Köllerström. 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.
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
"the University that belongs to the Elder Brethren".

The World Religion was to proclaim One Self-Existence Life manifested in the Logos, a Hierarchy of Elder Children, and evolution by successive life-periods. Affiliation to the World Religious 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 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]
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
and he supported her loyalty 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
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]
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, Küllerström, 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 Küllerström 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 sceptical about recent events. But he realized that if he spoke too openly in opposition to Wedgwood and
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
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.
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
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
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
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.
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
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
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:
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.
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 humourous approach, and considered Leadbeater's accounts of past lives with a headline that read: "Was Bishop Leadbeater the Man in the
Moon? Moving Account of Annie Besant on Dead Planet. She Stood on her Tail." [88]

The Truth articles inspired Gustav Köllerström 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 Köllerström sought to withdraw the suit, but Truth refused. When the matter finally came to court later in 1926, Köllerström'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
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 to some nearby gardens and spent an hour in conversation about the TS. He also claimed to have seen the Master M in the 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 Berde 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
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 Mahachohohan, 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
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.
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 Giordero 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
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 waivered," 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
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 realisation 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
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
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.
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 Luy 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
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
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.
Krishna and Mrs Besant, together with Narajadas 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 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 travelling 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 to call upon her, the news of her death of received. Krishna was very upset by it. [13]

When she reached India, Mrs Besant made some finite statements about the World Teacher to the waiting ess who met her: she declared that the Coming had been actually accomplished. This stimulated a response from undale, who disagreed with her. Leadbeater, who also agreed with her, was less direct in his manner. He had ready commented that

Another and very wonderful department of her [Mrs
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]
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
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
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
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
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
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
Arund... 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... 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]
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 travelling 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 than 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
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
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: [31]

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
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.
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 Hierachy".

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-dined room", which...
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.
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
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 organisation of a ritual kind...If an organisation 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
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]
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 worship, 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 all 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
his readers than the momentarilly 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.
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
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.

Leadbeater dutifully attended some of the talks
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
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. 

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 reports 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]

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, Bonjer 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 Jiddu 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 Ye is not two, but one Christ..." The World-Teacher connotes an office in the hierarchy 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. 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
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]

his statement bore the signatures of Leadbeater, Wedgwood, ooper, 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,
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
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".
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 impressions 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
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]
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 Hothcemer, 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
helped through the revelations from the invisible Master that were given to Krishnaji at that time.

[58]

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, Köllersröm 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...
visited Marsailles, Milan, Venice. Budapest, Vienna, Cracow, Warsaw and Berlin, and then Amersfoort 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. [61] 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 magnetised Temple". The Centre was protected by a special angel, some fifteen feet high, about which Leadbeater and one of his pupils, Harry
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.
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 Gardner 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]
While Leadbeater and his colleagues were travelling 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 wonder 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 greed 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]."