CHARLES WEBSTER LEADBEATER 1854-1934

A BIOGRAPHICAL STUDY

by

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Volume III

Appendices, Notes and Bibliographies

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TABLE OF CONTENTS – Volume III

Appendix 1: The Evolution of Life ........................................... 932
Appendix 2: The Planes ......................................................... 936
Appendix 3: The Masters ....................................................... 939
Appendix 4: Membership of the Theosophical Society: Statistical Summary ................................................................. 942

Notes: Chapter 1 .................................................................. 951
Notes: Chapter 2 .................................................................. 958
Notes: Chapter 3 .................................................................. 963
Notes: Chapter 4 .................................................................. 965
Notes: Chapter 5 .................................................................. 969
Notes: Chapter 6 .................................................................. 972
Notes: Chapter 7 .................................................................. 975
Notes: Chapter 8 .................................................................. 980
Notes: Chapter 9 .................................................................. 988
Notes: Chapter 10 ................................................................. 994
Notes: Chapter 11 ................................................................. 999
Notes: Chapter 12 ................................................................. 1005
Notes: Chapter 13 ................................................................. 1010
Notes: Chapter 14 ................................................................. 1013
Notes: Chapter 15 ................................................................. 1019
Notes: Chapter 16 ................................................................. 1024
Notes: Chapter 17 ................................................................. 1028
Notes: Chapter 18 ................................................................. 1036
Notes: Chapter 19 ................................................................. 1044
Notes: Chapter 20 ................................................................. 1051
APPENDICES

Leadbeater's teachings have never been brought together into a unified system. The only substantial attempt to do so is found in the works of A.E. Powell (see Powell, 1925, 1927a, 1927b, 1928, 1930) which, although claiming to incorporate the teachings of Blavatsky, essentially present Leadbeater's Theosophy. Jinarajadasa's *First Principles of Theosophy* (1928) presents a general survey of Theosophy according to Leadbeater's teachings, although Jinarajadasa incorporates a large amount of scientific and anthropological material which he attempts to link with Theosophical doctrines.

Leadbeater's own *A Textbook of Theosophy* (1st edition 1912) and *An Outline of Theosophy* (1st edition 1902) give general overviews of his Theosophical teachings, but do not provide a detailed or unified account.

It would require a very substantial and detailed analysis of Leadbeater's writings to produce a cohesive and unified version of his Theosophy and theology. It has, therefore, not been possible in this present work to do more than provide brief details of some of his teachings where an understanding of these is essential to the historical context.

There are several areas of his teachings, however, which underly his Theosophy and theology. These basic principles are summarized in the three appendices which follow. The diagramatic presentations, based on diagrams included in the works of Leadbeater and his disciple, Jinarajadasa, are supported by quotations from Leadbeater's writings.

The fourth appendix summarizes statistical information about membership of the Theosophical Society.
Appendix 1: THE EVOLUTION OF LIFE

Leadbeater's Theosophy placed great emphasis on the concept of evolution; his focus was on the evolution of "life" or "spirit", rather than physical body or "form". All life—mineral, vegetable, animal and human, as well as manifestations of life beyond those kingdoms—was believed to be evolving, moving from the simple to the complex, from the "material" to the "spiritual".

It should be remembered that from the First Logos, which stands next to the Absolute, emanates the Second or Dual Logos, from which in turn comes the Third. From that Third Logos comes forth the Seven Great Logoi, called sometimes the Seven Spirits before the throne of God; and as the divine outbreathing pours itself ever further and further outward and downward, from each of these we have upon the next plane seven Logoi also, together making up on that next plane forty-nine. It will be observed that we have already passed through many stages on the great downward sweep towards matter; yet, omitting the detail of intermediate hierarchies, it is said that to each of these forty-nine belong millions of solar systems, each energized and controlled by its own solar Logos. The Christian Creed, 1920: 34-3

Theosophy recognizes seven kingdoms of Nature, because it regards man as separate from the animal kingdom and it takes into account several stages of evolution which are unseen by the physical eye, and gives to them the medieval name of "elemental kingdom". The divine Life pours itself into matter from above and its whole course may be thought of in two stages—the gradual assumption of grosser and grosser matter, and then the gradual casting off again of the vehicles which have been assumed. A Textbook of Theosophy, 1971: 26-9

The whole process is one of steady evolution from lower forms to higher, from the simpler to the more complex. But what is evolving is not primarily the form, but the life within it. These forms also evolve and grow better as time passes; but this is in order that they may be appropriate vehicles for more and more advanced forms. Waves of Life, ibid:32.
1. The Descent Into Matter

"Father"
"Son"
"Spirit"

---

It will be seen that on the seventh or highest plane of our system the triple manifestation of our Logos is imaged by three circles, representing His three aspects. Each of these aspects appears to have its own quality and power. In the First Aspect He does not manifest Himself on any plane below the highest, but in the Second He descends to the sixth plane, and draws round Himself a garment of its matter, this making a quite separate and lower expression of Himself. In the Third Aspect He descends to the upper portion of the fifth plane, and draws round Himself matter of that level, thus making a third manifestation.

_Man Visible and Invisible_, 1902:29

It is from this Third Aspect that the first movement towards the formation of the system comes. Previous to this movement we have in existence nothing but the atomic state of matter in each of the planes of nature, none of the aggregations or combinations which make up the lower sub-planes of each having yet been formed. But into this sea of virgin matter... (the true Virgin Mary) pours down the Holy Spirit, the Lifegiver, as He is called in the Nicene Creed, and by the action of His glorious vitality, the atoms are awakened to new powers and possibilities of attraction and repulsion, and thus the lower subdivisions of each plane come into existence.
2. The Evolution of Life

Dyan-Chohans

Devas
Sylphs

Cloud-Spirits
Water-Spirits

Undines
Fish

Cephalopods
Coral
Sponges

Ethereal
Forms
Seaweed
Water

Mineral
Life

Birds
Gnomes

Smaller
Reptiles
Bacteria
Cereals
Grasses
Fungi

Greater
Reptiles
Trees
Flowering Plants

Mammals
Men

Adepts
Disciples
3. The Evolutionary Status of Men

ADEPT
INITIATE
"SON OF THE MASTER"
ACCEPTED PUPIL
PROBATIONARY PUPIL
THEOSOPHIST
MAN OF IDEALS
CULTURED MAN
AVERAGE MAN
DEGENERATE
SAVAGE

ANIMAL GROUP SOUL

Based on C. Jinarajadasa, First Principles of Theosophy, 1922:35, 37
Appendix 2: THE PLANES

In Leadbeater's Theosophy, the world in which man lives is made up of seven "planes". Although man's waking consciousness is generally limited to the lower physical plane, he can, and does, function on other planes for which he also possesses "bodies". Thus he might travel in his astral body on the astral plane, or in his mental body on the mental plane. For most people such experienced occurred during sleep and were not remembered; for the clairvoyant and the occultist they could occur at any time and be recalled.

Man is therefore in essence a Spark of the divine Fire, belonging to the monadic world... For the purposes of human evolution the Monad manifests itself in lower worlds. When it descends one stage and enters the spiritual world, it shows itself there as the triple Spirit having itself three aspects...Thus man as we know him, though in reality a Monad residing in the monadic world, shows himself as an ego in the higher mental world, manifesting these three aspects of himself (spirit, intuition and intelligence) through that vehicle of higher mental matter which we name the causal body. A Textbook of Theosophy, 1971:41-2

Before he, the ego in the higher mental world, can take a vehicle belonging to the physical world, he must make a connection with it through the lower mental and astral worlds....Only after having assumed these intermediate vehicles can he come into touch with a baby physical body, and be born into the world, which we know. Ibid:43.

There are seven "planes" or worlds which have special relations to man, and each individual has some phase of his life in them. He is represented in the three lower of them by a vehicle or body of matter of each of those planes, and each body serves him as a means of knowledge and communication with that plane. Thus, each of us has a physical body, made up of the seven sub-states of physical matter, and through that body we gain experience of the physical world. Jinarajadasa, First Principles of Theosophy, 1928:87
1. The Planes

Spirit

7. MAHAPARANIRVANIC (Divine)

6. PARANIRVANIC (Monadic)

5. NIRVANIC (Spiritual)

4. BUDDHIC (Intuitional)

3. MENTAL
   Arupa Level
   Rupa Level

2. ASTRAL

1. PHYSICAL
   Etheric
   Dense

Mineral Vegetable Animal Man
2. The Structure of Man on the Planes

- **Spirit**
  - **MAHAPARANIRVANIC** (Divine)

- **PARANIRVANIC** (Monadic)
  - Monad (Spirit)

- **NIRVANIC** (Spiritual)
  - Triple Spirit functioning in Spiritual Body

- **BUDDHIC** (Intuitional)
  - Intuition functioning in Intuitional Body

- **MENTAL**
  - Higher Mental Arupa Level
  - Intelligence functioning in Causal Body (Soul)
  - Rupa Level
  - Mind functioning in Mental Body
  - Lower Mental

- **ASTRAL**
  - Emotional Nature functioning in Astral Body

- **PHYSICAL**
  - Ultimate Physical Atom
  - Making Consciousness functioning in Physical Body
  - Etheric Sub-Atomic
  - Super-Etheric
  - Physical Body
  - Denser
  - Super-Dense
  - Solid

*Based on C. D. Jinarajadasa's *First Principles of Theosophy*, 1922:109*
Appendix 3: THE OCCULT HIERARCHY AND THE MASTERS

In Leadbeater's Theosophy the existence of an unseen "occult bureaucracy", known as the Hierarchy, was of great importance. Leadbeater claimed personal acquaintance with all members of it, and declared that the authority of the Theosophical Society and its subsidiary bodies derived from this hierarchy.

The diagrams are based on Leadbeater's The Masters and the Path, and Jinarajadasa's First Principles of Theosophy.

The existence of perfected men, and the possibility of coming into touch with them, and being taught by them, are prominent among the great new truths which Theosophy brings to the western world. Another of them is the stupendous fact that the world is not drifting blindly into anarchy, but that its progress is under the control of a perfectly organized hierarchy, so that final failure even for the tiniest of its units is of all impossibilities the most impossible. A glimpse of the working of that hierarchy inevitably engenders the desire to co-operate with it, to serve under it, in however humble a capacity, and some time in the far-distant future to be worthy to join the outer fringes of its ranks. A Textbook of Theosophy, 1971:5

The world is guided and directed to a large extent by a Brotherhood of Adepta to which our Masters belong. The Masters and the Path, 1953:25

Among the many startling ideas which confront the inquirer into Theosophy, one of the most significant is that there is an inner Government of the World.....Here on this globe of ours which spins round the sun, Mighty Beings guide every event; and the crimes, follies and misfortunes of mankind, as, too, their heroisms, sacrifices and dreams, are used by Them to achieve that particular part of the Plan of the LOGOS which is intended for fulfilment as the days and months pass, one by one. The facts as to an inner Government of the World have been long kept as the most precious secrets in the Ancient Mysteries. C. Jinarajadasa, First Principles of Theosophy, 1928:204-5.
1. The Occult Hierarchy

- 9th Initiation
  - BODHISATTVA
  - BUDDHA

- 8th Initiation
  - BUDDHA
  - BODHISATTVA

- 7th Initiation
  - MAHACHOHAN

- 6th Initiation
  - MAHACHOHAN
  - CHOHN

- 5th Initiation
  - ASEKHA

- 4th Initiation
  - ARHAT

- 3rd Initiation
  - ANAGAMI

- 2nd Initiation
  - SAKADAGAMI

- 1st Initiation
  - SOTAPPATTI

## 2. The Path of Discipleship

<table>
<thead>
<tr>
<th>Initiation</th>
<th>Title</th>
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<tbody>
<tr>
<td>9</td>
<td>LORD OF THE WORLD</td>
</tr>
<tr>
<td>8</td>
<td>BUDDHA</td>
</tr>
<tr>
<td>7</td>
<td>MAHACOHAN</td>
</tr>
<tr>
<td>6</td>
<td>COHAN</td>
</tr>
<tr>
<td>5</td>
<td>ASEKHA</td>
</tr>
<tr>
<td>4</td>
<td>ARHAT (&quot;worthy&quot;)</td>
</tr>
<tr>
<td>3</td>
<td>ANAGAMI (&quot;he who does not return&quot;)</td>
</tr>
<tr>
<td>2</td>
<td>SAKADAGAMI (&quot;he who returns but once&quot;)</td>
</tr>
<tr>
<td>1</td>
<td>SOTAPATTI (&quot;he who has entered the stream&quot;)</td>
</tr>
</tbody>
</table>

**ACCEPTANCE**

**PROBATION**  
Theoretically, 7 years

---

*Based on Masters and the Path, 1925, and C. Jinarajadasa, First Principles of Theosophy, 1928:204-27*
Appendix 4: MEMBERSHIP OF THE THEOSOPHICAL SOCIETY

Table I: World Membership of the Society

For years prior to 1907 there are no official membership figures available. However, there are figures for the total number of charters issued for lodges of the Society up to each year after 1878:

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<th>Year</th>
<th>Charters</th>
<th>Year</th>
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<td>1890</td>
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<td>107</td>
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<td>647</td>
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<td>382</td>
<td>1902</td>
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<td>751</td>
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<td>1896</td>
<td>425</td>
<td>1904</td>
<td>800</td>
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<td>1905</td>
<td>864</td>
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<td></td>
<td></td>
<td>1906</td>
<td>913</td>
</tr>
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</table>

[1] 1895 was the year of the "Judge schism" in the United States of America in which 101 lodges out of the 115 lodges in America left the Society based at Adyar.

From General Report of the Thirty-sixth Anniversary and Convention of the Theosophical Society Held at Benares December 26th to 31st, 1911, TS, Adyar, 1912. It is important to note that not all the lodges for which charters were issued would continue to exist.
<table>
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<th>Year</th>
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<th>England</th>
<th>USA</th>
<th>India</th>
<th>Total</th>
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<tr>
<td>1900</td>
<td>*</td>
<td>*</td>
<td>*</td>
<td>*</td>
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<td>[1]</td>
</tr>
<tr>
<td>1905</td>
<td>479</td>
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<td>*</td>
<td>*</td>
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* No figures published.
[2] No accurate statistics were compiled between 1875 and 1906 - Jinarajadas, 1925a:264. But to February 17, 1907, 32,132 people had joined the TS (although not all were then still members) and 913 lodges had been chartered; (although not all were then active).
[3] United State Bureau of Census figure for the 1916 census was 5097.
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[1] For the period 1923 to 1932, see also Table II
[2] Between 1908 and 1925, 81,436 people joined the TS, but this produced a net gain of only 25,562 — Henry, 1979:162.
[3] United States Bureau of Census figure, for the 1926 census was 7448.
CONTINUED

ON

FICHE 8
CONTINUED

FROM

FICHE 7
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Derived from annual reports of the Theosophical Society, Jinarajadas, 1925a:263-4, International Theosophical Year Books, and figures given in reports of sections published in The Theosophist. There is often some variation in statistics between sources.
Table II: Membership 1923 to 1932

<table>
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<th>Year (approximate)</th>
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<th>% Gain or Loss</th>
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<tr>
<td>1932</td>
<td>36100</td>
<td>33300</td>
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</table>

Between 1923 and 1932, 47,800 people entered the TS, and 54,000 people left it.

Based on *General Report of the Theosophical Society for 1932*, TS. Adyar, 1932:7-8
Table III: Theosophists in the Australian Census

In the first censuses held for the Commonwealth of Australia - 1901, 1911, 1921, 1933 - answers to the question on religion were divided into a number of categories, including "Theosophist" and "Spiritualist". After the 1933 census the number of divisions into which statistics for the religion question were classified substantially decreased, and Theosophists were not separately identified thereafter. Those who responded "Theosophist", or "Theosophical Society" in a subsequent census were counted in the "Other non-Christian" category.

The following statistics, taken from the census reports, provide interesting background information for Leadbeater's time in Australia. The statistics for Spiritualists are given for comparison.

Some Theosophists would not have responded "Theosophist" in response to a question on religion because they did not regard Theosophy as a religion, or because they were members of a church or other religious body.

<table>
<thead>
<tr>
<th>Census</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
<th>TS Figure</th>
<th>Spiritualists</th>
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<td>167</td>
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<td>395</td>
<td>781</td>
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<tr>
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<td>530</td>
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<tr>
<td>1933</td>
<td>250</td>
<td>290</td>
<td>540</td>
<td>1433</td>
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In the 1933 census a detailed breakdown of the statistics is provided.

1933 Census

Theosophists by State

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<td>75</td>
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<tr>
<td>Qld</td>
<td>45</td>
<td>55</td>
<td>100</td>
<td>111</td>
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<tr>
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<td>8</td>
<td>30</td>
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<tr>
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### Theosophists by Age

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<td>1</td>
</tr>
<tr>
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### Theosophists by Marriage

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<td>27</td>
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<tr>
<td>Over 15 years -</td>
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<td></td>
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<tr>
<td>never married</td>
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<tr>
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### Theosophists Currently Receiving Education

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<tr>
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<tr>
<td>Wage earner</td>
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<td>First-time</td>
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</tr>
<tr>
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### Theosophists by Residence

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<tr>
<td><strong>Total</strong></td>
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<td>540</td>
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</table>
Notes

Throughout the notes, locations are given for sources which may not be readily accessible. The coding (given in []) is that used in the bibliography.

Works for which no author is cited and which are preceded by an asterisk (thus *The Astral Plane) are either solely or jointly by C.W. Leadbeater, and appear in the first section of the Bibliography.

Chapter 1: Notes

1 Quoted in Fawn M. Brodie, No Man Knows My History, Alfred A. Knopf, New York, 1983:vii

2 Brodie, above cit.:vii

3 Ibid

4 Sources are not given for all of the statements in this chapter since it is intended as an introduction to the work as a whole and the statements occur elsewhere in the text, where they are fully documented. Those which do not occur elsewhere are annotated in this chapter.

5 For details of the occult chemistry research, see Jinarajadasa, 1938

6 Leadbeater saw many kinds of animal life on Mars but on Mercury the "only animal life I saw was a small thing like a rabbit", beautiful butterflies, and cactus-like vegetation. In World Theosophy, December, 1931:917-8. Other visionaries had penetrated the depths of the solar system; the first had been Emmanuel Swedenborg (1688-1772), who described the inhabitants and lifestyle of Mars, Venus and the Moon. One of the most noted was Helene Smith (i.e. Catherine Elise Muller, 1861-1929), whose Martian explorations were the subject of a detailed study, in which a conclusion was reached which applied equally to Leadbeater: "We are struck by two points, the complete identity of the Martian world, taken in its chief points, with the world in which we live, and its puerile originality in a host of minor details." Quoted in Fodor, 1966:287. For a general account of the genre, cf. Fodor, 1966:287. Andre Jackson Davis (1826-1910) also explored the planets in his Harmonial Philosophy, William Rider and Sons, London, 1917:24-46.
For details of the Masters, see *The Masters and the Path*, 1925.


For life after death, see *The Other Side of Death*, 1903.

The account of the rock which loved the boy appears in various places, including in Leadbeater's "Rock consciousness", in *The Liberal Catholic*, October, 1947:236-7.

See *Star Congress at Ommen*, 1925:7

For the Christian sacraments, see *The Science of the Sacraments*, 1920

For the results of Leadbeater's clairvoyant research into these matters, cf. *The Hidden Side of Things*, 1915.

Cancer cells, leadbeater said, were "exactly like the normal cell except that it was a looking glass image of it". Quoted in *Jinarajadasa*, 1938:58

It seems that Leadbeater, although nominally recognizing both Anglican and Roman Catholic Orders, did not in fact recognize them as being "as valid" as his own, once he had become a Liberal Catholic bishop. He tended to re-baptize those who sought admission to the Liberal Catholic Church even when they had previously been baptized into Anglican, Roman Catholic or Orthodox Churches, and to re-ordain clergy from those churches. See the letter from Bishop Burt in *The Liberal Catholic*, October, 1948; the baptismal register of St Alban's Church, Sydney, supports this view. This may also have been connected with a belief that Wedgwood had "purged" the Apostolic Succession of the Roman Catholic Church received by him, and that therefore the Liberal Catholic Church had Orders which were "more valid" than other churches.

Quoted in *The O.E. Library Critic*, October 7th, 1925.

Quoted in the *American Theosophist*, July, 1981:196. By 1982 there were, according to Bowker's *Books in


21 For a summary of research into the aura, see Lyall Watson, Supernature, Coronet, London, 1974:141-50 and Stanley Krippner and Daniel Rubin (Eds), Galaxies of Life, Interface, New York, 1973. Whether or not there is scientific validity in claims about the aura, it remains significant that Leadbeater's descriptions (given initially in an article in The Theosophist in 1895, and in considerable detail in Man Visible and Invisible in 1902) have been more or less repeated by later researchers, both scientific and occult. The earliest scientific study of the aura was published by Dr J Walter Kilner (1847-1920), a physician at St Thomas' Hospital, London. He published The Human Atmosphere in 1911. Cf. W.J. Kilner, The Human Atmosphere, University Books, New York, 1965, and The Aura, Samuel Weiser, New York, 1973.

22 For the history of vegetarianism, cf. Berry, 1979 and Janet Barkas, The Vegetable Passion, Charles Scribner's Sons, New York, 1975. The author of that work underestimates the importance of Theosophy as an influence on popularizing vegetarianism, focussing on Anna Kingsford and Annie Besant (pp. 85-7) and the brief Theosophical Society contact of Gandhi (pp. 29-30). She does not mention Leadbeater.

23 For the historical and cultural background to the "New Age", cf. Theodore Roszak, The Making of a Counter


25 For example, see the studies of Psychiana and The I Am Movement (which has numerous derivatives) in Braden, 1949:78-127 and 257-307. The section on "New Vessels for the Ancient Wisdom" in Ellwood, 1973:88-130 includes material from post-Leadbeater movements showing clearly his influence, as does the section "Other Offshoots and Related Groups" in Campbell, 1980:159-65. Those movements which have most literally expanded upon Leadbeater's teachings are those in the "I Am" tradition, which had its beginnings in the work of Guy Ballard (1878-1939) and his wife, Edna, in California in the 1930's -- cf. Campbell, 1980:161-3, Braden, 1949:257-307 and Ellwood, 1973:121-125. They emphasized a pantheon of "Ascended Masters", the use of Rays of various colours, vibrations, the chanting of mantras, and the passage of the chosen disciple through a sequence of spiritual initiations conferring great occult powers. Following on from the now virtually defunct I Am movement are many similar groups.

26 Sheehan, 1925:28
27 Hodson and van Thiel, nd:18
28 Ibid:24

29 The International Theosophical Year Book, 1937:218. [*,TSA]

30 The Liberal Catholic, April, 1934:301.
31 Quoted in The Canadian Theosophist, October 27, 1934:154

32 Ibid: June, 1934:122.
33 Ibid
34 Dawn, May 1st, 1923:15.


39 Keyserling, 1926, vol. 1:120.

40 Quoted in Landau, 1964:175.

41 Williams, 1931.

42 In *The Canadian Theosopist*, October, 1933:248.


46 George Arundale in Besant, 1939:38.


49 Hodson and van Thiel, n.d.:20.

50 cf. Nethercott, 1961 and 1964

51 Nethercott 1961:13
52 Nethercot, 1964:467-8
53 ibid:46d

54 Letters from Dr Nethercot to the author, March 3, 1977; August 1, 1979; January 18, 1980. Dr Nethercot commented: "I am delighted to learn that someone is going to complete the history of the triumvirate, Besant-Olcott-Leadbeater." (March 3, 1977) [*]

55 cf. Weeraperuma, 1974 and 1982
57 Campbell, 1980:147
58 Ibid:166-9
59 Cf. Ibid:172


61 See chapter 23


65 Mary Lutyens (1908- ) is an eminent historical writer, better known for her studies of John Ruskin, Effie Gray, the Lytton family and her father, the architect Sir Edwin Lutyens (1869-1944), than for her works on Krishnamurti.


69 The Bulletin (Sydney), November 2nd, 1982.


See Shearman, 1980. It was reviewed in highly favourable terms in The American Theosophist, June, 1981, by a reviewer who agreed with Shearman that Leadbeater was "the greatest occultist of the twentieth century".

Shearman, 1980:1

Ibid:1

Ibid.

Ibid:24

Ibid:37

*A Christian Gnosis, 1983: ix-xxix

For an introduction to cognitive dissonance, cf. Festinger, Riecken and Schachter, 1954:3-32

Reynolds and Capps, 1976:4


Reynolds and Capps, 1976:85

Ibid:4


Wood, 1936:143

In The Watchman (Sydney), a Seventh-day Adventist magazine, August, 1926.

Information from John Cooper, who obtained it from the singer.

Mary Lutyens, 1975:x.

Balfour-Clarke, 1977:42, also interview with
Correspondence with Mary Lutyens, 1979, and interview with her in London, 1979.

Chapter 2: Notes

1 A.J. Hamerster, "C.W. Leadbeater", in Round Table Annual, 1932. Details of the writing of the article and Leadbeater's approval of it are in Hamerster's "Hero, Saint and Sage", in The Theosophist, May, 1935.

2 Collected Articles of A.J. Hamerster, 7 volumes; the two articles referred to are in Volume IV; Adyar Library reference *131 Ham CA.


5 Mention of Bulwer Lytton (1803-1873) as an occultist occurs in The Mahatma Letters to A.P. Sinnett (A.T. Barker, 1972:209-10) in a letter from Master K.H. to
A. O. Hume; it is said that Bulwer Lytton attempted to found an occult school in London in the 1860's but failed because of the "pestilent London atmosphere". Wedgwood said Bulwer Lytton was a Rosicrucian, and Weller van Hook stated he was a Master and a pupil of the Master known as The Venetian. C. F. C. Nelson Stewart, *Bulwer Lytton as Occultist*, TPH, London, 1927.


8 Jinarajadasa identifies the railway as "The State of Bahia South Western Railway Company", and said he had visited their offices in an attempt to find documentary evidence of Leadbeater's father's involvement; but "owing to local revolutions the company's books are untraceable and probably were burnt in some fire." Jinarajadasa's notes, including this comment, are found on a printed slip included in the offprinting of the article from The Theosophist. Leadbeater's knowledge of Brazilian railway history appears to have been defective. The first railway - from Guanabara Bay to Petropolis - was begun in 1854; the second from Recife to Cabo, and the third, from Rio de Janeiro to Quernasos (and later on to Sao Paulo) were begun in 1858. C. F. E. Bradford Burns, *A History of Brazil*, Columbia University Press, New York, 1971: 144-5.

9 Martinez is a Spanish name; Brazil is a Portuguese-speaking country. The name Martinez does not appear in any standard history of Brazil. Nor does Leadbeater's story fit in with known Brazilian history. There were no recorded uprisings in Brazil between 1850 and 1889, a period spoken of as "the maturing of the Empire of Pedro II" by one historian. See Burns, above cit.: 124-5. The Brazilian Embassy in London could not identify the events described by Leadbeater in the context of the history of Brazil. (Correspondence with author)

10 Dr Edward Bouverie Pusey (1800-1882), was an English theologian and a leader of the Oxford Movement in

12 Ibid:213
13 Ibid:215

14 Hacienda is a Spanish word; Brazil is a Portuguese-speaking country in which hacienda is not used. Although the town in Brazil is not named, it can almost certainly be identified from the information given about its location. It was the city of Bahia, the oldest city in Brazil and then its third largest. It was one terminus for the Bahia to Sao Francisco railway of 576 kilometers, on the other end of which was the town of Joazeiro, five hours away by train on the banks of the Sao Francisco river. C.f. Arthur Bias, The Brazil of Today, Lanneau and Despret, Nivelles (Belgium), n.d. but c.1903, US

15 *The Perfume of Egypt, 1967:216
16 Ibid:265
17 Clara Codd, 1951:292ff.

18 A copy of this memo was given to the author in 1979 by the then President of the Theosophical Society, John Coats.*

19 Correspondence with the successor to that Bank, Williams and Glyn's Bank Ltd, in London, revealed that records from the period are no longer in existence.*

20 Codd, above cit.

21 In the "Leadbeater Centenary Number" of The Bombay Theosophical Bulletin, Vol. XII, No. 4-5, Feb-Mar, 1947, the biographical account (pp.5-21) included the information that the family motto was Toujours pret. Fairbairn's Book of Crests of the Families of Great Britain and Ireland, 2 vols., T.C. and E.C. Jack, London, n.d., gives Toujours pret ("always ready") as the motto of 12 families, and Toujours prest as the motto of 18 families, none of them Leadbeater or any variant on that name. Indeed, the name Leadbeater does not appear in that work, although both Leadbetter and Leadbitter do, although without a motto resembling Toujours prest.

22 J.L. Davidge (1881-1964) joined the Theosophical
Society in 1908, and became a priest of the Liberal Catholic Church in 1930. He served as General Secretary of the Theosophical Society in Australia from 1947-57. He was a close associate of Leadbeater's in Sydney in Leadbeater's final years. C.f. his "Authentic Biographical Details on Bishop Leadbeater", in *The Theosophist*, May, 1934.


27 In the archives of the Esoteric Section of the Theosophical Society at Adyar is a family tree for Leadbeater drawn up by C.Jinarajadasa, a copy of which was given to the author in 1979 by the then President of the Theosophical Society, John Coats. It shows Emma Morgan's father as John Morgan, not Webster Morgan, and Jinarajadasa claims in notes attached to the family tree to have met him "about three times". As Jinarajadasa first came to England in 1889, Mr Morgan must have lived to a great age, unless Jinarajadasa is referring to a meeting when he was "carcarnated as Gerald Leadbeater. All the author's research into Leadbeater's family was replicated, at the request of the then President of the Theosophical Society, John Coats, by Miss Lilian Storey, Librarian of the Theosophical Society in England, and a member of the Society of Genealogists. In a letter to Mr Coats, a copy of which he gave the author, she confirmed all the information uncovered. *

28 Census data was obtained from the Public Record Office, London. C.f. J.Worrall, *Worrall's Directory of Stockport*, author, Oldham, August, 1872. BL

29 Copies of birth, death and marriage certificates were obtained from the General Register Office, London, in 1978-9; additional research was undertaken on material
available from the census returns in the Public Record Office, London. This work was replicated by a researcher for the Theosophical Society as mentioned in note 27 above.

30 See C. Jinarajadasa, 1952:73. Leadbeater's correspondence with the English Theosophist, A.P.Sinnett, regarding the boy he was bringing back with him from Ceylon does not mention a reincarnated brother, merely a boy in whom the Master was interested. C.f. A.P.Sinnett, 1922:95. Nor is there any reference to Gerald reincarnated in Leadbeater's correspondence with H.S.Olcott, then President of the Theosophical Society, at the time: this correspondence was consulted in the archives of the Theosophical Society at Adyar.


32 Correspondence with both the Registrar of the University of Oxford, and the Keeper of the Archives of The Queen's College, Oxford, indicated that there is no record of Leadbeater matriculating or entering the University. *

33 C.f. A.J.Venn, Alumni Cantabrigienses, Cambridge University Press, Cambridge, 1951, part II 1752-1900, volume IV. BL Correspondence with the Librarian of St John's College, Cambridge, indicated that there is no record of Leadbeater in the College or the University.

34 C.f. The Winchester Diocesan Calendar and Clergy List, Jacob and Johnson, Winchester, editions for 1876 and 1878. BL

35 *The Masters and the Path, 1953:38


37 All Saints', Margaret Street, London, was completed in 1859 on the site of Margaret Chapel, originally built in the 1830's to put into practice the ideals of the Oxford Movement. It attracted a congregation of influential laymen and was notable for the quality of its sermons, ceremonial and music.


Chapter 3: Notes


3 Leadbeater refers to his lay work in the Church of England in *Talks on "At the Feet of the Master"*, 1922:214, and claims to have worked at St Alban's, Holborn (London), a notable Anglo-Catholic Centre, under the famous and controversial Anglo-Catholic priest, Fr. A.H. Mackonochie (ibid:565-6).

4 See *Winchester Diocesan Calendar*, above cit., 1878. Leadbeater described the parish as "congregation of farmers and labourers" (*Talks on "At The Feet of the Master", 1922:179*).

5 In 1973 and 1979 the author visited both Bramshott and Liphook, and interviewed local residents who recalled the "age of Canon Capes". The present Rector had only a vague knowledge of Leadbeater, and referred to him as "someone who was a curate here once, got caught in some heresy and went to Australia". Church registers can be seen with Leadbeater's signature in them. "Hartford" is still standing, and the Church at Bramshott is little changed.

This was a popular theme at the time – see James G Campbell, Witchcraft and Second Sight in the Highlands and the Islands of Scotland, James MacLehose and Son, Glasgow, 1902.

The seances were held in Paris in February, 1857: c.f. G. McHargue, Facts, Frauds and Phantasms, Doubleday, New York, 1972:95-6, and Fodor, 1966:172. Napoleon III (1808-73), the son of Napoleon I's brother, Louis, returned to France in the revolution of 1848, and came to power in a coup d'état in 1851; he lost his throne in 1871 after French defeat in the Franco-Prussian War, and retired to England. The Reverend Charles Maurice Davies was a well-known, if critical, author in occult and psychical subjects: his books included Mystick London; or, Phases of Occult Life in the Metropolis, London, 1875. Daniel Dunglas Home (1833-86) was one of the most notable mediums of the nineteenth century; he travelled extensively, and achieved fame for remarkable phenomena. Ronald Pearsall (1973:67) noted: "D.D. Home dominates English spiritualism from 1855, when he arrived in England from America, until 1970. These were the golden years of Victorian spiritualism, and after his retirement no one was able to take up his mantle. If only for one reason: Home was never detected in any fraud." Home included in his circle many famous and eminent people. Cf. D.D. Home, Incidents in My Life (Longman, Green, Longman, Roberts and Green, London, 1863).

*How Theosophy Came to Me, 1967:10-11.

Ibid:11-12

Ibid:12

*The Perfume of Egypt and Other Weird Stories, 1911

The K.H. Letters to C.W. Leadbeater, 1941:106

Ibid:107 For an account of William Eglinton (1857-1933), see chapter 3. Cecil Husk (1847-1920) was an English professional singer, and later, professional medium: cf. Fodor, 1966:177-8. Presumably, "the Irresistable" was Mr Husk's spirit guide.

Pearsall, 1973:9-10
18 Catherine Crowe, *The Night Side of Nature, or Ghosts and Ghost-seers*, Routledge, London, no date but 1846, includes chapters on allegorical dreams, wraiths, Doppelgangers or doubles, apparitions, the power of will, and similar subjects. A copy bearing Leadbeater's bookplate was seen in the Theosophical Society library at Adyar.

19 For the Fox family and the origins of spiritualism, see Fodor, 1966:144-8, within which also see separate entries for specific spiritualist practices. For a history of Victorian spiritualism, see Pearsall, 1973.


21 Correspondence between the author and the Secretary-General of the Confraternity of the Blessed Sacrament.


23 *An Enquiry Into the Failure of Christianity*, unpublished manuscript, 194 pages typescript, Adyar Library and Research Centre, Reference L*091 Lea EF. Parts of this work, together with other unpublished and published talks and articles by Leadbeater, have been published as *The Christian Gnosis* (1983).


Chapter 4: Notes

1 For the background to and history of Theosophy prior to 1883, cf.*The Theosophical Movement, 1875-1925*: 1-12; Kuhn, 1930:1-114; Campbell, 1980:1-29, Ransom, 1938:57-75; Ryan, 1975:30-64; Olcott, 1941; and Jinarajadasa, 1925:1-81.

2 Alfred Percy Sinnett (1840-1921) was the editor of the Pioneer newspaper in Allahabad, where he met HPB and Colonel Olcott in February, 1879, and they stayed with him.
during their visits to India. He witnessed a number of phenomena associated with HPB, including a miraculous duplication of a cup and saucer. In 1883 he returned to England after conflicts with the proprietor of the Pioneer over Sinnett's sympathy with India, and became the centre of TS work in London. Both he and his wife, Patience, had become members of the TS in 1879, and Sinnett was Vice-President of the Society from 1880-1888. Cf. Barborka, 1973:23-31, 33-45; Linton & Hanson, 1973:249-58, Colquhoun, 1975:168-9 and H.P.Blavatsky Collected Writings, volume VII:395. The Occult World was first published by L. Trubner and Co., London, in 1881.


4 Sinnett, 1896:1

5 ibid:11

6 ibid:29


8 Amongst the numerous biographies the following should be noted: (1) By disciples: Ryan, 1975; Whyte, 1920; Butt, 1925; Sinnett, 1913; Neff, 1971, Murphett, 1975; (2) Critical: Meade, 1980; Symonds, 1959, "Ephesian", 1931.

9 For Home, cf. note 9, chapter 2.

10 For the Theosophical concept of the Masters or Mahatmas, cf. Cavendish, 1974:139-140; Barborka, 1973; Kuhn, 1930:147-175; Campbell, 1980:53-74, Ransom, 1938:42-56. The concept of Masters or Mahatmas as presented by HPB involved a mixture of western and eastern ideas; she located most of them in India or Tibet. Both she and Colonel Olcott claimed to have seen and to be in communication with Masters. In Western occultism the idea of "Supermen" has been found in such schools as the Strikte Observanz of von Hund (1722-76), and the fraternities established by Martinez de Pasqualli (d.1774) and Louis-Claude de Saint-Martin (1743-1803). It was also central to the Hermetic Order of the Golden Dawn which spoke of "Secret Chiefs", and was associated with the TS from the time of its establishment in March, 1888. See Colquhoun, 1975:32-39; For details of the links between the Golden Dawn and the TS, cf. Colquhoun, 1975:118-9. For the concept of Masters generally, cf.


Cf. Heade, 1980:137-8; the compiler of HPB's Collected Writings suggests, without citing any evidence, that Nikifor Blavatsky died between 1863 and 1864 (Volume VII:304). Both in 1866 and 1887 HPB made statements in which she referred to herself as Blavatsky's widow, claiming that she had been at the time of her naturalization as an American citizen on July 8, 1878 (Cf. H.P. Blavatsky Collected Writings, Volume VII:304-5, 310). Virtually no biographical material exists on General Blavatsky.


Ransom, 1938:545

ibid:546

ibid:548


Pansil involved the repetition of the Three Refuges and the Five Precepts of Buddhism; cf. Olcott,

21 The first edition was published by L. Trübner and Company, London, in 1881; the second edition in 1882.


23 Anna Bonus Kingsford (1846-1888) was the wife of the Reverend Algernon Kingsford, Vicar of Atcham, Shropshire. She held a M.D. from Paris, and was notable as a rabid anti-vivisectionist. Although she had entered the Roman Catholic Church in 1870, she was also a member of the TS, and President of London Lodge in 1883. Cf. H.P.Blavatsky Collected Works, Volume IX:438-40; Meade, 1980:277-8; Colquhoun, 1975:76-7.

24 *How Theosophy Came to Me*, 1967:20

25 This Mr Kirby was not William Henry Kirby (1872-1936), an M.A. of Oxford who joined the TS in 1902. He and his wife remained good friends of Leadbeater's throughout his Theosophical career. *How Theosophy Came to Me*, 1967:21

26 Gerald B. Finch, who appears but briefly in TS history, was a barrister and a loyal disciple of HPB; after serving as President of London Lodge he left to become founding President of Blavatsky Lodge when it was established by HPB in direct competition with Sinnett's London Lodge in 1887.

27 *How Theosophy Came to Me*, 1930:22


30 Sir William Crookes (1832-1919), FRS, OM, was an active member of the Society for Psychical Research as well as one of the most eminent scientists of his day. He became a member of the London Lodge in 1883, and did research into occultism with A.P.Sinnett in addition to his orthodox scientific research, which included the invention of the radiometer in 1875, and the spinthariscope in 1905. Cf. E.E. Fournier d'Albe, *The Life of Sir William Crookes*, OM, FRS,
London, 1923.


32 *How Theosophy Came to Me*, 1930:24-5

33 The TS originally included an inner group (the First Section) consisting of the Masters, another group (the Second Section) consisting of those chosen by the Masters as pupils, and an outer group (the Third Section), of general members. Cf. Jinarajadasa, 1925:119.

34 For William Eglinton (1857-1933), cf. Fodor, 1966:118-22, Linton & Hanson, 1973:229, and material in the following chapter.


36 *The Perfect Way*, by Anna Bonus Kingsford and Edward Haldane, was first published by Field and Tuer, London, in 1882; this was a more Western and ostensibly a more Christian approach to occultism than HPB's, and differences between HPB and Dr Kingsford were not long in appearing. In 1884, Dr Kingsford resigned from what was then the British Theosophical Society and established the Hermetic Lodge of the TS, initially under a charter from Colonel Olcott. Cf. Meade, 1980:377 and Ryan, 1975:168-72.

Chapter 5: Notes


2 Francesca E. Arundale (?-1924) joined the TS in 1881. She was the aunt of George Arundale, whom she raised. She was a devoted disciple of HPB, who stayed with her in London in 1884 - cf. her *My Guest* - H.P.Blavatsky, TPH, Adyar, 1932. She was a pioneer of Co-Freemasonry in England, and introduced Annie Besant to the organization in 1902; she established Co-Freemasonry to India in 1903. From 1903 she devoted herself to educational work for women and girls in

3 Mohini Mohun Chatterji (1858-1936) was a private secretary to Colonel Olcott, and gave evidence to the SPR enquiry into the reality of psychical phenomena occurring at Adyar. He was a scholar, MA and BL of Calcutta, and wrote books in English and Bengali. He accompanied HPB and Olcott to London in 1884, and greatly influenced a number of Theosophists, including W.B. Yeats, and "A.E." [i.e. George W. Russell]. Together with another Theosophist, Laura C. Holloway, an American clairvoyant, he wrote Man: Fragments of a Forgotten History ("by Two Chelas"), TPS, London, 1885. He became the centre of controversy over rumours about his relationships with female followers in Europe in 1885-6 (see Mené, 1:80:363-6), and resigned from the TS in 1887, returning to Calcutta to practice law. Cf. Eek, 1965:638-9 and Barborka, 1973:332-3.

4 #How Theosophy Came to Me, 1930:43-4

5 The Hermetic Theosophical Society was established on April 9th, at a meeting at which Mohini Chatterji delivered, Colonel Olcott presided, and Oscar Wilde was present. Shortly afterwards the Hermetic Lodge separated from the TS and became an independent organization of which the poet "A.E." [George Russell] established a branch in Dublin. Cf. Mené, 1930:292-3; Ranson, 1938:198-9 and Campbell, 1980:37,163.

6 Light was a leading spiritualist journal edited, at that time, by the Reverend W. Stainton Moses. It published a considerable amount of correspondence on Theosophical matters around this time. Founded in 1881, it is still published.

7 #How Theosophy Came to Me, 1930:49

8 ibid:50

9 For a summary of the identities of the Masters, see Appendix.


12 Jinarajadasa, 1941:13

13 For a facsimile of the envelope, see
Jinarajadasa, 1941:97


15 A.J. Cooper-Oakley (1853-1899), MA(Cantab.), joined the TS in 1884 and was its Recording Secretary from 1885-7. He and his wife travelled to India with HPB in 1884. Leadbeater had a particular dislike of him. Isabel Cooper-Oakley (?-1914) was educated at Girton College. She became one of HPB's Inner Circle in London in 1890, and attended the World Parliament of Religions in Chicago in September, 1893. She spent the latter part of her Theosophical career accumulating material on Masonry and esoteric traditions in Europe, on which she wrote several books.

16 That HPB smoked cigarettes and ate meat remains an unpopular fact amongst Theosophists; in one standard photograph of HPB the lower section is often amputated prior to publication eliminating her hand which is shown holding a cigarette. One popular explanation for her smoking was that she was so spiritual that unless she smoked tobacco her ethereal body would have dissolved.

17 Jinarajadasa, 1941:52; facsimile of the letter given on pp.50-1.

18 Extracts from his diary for the last days in Bramshott are found in Jinarajadasa, 1941:60-1

19 Esoteric Buddhism by A.P. Sinnett, Chapman and Hall, London, 1888. The title should have been Esoteric Buddhism, to distinguish the esoteric philosophy (Buddhism) from the religion founded by Siddhartha Gautama (Buddhism), but a printer's error got in the way. Sinnett claimed that the teachings contained in the book were received from the Master, and "given out for the first time". Some of these teachings were later seen to contradict HPB's teachings, and a controversy developed. Cf. Ransom, 1938:157-7, 178-9, 187, 194, 255.

20 *How Theosophy Came to Me, 1930:62


Quoted in Ransom, 1933:214


For an account of these phenomena in HPB’s Theosophical career, cf. Barborka, 1966.

“How Theosophy Came to Me, 1930:91

ibid:92


Chapter 6: Notes

Maha Nayaka Nikkaduwe Sumangala Thero (1827-1911) was High Priest of Sripada Temple, Adam's Peak and Galle District, and sponsored Olcott's work for Buddhism in Ceylon, giving his approval to the Colonel's Buddhist Catechism. He served as honorary vice-president of the TS 1880-88, and as chairman of the Priests' Association of the Buddhist Section of the TS. Cf. International Theosophical Year Book, 1937:238

“How Theosophy Came to Me, 1930:101
ibid:103-6

Quoted in Editor of "Justice", 1918:110

Letter from the Secretary-General of the Confraternity of the Blessed Sacrament, March 15, 1979, including an extract from the Confraternity's membership records. In The Buddhist, January 24th, 1890, Colonel Olcott, replied to the "malicious assertion, recently made, that Mr C.W. Leadbeater was not an ordained clergyman of the Church of England"; he declared that the relevant documents had been sighted by many people in Colombo, and that Leadbeater's name had been removed from the "Clergy List" when he had "become a Buddhist" (p.48).

Gyanendra Nath Chakravarti (1863-1936), MA, DLitt, was the representative of the Indian Section of the TS to the World Parliament of Religions at Chicago in 1893, where he also served as the Brahmin representative. He appears in Theosophical history as a rather sinister figure whose role and influence was never clearly defined, and who was held, for a time, to be a Master by Annie Besant and some of her associates (see Chapter 8). Cf. The Path, October, 1933:204-6; International Theosophical Yearbook, 1937:193-4.

*How Theosophy Came to Me, 1930:118; the story is also told in Barborka, 1973:308-14.


Leadbeater gives an account of the estate in Adyar. The Home of the Theosophical Society, 1911.

*How Theosophy Came to Me, 1930:121

Dr Franz Hartmann (1838-1912), ND, was one of the organizers of the TS in Germany in the early 1880's, and took pansil in Ceylon in 1883. He was involved in a number of occult organizations, and published a number of books on occult subjects, including works on the Rosicrucians. He was disliked and distrusted by HPB. Cf. Collected Works of H.P.Blavatsky, VIII:439-57; Eek, 1965:596-612; an obituary In The Theosophist, October, 1912:119. See also Hartmann's "An Autobiography of Dr Franz Hartmann", in The Occult Review, January, 1908.

*How Theosophy Came to Me, 1930:126-7
During modern conventions palm huts and halls are also constructed to house the great number of delegates who attend; the more primitive accommodation is reserved for the Indian members, whilst the Europeans stay in the permanent buildings.

Ransom, 1933:206

T Subba Row (also spelt Rao) (1856-1890) was an Indian lawyer, whose interest in the occult had been stimulated by a meeting with HPB in 1882, although he subsequently broke with her over certain esoteric teachings. He was registrar of the High Court of Baroda. Cf. Eek, 1965:661-73; "T. Subba Rao" in The Path, July, 1893:102-3. See Chapter 7. Damodar K. Mavalankar (1857-?) was a Brahmin who served the TS as Recording Secretary 1882-5 and as Treasurer 1883. He claimed to have visited his Master's ashram in 1883 to undergo training, and a number of phenomena were said to have occurred in his presence. He left Adyar in February, 1885, at the instruction of his Master to travel to Tibet; he was never seen again and a number of stories circulated about his ultimate fate. Cf. Eek, 1965; Eek, 1940; Meade, 1980:207, 342.

Cf. Ransom, 1933:206

*How Theosophy Came to Me, 1930: 122-3

ibid:123

19

Thebaw or Thibaw reigned 1878-1885; the British declared him to be a tyrant, and popularized this view as justification for the war they declared on Burma in 1885. This lasted only a week, but removed the King. Cf. G.E.Harvey, British Rule in Burma 1824-1942, Faber, London, 1946; John F. Cody, A History of Modern Burma, Cornell University Press, Ithaca, 1960:111-121; and Maung Htin Aung, A History of Burma, Columbia University Press, 1967:252-64.


For HPB's departure from India, cf. Meade, 1980:260-281; Ransom, 1938:215-23; Ryan, 1975:204-13; and H.P.Blavatsky, "Why I do not return to India", in The
Theosophist, January, 1933.

23 *How Theosophy Came to Me, 1930:149


Chapter 7: Notes

1 The position of Recording Secretary was, effectively, that of administrator of the Society's business. It was distinct from the office of Corresponding Secretary which was held by HPB (1875-1891), and which, after her death, was never filled again. The Recording Secretaries of the Society around this time were:

1882-1885 Damodar K Navalankar
1885 S. Krishnaswami
   C.W. Leadbeater
   A.J. Cooper-Oakley
   T. Vijayaraghava Charlu
1886-1887 T. Vijayaraghava Charlu
   A.J. Cooper-Oakley
   C.W. Leadbeater
1888 C.W. Leadbeater
   W.Q. Judge
   Archibald Keightley
   Richard Hare
   T. Vijayaraghava Charlu

(Jinarajadasa, 1925:254)

The Theosophist, the international journal of the TS, was first published on October 1st, 1879 as "a 32-page royal 4to, monthly journal, of great merit - the organ of the Theosophical Society", entitled "The Theosophist, A Monthly Journal devoted to Oriental Philosophy, Art, Literature and Occultism. Conducted by H.P.Blavatsky". Cf. Ransom, 1938:134-5, and Jinarajadasa, 1925:43. The Theosophist office managed the publication of the journal, the distribution of literature, and, until the Theosophical Publishing House took over, the publication of pamphlets on Theosophy.

2 *How Theosophy Came to Me, 1930:130-1

3 Kundalini (from the Sanskrit, "coiled") is said
to be a subtle psychic energy focussed in the psychic centre (chakra, from the Sanskrit "wheel") at the base of the spine. This "sacred serpent fire", which, in occult development, is believed to move up the spine until it reaches the chakra at the top of the head (sahasra). In true occult training this leads to great psychic powers (siddhis, from the Sanskrit, "power") and illumination. "The latent force of kundalini is closely connected with occult development and with many kinds of practical magic, but any attempt to awaken it or use it without the supervision of a competent teacher is fraught with serious dangers." (*Some Glimpses of Occultism, 1903:69) The potential power and danger of the development of kundalini has been widely recognized in occultism eastern and western; cf. Benjamin Walker, Encyclopedia of Esoteric Man, Routledge & Kegan Paul, London, 1977:145-6. For traditional Indian views, cf. John Woodroffe, The Serpent Power, Ganesh, Madras, 1953; for a modern Indian view, cf. Gopi Krishna, Kundalini, Shambala, Berkeley, Calif., 1970; and for Theosophical views, cf. *The Chakras, 1927 and Arundale, 1947.

4
*How Theosophy Came to Me, 1930:131-2

5
ibid:133

6
Pythagoras (c.582-500BC) was said by Leadbeater to have been a Master, and to have taught the "Ancient Wisdom".

7
*How Theosophy Came to Me, 1930:133-4

8
*Talks on the Path of Occultism, vol.III, 1931:843

9

10

11
Cf. Subba Row, 1910, 1918, 1921

12
The Bhagavad Gita attracted considerable attention from Theosophical writers: cf. Eric J. Sharpe, "The Early Theosophists and the Interpretation of the

13  *How Theosophy Came to Me*, 1930:134

14  Subba Row's teachings differ from those of HPB, and Leadbeater's differ from both of them on a number of basic doctrines - for example, the existence of of a personal deity, the occult constitution of man, the requirements of occult training and the occult history of the solar system. No published study of differences between Leadbeater and Subba Row exists. Cf. Hugh Shearman, "Theosophical ontologies", in *The Theosophist*, October, 1971.

15  Correspondence between Leadbeater, Olcott and Sinnett is held in the Archives of the TS at Adyar; the author had access to it during his research at Adyar in 1979. Although there are some copies of letters from Leadbeater, the bulk of the material is letters received by Leadbeater from Olcott and Sinnett. The contents of these make it relatively easy to determine what was said in the letters from Leadbeater to which they were replies.

16  Cf. Sinnett, 1922:95, together with letters from Sinnett to Leadbeater, TS Archives, Adyar

17  Letters from Olcott to Leadbeater, TS Archives, Adyar


19  The Smaller Buddhist Catechism, "Approved and Recommended for the Instruction of Buddhist Children by H. Sumangala, Pradhana Nayaka There, High Priest of Adam's Peak and of the Western and Southern provinces of Ceylon, Principal of Vidyodaya College for Buddhist Monks", was published in two parts in 1889: the first part sold 23,000 copies through 13 editions, and the second 16,000 through 11 editions, by the time it was reprinted in a single volume edition of 5,000 copies by the Buddhist Theosophical Society in Colombo in 1902. For a brief account of Leadbeater's work for Buddhism in Ceylon, and his compilation of the shorter Buddhist catechism, which was translated into Sinhala by Anagarika Dharmapala, cf. Guruge, 1965:702-4.

20  For the background to Buddhism in Ceylon at this time, cf. Kitsiri Malalgoda, 1973.

21  The K.H. Letters to C.W. Leadbeater, 1943:90. A
Theosophist who undertook research into Leadbeater's life and work in Ceylon commented: "For him the physical surroundings were uncongenial, to put it mildly. He was looked upon as a pariah by the British community (and authorities) and obliged to live "in exile" and consort only with those he considered racially (and "socially") inferior, and whose language he did not speak or understand." (Rex Henry, letter to the author, February 11, 1980)

22 The K.H. Letters to C.W. Leadbeater, 1943:90
23 ibid:85
24 ibid:88

26 Leadbeater's correspondence from HPB and Mrs Sannett is in the TS Archives at Adyar, where the author had access to it in 1979.

27 Dharmapala, a Buddhist monk, solicited funds from his friends to finance the purchase of English type from Madras, and The Buddhist began in December, 1883; it was issued as a supplement to the Singhalese paper, The Sandarese. Cf. Guruge, 1965:704

28 The Buddhist, volume I (1888-9)
29 Barker (Ed.), 1925:334
30 The Buddhist, vol I, No.22:171

31 Research by a lawyer in Colombo into this incident was commissioned by a member of the TS, Rex Henry, and both documentary sources and interviews with local people were used to provide an account: correspondence from Rex Henry to the author, February 11, 1980.

32 Ibid

33 Today Ananda College, still on its original site in Harandana Road, has some 6,000 students and is the most important institution of its kind in what is now Sri Lanka. Portraits of the Principals in its hall include those of Leadbeater, and his pupil, Fritz Kunz (1888-1972) who led the College during the first World War.

34 See chapter 1.
35 Jinarajadasa, 1969:72-6
36 Cf. *Messages from the Unseen*, 1931

37 Sinnett, 1922:111

38 Jinarajadasa, 1969:74

39 Ibid:76

40 Correspondence from Olcott to Leadbeater, TS Archives, Adyar.


42 Ibid:445


44 Arundale, 1940:11-12

45 That Leadbeater held strong prejudices against coloured people is confirmed both by Olcott's letter to him (note 40 above) and also by statements by former pupils of Leadbeater's, as indeed also by his writings on the occult aspects of evolution which imply that the Aryan (by which he generally means "white") race possesses a superiority over others. There were rare exceptions to this general prejudice - Jinarajadasa was one, Krishnamurti was to be another.


47 K.H. Letters to C.W. Leadbeater, 1943:74

48 Sinnet, 1922:111

49 As suggested by Meade, 1980:444


51 Sinnett, 1922:111. The London office of The
Pioneer was established in 1887 with Sinnett in charge, but was eventually taken over by the former owner of the newspaper, and both Sinnett and Leadbeater lost their jobs. Cf. Eek, 1965:280-1.


53 Sinnett initially used Miss Laura Holloway for mediumistic communication with KH (Sinnett, 1922:95) but was attracted by Leadbeater's "wonderful clairvoyant faculties" (ibid:111), the origins of which he did not know.

54 Leadbeater's teachings confirmed those given out by Sinnett in his Esoteric Buddhism (1884). The simplest example of a conflict between the teachings of HPB and those of Sinnett-Leadbeater is that relating to the role of the planets Mercury and Mars; Leadbeater and Sinnett said that they were part of the "earth chain" of evolution, and Blavatsky said they were not. Both sides claimed the Master KH as their source. Cf. Leechman, n.d.:9, and Thomas, n.d.:14-15.


56 K.H.Letters to C.W.Leadbeater, 1943:68-9

57 Jinarajasasa, 1908:83

58 ibid:90

59 Nethercot, 1963:341

60 ibid:46

Chapter 8: Notes

1 The Hall of Science was a popular centre of Secularism and Freethought in which all manner of (then) controversial topics were hotly debated. Cf. Smith, 1967: 33, 34, 39. In 1872, Charles Bradlaugh and the eccentric

For biographical material on Annie Besant, cf. Nethercot, 1961 and 1963; Williams, 1931; Besterman, 1924; West, 1927; Prakasa, 1941; Jinarajadasa, 1971; Bright, 1936; and her own Annie Besant, An Autobiography, 1927. For a bibliography of her writings in her pre- and early Theosophical period, cf. Besterman, 1924.

For the Freethought movement generally, cf. Smith, 1967; Susan Budd, Varieties of Unbelief. Atheists and Agnostics in English Society, 1850-1950, Heinemann, London, 1977; Edward Royle, Victorian Infidels. The Origins of the British Secularist Movement, 1791-1866, Manchester University Press, Manchester, 1974; and Edward Royle, Radicals, Secularists and Republicans. Popular Freethought in Britain 1866-1915, Manchester University Press, Manchester, 1980. For Annie Besant's involvement in Freethought, cf. Nethercot, 1963. With her conversion to Theosophy, Mrs Besant seemed to abandon - at least as far as Theosophy and Leadbeater were concerned - the critical intellectual approach by which she had been characterized since the time she abandoned Christianity. Leadbeater, although he seems to have dallied on the fringes of Freethought, was essentially a person who was attracted to dogma, and who liked to refer to science, religion and occultism alike in terms which suggested that a definitive answer existed to every question. Mrs Besant's independent thinking was totally subsumed in Leadbeater's dogmatism, which showed no sign of being influenced by her critical intellect.

The Fabian Society was established in London in 1884 and was committed to the "inevitability of gradualness" in the "permeation" of existing institutions in the implementation of socialist ideals; prominent members included George Bernard Shaw, H.G.Wells, Sydney and Beatrice Webb. Cf. George Lichtheim, A Short History of Socialism, Fontana, London, 1980:201-217. For Annie Besant's Freethought, Secularist and Socialist career, cf. Nethercot, 1961. Mrs Besant and Charles Bradlaugh were portrayed in A.W.Piner's play, "The Notorious Mrs Fbbsmith" in which the heroine, very obviously the militant, socialist Mrs Besant, hurls a Bible into a lighted stove, ...en retrieves it and disfigures herself as a result. It was first performed in
March, 1895, and its sensationalist approach infuriated George Bernard Shaw. Although HPB found socialism, at least in theory, appealing, Leadbeater was totally repelled by it, and seems to have to a large degree stifled Mrs Besant's socialist inclinations, in part by drawing her attention to the fact that the world was, on the inner planes, ruled by a strict "monarchy", which was (or should be) reflected in earthly monarchical systems.


Smith, 1967:156

Dr Archibald Keightley (1859-1930) joined the TS in 1884 and became a close associate of HPB, helping to edit The Secret Doctrine. He was General Secretary of the TS in England, 1888-90. He broke from the Adyar-based TS after HPB's death, following W.Q. Judge in 1895. Cf. Collected Works of H.P.Blavatsky, IX:427-32, and "Archibald Keightley", in The Path, September, 1893:177-8. His nephew, Bertram Keightley (1860-1945), MA (Cantab.), also joined the TS in 1884; he was a mathematician with an interest in mesmerism. He also helped in the editing of The Secret Doctrine, and was sent by HPB to found the Indian Section of the TS, of which he was first General Secretary. Cf. The Collected Works of H.P.Blavatsky, IX:432-5 and "Bertram Keightley", in The Path, August, 1893:143-4. The Countess Wachmeister (1839-1910) was the widow of the Swedish and Norwegian Minister to London, and was converted to Theosophy from spiritualism in 1881. She was a close friend and supporter of HPB, and toured the USA and Australia (1896) lecturing on Theosophy. Cf. The Collected Works of H.P.Blavatsky, II:530-1, VI:448; "Countess Wachmeister" in The Path, November, 1893:246-7; and Annie Besant, "Theosophical Worthies: The Countess Wachmeister" in The Theosophist, March, 1911:973-5. George Robert Stowe Mead (1863-1933), M.A. (Cantab.), was HPB's secretary during the writing of The Secret Doctrine, and worked on its editing. He published numerous works on Christianity and Gnosticism - for example, Did Jesus Live 100BC?, TPS, London, 1903. Mead broke with the Adyar-based TS in 1908 over later controversies centring on Leadbeater, and formed his own Quest Society, with headquarters in London, of which George Bernard Shaw's wife, Charlotte, was a member. After the Quest Society was disbanded he devoted himself to spiritualism. He was General Secretary of the European Section of the TS, 1890, and General Secretary of the British Section, 1891-8. Cf. "G.R.S.Mead", in The Path, January, 1894:305-6. Claude Falls Wright was an Irishman,
friend of the poet W.B. Yeats, and founder in 1885 of the Dublin Hermetic Society. In 1895 he broke with the Adyar-based TS and followed W.Q. Judge. Walter Sorn Old (1864–1929) better known as the extremely successful astrologer "Sepharial", was Recording Secretary and Treasurer of the TS 1893, and General Secretary for England, 1890–91. In 1895 he provoked violent controversy in the TS by publishing confidential material on the Judge case in the Westminster Gazette. Emily Kislingbury was the first secretary of the British Theosophical Society, 1878. She had originally been a spiritualist, and Secretary of the British National Association of Spiritualists; she was converted to Theosophy when she went to America to personally investigate HPB's phenomena. James Morgan Pryse (1859–1942) was an American, the son of a Welsh Presbyterian minister in Ohio, who came to London to manage the Theosophical printing press. He established the TS press in Ireland in 1894 to produce The Irish Theosophist. He had a great influence on the Irish poet "A.E." (George Russell), and taught him the occult methods whereby "A.E." began to see the visions which he incorporated into his paintings and his poetry. Cf. Webb, 1971:111. Pryse had a great interest in esoteric Christianity, believing that the Christian scriptures could be "restored" to their original meaning: he attempted this restoration in a number of volumes, including The Apocalypse Unveiled (1910) and The Restored New Testament (1914).


William Quan Judge (1851–1896) was an attorney who met HPB in New York in 1874, and was one of the original group which established the TS in 1875. He was Vice-President, 1888–1895, when he separated from the Adyar-based TS over a controversy which will be outlined later in this chapter. For Judge, cf. Eek, 1965:101–23; Campbell, 1930:103–11, 132–3, and W.Q. Judge, Echoes of the Orient, vol. 1, Pt Loma Publications, San Diego, 1975.

10 The Vahan (Sanskrit, "vehicle") was begun in December, 1890, to meet the need of inquirers, and continued until 1921; "Questions and Answers" were a notable feature of each issue.

11 There is a long tradition in occultism of another, parallel world to the physical world, and of a parallel body to man's physical body; this may be equated with the concepts of "soul" or "spirit" in religious belief. There is often a distinction between the immortal element in man, and some sort of non-physical (or asomatic) element which can operate out of the physical body but which, generally, is very like that body. This distinction is made,
for example, in ancient Egyptian religion in the concepts of the \textit{ka} and the \textit{ba}, by the Greeks with the concepts of \textit{psyche} and \textit{nous}, and in some Hindu traditions with \textit{atman} and \textit{jiva}. It has long been assumed that unconscious functioning in the "astral body" on the astral plane is an integral part of life - it may, for example, be used to explain dreams - but that through occult training the astral body can be "projected" at will, with conscious memory being retained. Cf. Walker, 1977:6-13. For Theosophical beliefs, cf. Powell, 1925 and 1927, both of which are largely compilations of Leadbeater's teachings. For western traditions, cf. Mead, 1919. For a general survey, cf. Benjamin Walker, \textit{Beyond the Body: The Human Double and the Astral Planes}, Routledge & Kegan Paul, London, 1974.

12 *The Astral Plane*, 1970:xiv

13 The models of the earth were consulted clairvoyantly by Leadbeater when he drew the maps for W.W.Scott-Elliot's \textit{The Story of Atlantis. A Geographical, Historical and Ethnological Sketch}, TPS, London, 1896. In thePreface the author notes that access had been gained to "some maps and other records physically preserved from the remote periods concerned" (p.ix) but no further information was given lest the credibility of the book be diminished. For a summary of Scott-Elliot's work, cf. L. Sprague de Camp, \textit{Lost Continents}, Ballantine Books, New York, 1970:51-72. W.Williamson Scott-Elliot joined the TS in 1890. He later wrote a volume on Lemuria, and both works were re-published as \textit{The Story of Atlantis and Lost Lemuria}, TPH, London, 1925.

14 *The Astral Plane*, 1970:xvii

15 ibid

16 For an account of the process of disintegration and re-materialization, see *The Astral Plane*, 1970:166-70

17 The Theosophical Manual series included \textit{The Seven Principles of Man} (1892), \textit{Reincarnation} (1892), \textit{Death - And After} (1893), \textit{Karma} (1895), and \textit{Man and His Bodies} (1896) by Mrs Besant, and \textit{The Astral Plane} (1895) and \textit{The Devachanic Plane} (1896) by Leadbeater; they all remain in print in modern editions.

18 *The Astral Plane*, 1970: 12

19 ibid:13

20 Reincarnation, as a general principle, was not

21  
*A Textbook of Theosophy*, 1971:97

22  
*Clairvoyance*, 1903:102

23  
The concept of Akashic Records (from the Sanskrit, *akasha*, an all-pervading medium similar to the ether of 19th century physics) has been widespread in occultism. Leadbeater and other Theosophists claimed access to them, as did Rudolf Steiner (1861-1925), originally a Theosophist who broke from the TS to found the Anthroposophical Society, who wrote a vast range of literature based on his explorations of the Akashic Records, cf. Geoffrey Ahern, *Sun at Midnight*, Aquarian Press, Wellington, 1984. In more recent times, the American Edgar Cayce (1877-1945) popularized the idea; cf. J. Stear Edgar Cayce - *The Sleeping Prophet*, Doubleday, New York, 1967. Leadbeater used the Akashic Records to "look up" the history of the solar system and the planet, the history of various civilizations and religions, and the past lives of individuals.

24  
John Varley (1850-1933) was an English painter, the grandson of the eminent English water colour artist, John Varley (1773-1842). Varley and his wife, Isabella (aunt of the poet W.B. Yeats), joined the TS and became part of HPB's Inner Circle in London in 1883-4. Cf. *The Soul's Growth Through Reincarnation*, I and II. *Lives of Erato and Spica*, 1976:10-12. Around the turn of the century popular anthropology was greatly concerned with the concept of races and races, and with charting the origin and progression of different races and their civilizations. Cf. Ashley Montagu, *Man's Most Dangerous Myth: The Fallacy of Race*, World Publishing Company, New York, 1964:23-62. The sort of popular contemporary work which appears to have influence Leadbeater's thought on race included Edward Tylor's *Anthropology* (2 vols., Watts and Co., London, 1930). However, Leadbeater was less directly influenced by contemporary currents in thought than he was indirectly through what was asked of him by his colleagues. For example, Jinarajadasa organized and structured Leadbeater's material on race (just as he did with the material on chemistry) - see Jinarajadasa, 1928:25-40, which includes charts of different races and photographs of typical members of them.

25  
*Clairvoyance*, 1903:117
26 ibid
27 "The Lives of Erato and Spica, 1941:13
28 Cf. *Clairvoyance, 1903, chapter VII.
29 "The Lives of Erato and Spica, 1941:21
30 ibid
32 The Devachanic plane (in later Theosophical writings, the Mental Plane) is the "heaven world", a place of the "highest spiritual bliss" to which the individual goes after death, having passed through the "purgatory" (Karma Loka) of the astral plane. Cf. *The Devachanic Plane, 1896
33 "The Lives of Erato and Spica, 1941:24
34 "Clairvoyance, 1903:120
35 Details of Life XI in Egypt from 5,879 BC to 5,804 BC in "The Lives of Erato and Spica, 1941:57-65
36 ibid:93
37 The lives of Colonel Olcott were investigated, and published as "The Soul's Growth Through Reincarnation, The Lives of Ulysses, Abel, Arcor and Vale; Olcott was Ulysses. The Very Reverend Monsignor Arthur A. Wells, LL.D., was an ex-Carthusian and ex-Franciscan priest, who left the Roman Catholic Church about three years after (secretly) becoming a Theosophist, and served as general Secretary of the British Section, 1900-1901. He left the TS after the controversy over Leadbeater in 1906. Cf. *The Lives of Ulysses, Abel, Arcor and Vale, 1950:22-5. Basil Hodgson-Smith (1887-1929) was the son of the President of the Harrogate Lodge of the TS, Alfred Hodgson-Smith (1847-1935). Basil met Leadbeater when he was 9 years old, and, in later years, toured the world with him. He appears as the hero of *Invisible Helpers, assisting Leadbeater in world on the astral plane, under the pseudonym of "Cyril".
38 The precise details and date of Annie Besant's acquisition of psychic powers remain uncertain. Arthur Nethercot (1963:49) notes that the first published reference occurs in TS journals in 1895 in articles reporting a joint
investigation by Leadbeater and Besant into "the conditions of the Heaven world". In a letter to Francesca Arundale on August 25, 1995, Leadbeater notes that Mrs Besant achieved "continuous astral vision" somewhere around August 16th to 21st that year whilst at Box Hill, Surry, with Bertram Keightley and Leadbeater: "...Mrs Besant learnt to use astral vision which is not only a never ceasing delight to her, but a great help to me, as I now have another person to help check my recollections of things. She plunged into it all with the greatest ardour, and we made some very interesting investigations together, the results of which will no doubt materialize themselves in the form of articles or papers." The Theosophist, October, 1932:12. Ransom (1938:315) reports that during August of 1895 Mrs Besant and Leadbeater "retired to the country in England, to pursue, with the assistance of the Masters and H.P.B., the development of Mrs Besant's powers of astral and inner vision."

39 For details of the separation of W.Q. Judge and most of the TS in America from the Adyar-based TS cf. Ranson, 1938:297-315 and Jinarajadasa, 1925:131-141 (for the Adyar viewpoint); Ryan, 1975:314-31 and The Theosophical Movement, 1925:425-652 (for the viewpoint of those who followed Judge). Amongst those who followed Judge was the Irish mystical poet, "A.E." (George Russell) who later denounced Leadbeater as a "bad man", and declared that Annie Besant had no spiritual insight of her own until she came under Leadbeater's control, being hypnotized by him into seeing whatever he wished.

40 Cf. Brooks, 1914a; he here dates his stay with Leadbeater as June and July, 1900, but is mistaken. Brooks was later a tutor to Jawaharlal Nehru (1889-1964), and persuaded him, when a young man, to join the TS.

41 For Brooks attacks and revelations cf. My Resignation (nd, but probably 1914), The Theosophical Society and Its Esoteric Bogeydom (1914a), and Neoteosophy Exposed (1914b), all published by the Vyasashrama Bookshop, Madras.

42 For Bertram Keightley (1860-1945), see note 7 above.

43 Brooks, 1914a:74


45 *The Astral Plane was first published by the TPS, London, 1895; it reached its 5th (revised) edition in 1905.

46  *The Astral Plane*, 1970:xxi
47  *The Devchantic Plane*, 1896:52-3
48  *Our Relation to Children*, 1947:1
49  Ibid:2
50  Ibid:16-7
51  Ibid:23

52  Basil Hodgson-Smith remained with Leadbeater until he began preparing to enter Oxford; he completed his BA in 1913, and obtained his MA in 1919. He joined the Army in 1914, was seriously wounded and became a prisoner of war until 1913. He was married in 1919, and died in 1929.

53  The Lotus Circle had been established in New York in 1892 by Herbert Whyte (1876-1917), who also founded the Order of the Round Table, which more or less grew out of the Lotus Circle as an order of chivalry for young people.

**Chapter 9: Notes**

1  The Hon. Jacob Bright, MP, had been a Privy Councillor under Queen Victoria. His wife, Ursula [d.1915], was a close friend and associate of Annie Besant, and a pioneer of Co-Masonry in England. Rai Bahadur Dr Gyanendra Nath Chakravarti [1863-1936], MA,DS,DLitt,LLD,ISO, helped Mrs Besant to establish the Central Hindu College, 1898-99. He was a Professor of Mathematics and Physical Science at Allahabad University. He represented the Indian Section of the TS at the World Parliament of Religions in Chicago, September, 1893.


3 The Doctrine of the Heart: Extracts from Hindu Letters with a Foreword by Annie Besant, TPS, London, 1899, Lotus Leaf Series No. 4

4 Dr Bhagavan Das [1869-?], BA, MA, DLitt, was to be associated with Annie Besant in her educational and political work in India. His published works include The Science of Social Organization, The Science of Peace, and The Science of The Emotions, all based on traditional Sanskrit texts. Cf. Dictionary of National Biography, K.P. Sen (Ed), Institute of Historical Studies, Calcutta, 1972, Vol. 1:156-8

5 From a letter to T.H. Martyn of Sydney, quoted in Cleather, 1922:56

6 From a letter from Shaw to the editor of The Freethinker, quoted in Smith, 1967:161


8 Miss Annie J. Willson (?-1937) joined the TS in London in 1884, and became a close friend and confidante of Annie Besant, acting, for more than twenty-five years, as her housekeeper, remaining with her until her death.

9 A good example of spiritualist "correction" of history is The Aquarian Gospel of Jesus the Christ by Levi (De Vorss and Co, Santa Monica, 1972). The book was "transcribed" by Levi H. Dowling (1844-1911) in the early hours of the morning, and first published in 1907. It purports to be a "corrected" life of Jesus, including the "lost" years, based upon the Akashic Records. In general, it accords with Theosophical interpretations of the life and teachings of Jesus. For Swedenborg's "inner" view of history, cf. van Dusen, 1975.

10 *A Textbook of Theosophy, 1971:121-2


12 Cf. The Yoga Sutras of Patanjali (with an interpretation by W.Q. Judge), The Path, New York, 1889, Book III, slokas 39-49; eight siddhis are discussed, including animan, "the superhuman power of becoming as small an atom". For a Theosophical interpretation, cf. I.K. Taimni,
1907:324-6.

13 *Occult Chemistry. Clairvoyant Observations on the Chemical Elements, 1919:2

14 ibid:7

15 ibid:9

16 Cf. Babbitt, 1878. Babbitt's Principles was received in the library of the London TS headquarters in September, 1896; in December of that year Leadbeater delivered a lecture to Blavatsky Lodge (London) on "Atoms and Molecules". Cf. The Vahana, September, 1898, and December, 1896. Edwin D. Babbitt, MD, LLD, Dean of the College of Fine Forces, claimed to have made his discovery of "the harmonic laws of the universe, the etherico-atomic philosophy of force, chroma chemistry, chroma therapeutics, and the general philosophy of the fine forces" in 1876. He established the College of Fine Forces in New York in 1887 (originally as the New York College of Magnetism), and was also the author of The Philosophy of Cure, Health and Power and Social Upbuilding. The word anu means "atom" in Sanskrit, and is referred to in The Secret Doctrine - see Blavatsky, 1888, vol. I:356, 362.

17 Cf. *Occult Chemistry. Investigations by Clairvoyant Magnification into the Structure of the Atoms of the Periodic Table and of Some Compounds (the third edition of Occult Chemistry), 1951, edited by Jinarajadasa, and Occult Chemistry Investigations. A Record of the Examination by Clairvoyant Magnification into the Structure of 99 Chemical Elements, by C.Jinarajadasa, TPH, Adyar, 1946. An attempt to relate this to orthodox chemistry is found in The Field of Occult Chemistry (Smith, et al, 1934). For an overview of the material, see Occult Chemistry Re-evaluated, by E. Lester Smith (TPH, Wheaton, 1982). For a discussion of such attempts, see the final chapter of the present work.

18 There was already a tradition of "seeing thoughts" in spiritualism. Dr Hyppolite Baraduc, a noted French psychical researcher, had informed the Académie de Médecine in May, 1896, that he had succeeded in photographing thoughts and "psychic photography" - both of the "dead" and of thoughts - became something of a fad amongst the Victorians. Cf. Fodor, 1966:382-4

19 Wilhelm Konrad von Röntgen (1845-1945) was the German scientist who discovered X-Rays in 1895. Hyppolite Baraduc was a noted French psychical researcher and author on semi-scientific occult subjects, who was concerned with
matters to do with the vital emanations from the human body. Karl von Reichenbach (1738-1809) claimed to have discovered the force—which he called Od—permeating all the universe, and radiating from living things; it could, he claimed, be seen by psychics.

20 Thought Forms, original edition published by the TPS, London, 1901, with a number of subsequent editions, including a modern paperback American edition. The TPH in America report it as one of their best-sellers ever since it first appeared.


23 The Christian Creed was first published by the TPS, London, in 1899; Leadbeater had been engaged in research into Christian origins with G.R.S. Mead, some of the results of which appear in Mead's The Gospels and the Gospel (1902) and Did Jesus Live 100 BC (1903).


25 The relationship of Theosophy to Christianity was never straightforward: HPB seemed strongly opposed to the Churches, and proclaimed Buddhism the closest of all religions to Truth. For Blavatsky on Jesus, cf. her The Esoteric Character of the Gospels, published in various places but also included in her Studies in Occultism (Theosophical University Press, Pasadena, nd) Other Theosophical writers varied between outspoken denunciations of Christianity and/or the Churches, and attempts to re-interpret traditional Christianity into Theosophical terms. For the latter approach, cf. Whyte, 1914.

26 The Christian Creed, 1904:13

27 Ibid:68


29 For a history of the TS led by Mrs Tingley, cf.
Theosophical Movement, 1925:653-687; Campbell, 1980:131.\textsuperscript{2}

For Jinarajadasa's efforts of systematizing Leadbeater's clairvoyant research, and relating it to contemporary scholarship, cf. Jinarajadasa, 1938 and 147. His own Theosophical textbook is characteristic of his attempts — see Jinarajadasa, 1928. It is obvious that without his efforts none of the work on occult chemistry would have been published.

The Golden Chain was a Theosophical movement for children established in the USA by William Walters in 1899; it eventually became associated with the Order of the Round Table. Each child began the day by reciting a pledge which began "I am a Link in the Golden Chain of Love that stretches round the World..."The group had a "Chief Link", and a number of "Links of Honour".


See chapter 17

*Some Glimpses of Occultism, Ancient and Modern, Theosophical Book Concern, Chicago, 1903.
Alexander Fullerton (1841-1913) was a graduate of Princeton, who became an Episcopal priest. He was admitted to the Bar in 1877, but never practised law. He joined the TS in 1885, and became Assistant General Secretary of the Society in America, 1888-1895.

For Douglas Pettit, see the following chapter.

The Theosophist, February, 1903

The Theosophist, February, 1904

*Man Visible and Invisible, by examples of different types of men as seen by means of trained clairvoyance, originally published by the TPS, London, 1902, remains in print, and is also available in a popular American paperback, with the original illustrations. Together with *The Chakras and *Thought-Forms, it has consistently been one of the American TPH's best-sellers.

A. Harque, The Human Aura, author, San Francisco, 1896; a copy of this work bearing Leadbeater's book plate was seen in the Adyar Library.

*The Life After Death, 1918:5

A letter to Miss R. Kayser, dated December 2, 1933, seen in the TS Archives, at Adyar


The Theosophist, December, 1904


Fritz Kunz (1888-1972) came from a Theosophical family and joined the TS in 1902. He spent many years travelling with Leadbeater. After graduating from the
University of Wisconsin, he married Dora van Gelder (1905–1927, one of the few female pupils of Leadbeater. The author interviewed Mrs Kunz in Adyar in 1979.

49 Thomas H. Martyn (1860-1924) was an eminent Sydney businessman, and Treasurer of the TS in Sydney. A large amount of material on T.H.Martyn and his role in the TS in Australia was consulted by the author in the collection of John Cooper, Sydney, which had been gathered by him in research for his MA in Religious Studies at the University of Sydney.


51 After the "Judge Case", Annie Besant and Leadbeater speculated which of them would be the centre for the "next story". It was, she said, a time when a "large number of unadaptable people were then shaken out", hastening the coming of the new sub-race. See "The Theosophical Society and its work", in Adyar Bulletin, November 15, 1913:450.

Chapter 10: Notes

1 Mrs Helen Dennis was the dominant figure in a leading Theosophical family in California; she had been appointed Corresponding Secretary of the ES in America in 1905, the position placing her at the head of the ES in that country, and making her directly responsible for Mrs Besant, the Outer Head. She was a regular, and intimate, correspondent of Mrs Besant's.

2 From a copy of the original in the author's possession. The letter has also been quoted in a number of published works, including Editor of "Justice", 1918. Most of the original documents, or copies of them, are in the TS Archives at Adyar, where they were consulted by the author in 1979. In addition, copies of documents are also held, an have been consulted, in the archives of the Theosophical Society International at Pasadena, California, and of Point Loma Publications, in San Diego, California. In later years Mrs Dennis gave a large collection of the documents in the "Leadbeater Case" to the Harper Library of the University of Chicago, and made a gift of copies of the documents, together with published material, to the Special Collection Department of Columbia University, New York, where they were consulted by the author in 1982. Much of the material was
also published in the *Theosophic Voice*. [AR, TSI, PL]

3  Ibid

4  Ibid

5  Ibid

There was a strange irony in Alex Fullerton (1841-1913) being indignant at the charges against Leadbeater. In February, 1910, he was charged with sending obscene letters to Douglas Pettit, and, after being judged unbalanced, was committed to an institution for the insane. The charges had been laid through the intervention of Mrs Katherine Tingley, who had become obsessed with what she saw as an extraordinary amount of "unnatural vice" associated with the Adyar-based TS. Leadbeater, in his usual way, had dealt with all his American critics in a letter to Mrs Besant on October 9, 1906 when he concluded: "There is a certain unscrupulousness and want of honour in the American character which may be a troublesome factor in the new sub-race; and it seems to need only a little stress to bring it to the surface even in the better class of Americans." (Quoted in Editor of "Justice", 1918:171)

7  From a copy in the possession of the author; also quoted in Editor of "Justice", 1918.

8  Ibid

9  Ibid

Quoted in Brooks, 1914, from a sworn statement submitted as evidence in C.C. Number 1778, in Madras, 1913 (the Krishnamurti custody case), and also published in the *Hindu*, April 14, 1913. Copies also seen in the American collections referred to in note 2 above. Douglas Pettit subsequently made an even more incriminating statement in 1911 when Mrs Tingley interviewed him about his relationship with Leadbeater. He then swore that he and Leadbeater had actually had sexual relations, that Rigel and Nevers (two others boys named in the case) had also had sexual relations with Leadbeater, and that Leadbeater told them the Masters preferred this form of sexual relationship to heterosexual intercourse. Leadbeater was informed of this statement by Mrs Marie Russak in a letter dated March 1, 1911. She concluded: "One of the black magicians has seized the weak mental state of Douglas." Leadbeater, who did not deny the charges made, replied that he had had problems with all the American boys who were "thrust upon him". Copies of letters seen in the TS Archives at Adyar. [AR]
11 For a detailed study of the "cypher letter" see the Private Supplement to Brooks, 1914, a copy of which was consulted by the author in an edition of the original work in the library of the Theosophical Society International, at Pasadena, California. Cf. Nethercot, 1963:95-6. [TSI,*]

12 Copies seen in archives referred to in note 2 above. Also quoted in Thomas, n.d.:36.

13 Ibid: also quoted in Nethercot, 1963:96

14 Cf. *The Perfume of Egypt*, 1912; the story is found in the book of the same name, and in it a ghost uses the code to leave a message.

15 Copies seen in archives referred to in note 2 above. Also quoted in Thomas, n.d.:36

16 *Theosophic Voice*, November 1908-January 1908:91-2

17 None of the members of the Committee, with the exceptions of Olcott, Mead, Sinnett and Keightley, was a notable member of the TS. For accounts of the "trial", cf. Nethercot, 1963:96-7; Ransom, 1938:358-9 and Jinarajadasa, 1923:148-9.

18 Ransom, 1938:359

19 The transcript was, however, quite widely circulated and published in whole or part in a variety of journals and pamphlets. Several editions of the official transcript were seen in the TS Archives at Adyar, and a copy of a typescript version was obtained by the author in London. A complete transcript was published in the Editor of "Justice", 1918 as Appendix 1. [AR,TSI,PL,*]

20 Quoted in Editor of "Justice", 1918, Appendix 1.

21 Jinarajadasa stated that Leadbeater had taught masturbation to boys when a clergyman in his pre-TS days. Cf. *The Theosophist*, February, 1927:519. Nethercot, 1961:303, refers to "some innuendoes about a past affair in the life of the Rev. Charles W. Leadbeater" being published in the Freethinker, September, 1888. It proved impossible to locate this reference, even using the resources of the British Library; there seemed to be no such journal, or any with a similar title, around the date referred to.

22 Quoted in Editor of "Justice", 1918, Appendix 1.
The only organizations of which Leadbeater was known to have been a member seem unlikely to have been the sources for the "teaching" - a juvenile temperance society, a nature club, a church boys' society, and the Confraternity of the Blessed Sacrament. There was, however, almost a "movement" in the late 19th and early 20th century in Anglo-Catholic, artistic and mystic circles which glorified the sexuality of boys. It took as the title of its philosophy "Uranian". Amongst those identified as "Uranian" were the author John Addington Symonds (1840-1893), the mystical social theorist Edward Carpenter (1844-1929), and the eccentric artist and poet Ralph Nicholas Chubb (1892-1960). In his study of the Uranian poets, Timothy d'Arch Smith (1970) also suggests Fr Ignatius of Llanthony, Bishop Willoughby, and Leadbeater. For the links with the Church of England, see Hilliard, 1982.

Quoted in Editor of "Justice", 1918, Appendix 1

Ibid


Ransom, 1938:358

Quoted in Editor of "Justice", 1918:131

Copies of the correspondence published in Editor of "Justice", 1918.

An Inner Group had also existed in HPB's time - cf. Ransom, 1938:252. Mrs Besant's TG was the beginning of a rigid system of hierarchy within the ES, which eventually came to include a number of degrees, and led to a great deal of what Lady Emily Lutyens called "spiritual snobbery".

Quoted in Editor of "Justice", 1918:138

Copy of the original in the possession of the author. Also quoted in Fussell, 1909:6. [*]

Ibid

Quoted in Editor of "Justice", 1918:154

Johan van Hanen was one of Leadbeater's young secretaries from about 1906 to 1909, when he became
assistant director of the Adyar Library. He had joined the TS in 1895, worked as a translator for Olcott, and served as Secretary for the first European convention.

36 In April, 1906, Jinarajadasa circulated a pamphlet in the USA defending Leadbeater, but in fact adding fuel to the fire of Leadbeater's enemies by commenting: "I know that, as a matter of fact, this insinuation [i.e. sodomy] was made by some people in Ceylon while he was in that country between 1885-89. I heard of it when I was a boy of 12, and before I knew Mr Leadbeater. But soon after my acquaintance with him, I understood why the charge was made. He was especially kind to some boys there and helped them always ... there is a truer charge that Mr Leadbeater taught some boys [onanism]. Mr Leadbeater admits it, but deserves to be heard on the matter." Original pamphlet seen in the TS Archives at Adyar, and quoted in Editor of Justice, 1918:40. [AR]

37 Quoted in Levy, 1919:119


39 "Glamour" is usually associated with certain powers said to be possessed by elementals or nature-spirits, involving "deception of the senses", "dominating the human will" and "making images and impressing them on others". Of this, Leadbeater said: "The power of glamour is simply that of making a clear, strong mental image, and then projecting that into the mind of another." *The Hidden Side of Things*, 1908:108. In later Theosophical history, it was said of people who believed false doctrines, or claimed to possess supernatural gifts which were denied by their critics, that they were "under a glamour". Mrs Besant was thus concerned lest - as her critics were to claim - she had been misled by mental images projected into her mind by Leadbeater. A development of this concept is the theory of *kriyashakti*, for which see chapter 23.

40 In Theosophical terms - and according to the theory outlined by Leadbeater - it was very easy for an evil person to develop psychic powers, especially through the use of various perverted forms of sexual yoga. An "earthly, sensual, devilish" person could, theoretically, possess even greater occult powers than a saintly Theosophist. Black Magicians, popularly known as "the Blacks", were frequently blamed in TS history throughout Leadbeater's period for all sorts of problems. For early Theosophical theories about "the Blacks", cf. Linton and Hanson, 1973:221 where the "Brothers of the Shadow" are discussed.
Copy seen in the TS Archives at Adyar. [AR]

Quoted in Editor of "Justice", 1918:179

Amongst the forces Leadbeater was mustering was another rising star of Theosophy, James Ingall Wedgwood (1883-1951), descendant of the famous family of potters. Wedgwood had joined the TS in 1904, giving up training for the ministry of the Church of England. Wedgwood first met Leadbeater at the Hodgson-Smith home in 1906, when they discussed Gregorian plainchant and work on "the other side". During Leadbeater's temporary retirement from the TS Wedgwood also met him in Alsace, and they worked together on clairvoyant research; Wedgwood was impressed when Leadbeater looked up the late Anglo-Catholic Dr F.G.Lee (1832-1902) in the heaven world whilst washing his hands before lunch. Cf. Wedgwood, 1918:21-8.

Chapter 11: Notes

1 Ranson, 1938:361

Dr Weller van Hook (1862-1933) was Professor of Surgical Pathology at Chicago College, and later Professor of Surgery at Northwestern University. He served as General Secretary of the TS in America, 1907-12. He was the father of Hubert van Hook, one of Leadbeater's earliest pupils, and later claimed to be the only pupil on the physical plane of the Master the Count. Cf. International Theosophical Year Book, 1934:240

3 Some critics referred to Mrs Besant as "Mrs Leadbeater", or, conversely, to Mr Leadbeater as "Mr Besant". One of the more bizarre stories put about was that Annie Besant was actually a man, though given her marriage and two children, this seems improbable. There is no evidence whatsoever of any sexual relationship between Leadbeater and Mrs Besant, although it is remarkable that Leadbeater's usual dislike of women, especially elderly women, should not have included Mrs Besant.

4 Nethercot, 1963:98

5 Mrs Marie Barnard Russak (1867-1945), known as "Helios", joined the TS in 1906, giving up an operatic career to follow Colonel Olcott, to whom she was private secretary until his death. She also served as secretary to
Mrs Besant for many years, and was a devoted disciple of Leadbeater. In 1916 she married Henry Hotchener, an eminent American Theosophist who had been secretary to Leadbeater on his American tour. Mrs Russak claimed psychical powers, and wrote of receiving messages from the Masters.

6 The witnesses - Mrs Besant and Mrs Russak - were hardly impartial. They both fervently hoped for the intervention of the Masters to solve the leadership crisis in the TS (that is, the issue of who would succeed Olcott), and they were both fervent disciples of Leadbeater. The "Adyar manifestations", as they came to be known, divided the Society between those who believed, those who doubted, and those who argued that the appearances were the work of Black Magicians. There have been arguments over the objectivity of the manifestations. Could the whole incident have been fabricated, deliberately or unconsciously, by Mrs Besant and/or Mrs Russak? They would have had no great difficulty in persuading the dying Colonel of the presence of the Masters whose advice he was seeking. Others have suggested that the appearance of the Masters was created by thought-forms projected by Leadbeater. For the Adyar manifestations, cf. Meade, 1980:459; Ranson, 1938:366-369; Nethercot, 1963:100-105 and Jinarajadasa, 1925:152.

7 This sentence is curiously ambiguous: it implies that what was wrong with the teachings was that they (1) were made public and (2) offended the standards of the majority of members of the Society. Does this mean that if they had been kept private the Masters would have had no objection?

8 Again, ambiguity. Was Leadbeater to promise not to make the teachings public, or to stop teaching his views at all?

9 Copy of the original seen in the TS Archives, Adyar. Quoted in Editor of "Justice", 1918:192-4. [A,AR]

10 Quoted in Ranson, 1938:367

11 Ibid:368

12 Quoted in Editor of "Justice", 1918:189

13 Ibid:190

14 Letters seen in TS Archives, Adyar [AR]

15 Sir S Subramania Iyer (1842-1924), KCIE, LLD, was Vice Chancellor of Madras University, 1904, and a Judge of
the Madrass High Court, 1895-1907, and three times Chief Justice. He was knighted in 1907. He joined the TS in 1882, served as Recording Secretary, 1905-6, and Vice-President, 1907-11. A statue in his memory was erected at Adyar. Cf. *International Theosophical Year Book*, 1934:238 and K.P. Sen (Ed), *Dictionary of National Biography*, Institute of Historical Studies, Calcutta, 1972, Vol II:213-5

16 Miss Esther Bright (1868-?) was the daughter of Jacob and Ursula Bright, eminent Theosophists and close friends of Mrs Besant. She joined the TS in 1891, was a pioneer of the Co-Masonic movement, and Mrs Besant's closest friend. Hubert Van Hook (1896-) was the son of Dr Walter van Hook and Dr Anna Whaley van Hook. Known as "Orion" in Leadbeater's investigations into past lives, he initially appeared to have a great Theosophical future, but eventually broke away from the Society.

17 Cf. Jinarajadasa, 1838, for details of these investigations.

18 Ransom, 1938:377

19 The cypher letter led - and still leads - to speculation and apologetics. Leadbeater said only that he did not "recognize it in its present form": did that mean he didn't recognize the text? or that the photographed copy was not the original? Mrs Besant, in her letter to the British Section, said the letter should rank with "the Co-mb and Pigott letters" (both documents which were used to impute fraud to HPB and which were allegedly fraudulent). She commented that the cypher letter had never been sent to the boy concerned, but then stated that he had replied to it without understanding its meaning. See *Theosophical Voice*, November, 1908. Leadbeater's critics were not slow to seize on such contradictions. The whole letter and every part of it sounded strange enough, and even without those parts upon which a "foul construction" had been placed it implied strange psychic teachings which the TS had long opposed. Miss Edith Ward, in a circular letter to the British Section, called for a straight answer from Leadbeater: had he written the letter? in whole or in part? Or, if the letter was a forgery, she demanded a full investigation.

20 See chapter 12.

21 Sir Oliver Lodge (1851-1940) was an eminent spiritualist and psychical researcher, in addition to being a notable scientist. He was a member of the Society for Psychical Research. He was deeply interested in the quest
for aether as a supra-physical element. Aether (derived from the Latin and Greek word for "upper air") was the mysterious "quintessence", or fifth element, of which the universe beyond the world's four elements (earth, air, fire and water) was composed according to Aristotle. The concept was taken up in both Victorian spiritualism and science and used to refer to a substance underlying all things. Sir Oliver Lodge, notable both as scientist and spiritualist, commented that "ether is now thought of as sustaining, and in some sense constituting, all the phenomena of the visible universe". *Man and the Universe*, Methuen, London, 1913:161.

22 Quoted in Ransom, 1938:377-8

23 Ibid:377. Amongst the "malcontents" and "independent organizations" were A.P.Sinnett, who resigned in 1908 to form the Eleusinian Society (but returned in 1911) and G.R.S.Head who resigned in 1908 to form the Quest Society, which continued until 1911.

24 Copies of the original pamphlets were seen in the TS Archives at Adyar. Quoted in Editor of "Justice", 1918:202 [AR]

25 Ibid:206

26 Ibid:214

27 Ibid:214-5

28 *Mrs Besant's Defamation Cases*, 1913:9

29 The *Theosophic Voice* published a reply from Van Hook to the Editor's enquiry about the "inspiration" of his letters. Van Hook stated: "It is true that the letters published over my name in Mrs Holbrook's pamphlet were dictated verbatim by one of the Masters. It is not permitted to give the name." *Theosophic Voice*, August, 1908.


31 Miss Ward, Burrows and Head (both of whom had been disciples of HPB) had already expressed their hostility to Leadbeater; Whyte and Mrs Sharpe were known friends and supporters of his.

32 The author consulted a large file labelled "Leadbeater case - British pamphlets" in the TS Archives at
Adyar. Some of the same publications, as well as a number of others, were consulted in the British Library in London, and yet others in the archives of the Theosophical Society International at Pasadena, California. [A,AR,BL,JC,PL,TSI]  

33 Original pamphlets consulted in the TS Archives at Adyar; quoted in Editor of "Justice", 1918:246. [A,AR,BL]  

34 Ibid:254  

35 Ibid:227  

36 Original pamphlet consulted in the TS Archives at Adyar; quoted in Editor of "Justice", 1918:258-9 [A,AR,BL]  

37 Ibid:260  

38 All the members were old friends and known supporters of Leadbeater, some of whom re-appear in Leadbeater's later career.  

39 The TS Archives at Adyar include files of pamphlets issued in different countries, including pro-Leadbeater leaflets issued by Sir Subramania Iyer, Mr Hodgson-Smith, and others. The most substantial files are those containing publications issued in England, India and the USA. Leadbeater issued a letter to the ES on July 27, 1906. It is interesting to note that the original draft of Mrs Besant's letter of September 7th, 1908, was corrected and annotated by Leadbeater prior to publication; the original, with Leadbeater's handwritten notes, was seen in the TS Archives at Adyar. Most of the anti-Leadbeater was British, and included pamphlets by Burrows and Mead. [AR]  

40 Quoted in Ransom, 1938:380  

41 Ibid.  


43 Quoted in Mary Lutyens, 1975:19  

44 Emily Lutyens, 1957:191  

45 *The Masters and the Path, 1953:226  

46 Quoted in Nethercot, 1963:122. One of Leadbeater's most energetic critics, the Australian John N. Prentice, described the return of Leadbeater to Adyar as the
beginning of a "psychic debauch". See Prentice, 1925.


49 For a description of the shrine room, see Codd, 1951:114-5. The shrine room included portraits of HPB, Olcott, and, later Mrs Besant and Leadbeater. The ES members had paid for the construction of the suite of rooms above the library in 1902, and it was completed in 1904. For the portraits of the Masters, cf. Laura Longford, "The Portraits of the Two Masters", in *The Theosophist*, September, 1948, and Linton and Hanson, 1973:243-4. The author had access to extensive files on the origin and history of both these two portraits and other portraits of Masters in the archives of Point Loma Publications, at San Diego, California, which included research material gathered by Boris de Zirkhoff, editor of the *H.P.Blavatsky. Collected Writings*.

50 Ernest Wood (1883-1965) joined the TS in England in 1902, served Leadbeater as his secretary for many years, and was Recording Secretary of the Society, 1929-1933. He was a prolific writer, and active in educational and scouting work in India. Cf. *International Theosophical Year Book*, 1934:243, and Wood, 1936.

51 Cf. Jinarajadasa, 1947:5-6

52 The effects of Leadbeater's return were drastic and far-reaching. Although Mrs Besant told the members in her Presidential Report for 1909 that "a year that began with the mutterings of a storm rallying around us, and of threatened ruin" had ended "in unclouded sunshine with the presence of fairest future" (General Report of the Thirtyfourth Anniversary and Convention of the Theosophical Society, 1910:1) 523 members had resigned. Admittedly, this only represented 2.5% of the total membership, but it included some of the most eminent and well-respected leaders, amongst them Mr and Mrs G.R.S. Mead and Mr A.P.Sinnett. 109 members resigned in Holland, 118 in Italy, 86 in the USA, 47 in Australia, and 53 in New Zealand. But the overall effect on membership figures was positive: membership rose from 3,458 in 1909 to 11,108 in 1910. Many movements broke away from the Adyar-based TS in later years as the direct result of Leadbeater's teachings and his role in the Theosophical movement. It remains one of the major issues dividing the movement, and seems unlikely to be resolved since the Adyar TS has committed itself so