definitely to being pro-Leadbeater that it could hardly withdraw from this position. E. Pierce Spinks in his *Will the Theosophical Movement Disintegrate* (1957) lists five factors dividing the movement: four of them derive directly from Leadbeater, and one of them is Leadbeater.

Chapter 12: Notes

1 Ernest Wood (1883–1965) joined the TS in England in 1901, and spent most of his life as a Theosophical lecturer. He was Leadbeater's secretary for many years, and actually wrote a number of the books published under Leadbeater's name by selecting and compiling material from Leadbeater's talks and articles. He became disillusioned with the TS administration after he was unsuccessful in the presidential election following Mrs Besant's death in 1933. B.P. Wadia, a Parsi from Bombay, was an associate of Mrs Besant in her political work in India; he became disillusioned both with Leadbeater and with the Adyar-based TS, and became an active worker for the United Lodge of Theosophists, an American-based derivative of the TS in America established by W.Q. Judge. See Wood, nd.

2 Russell Balfour-Clarke (1885–1982), always known as Dick, joined the TS in England in 1904, and went to India in 1908 at Mrs Besant's invitation. He served as a tutor to Krishnamurti up until World War I. By profession an engineer, he was responsible for many of the improvements on the Adyar Estate, including the electricity supply and the roads. He wrote a series of articles on the "discovery" of Krishnamurti, and these were compiled into a book: see Balfour-Clarke, 1977. The author interviewed him at length at Adyar in 1979, and was given access to his personal archives. He remained a close friend of Krishnamurti until his death.

3 Mary Lutyens, 1975:21


demand for a modern reprint of this Theosophical best-seller was rejected by the TPH in America and Britain because of the racism implicit in the text - e.g. photographs of Australian Aborigines with captions defining them as leftovers from Lemuria. Information received from Dora Kunz, General Secretary of the TS in America, at Adyar, 1979. Leadbeater held distinctly racist views, basing them on his view of the evolution of Man, in which divinely ordered scheme Theosophists of the Aryan race were inevitably at the highest level.

7 For Leadbeater's view of God, see "A Textbook of Theosophy", 1971:9-11

8 Ibid:117-8

9 An Arhat (from the Sanskrit meaning venerable or perfect) is the ideal of the Theravadan school of Buddhism, one who has attained Nirvana, just as the Bodhisattva (from the Sanskrit meaning one whose essence is wisdom) is the ideal for the Mahayana school. The Bodhisattva is one, who having attained perfection, renounces Nirvana to help humanity.

10 The terms are here used in the sense in which Leadbeater used them; frequently his use of oriental terms disregards their original or their scholarly meaning. For details of the officers and their work, cf. "The Masters and the Path", 1925, part IV.

11 *The Masters and the Path", 1953:325

12 Ibid:313

13 Ibid:315

14 Jinarajadasa, (1940). Elsewhere Jinarajadasa wrote: "The fact that the early part of this century was to see a manifestation of the Bodhisattva was first mentioned by C.W. Leadbeater in London in 1901, at a meeting of esoteric students, which was held by him soon after his return from his first visit to the United States." Jinarajadasa, "The Theory as to World Teachers", in World Theosophy, February, 1931:101.

15 Cf. Jinarajadasa, 1922, chapter 11. The Third Root Race was the Lemurian, and the "remnants" of it were found in what Leadbeater called "Negros", although these included the Australian Aborigines. The Fourth Root Race was the Atlantean; it had as its seven sub-races the Rmoahal, Tlatlatli, Toltec, Turanian, Original Semite, Akkadian and
Mongolian. The Japanese, the Malays and some Chinese were "remnants" of this Root Race. The Fifth Root Race was the Aryan, including as sub-races the Hindu-Egyptian, Aryan-Semitic, Celtic, Teutonic (the present), and the Austral-American (that currently emerging). The seventh sub-race was yet to appear, but it would be from the sixth sub-race that the Seventh Root Race would emerge, and hence the importance of that sub-race as the seed of the new age. It is difficult to equate this scheme with orthodox anthropology.

16 Cf. *Man. Whence, How and Whither, 1913, chapters XXII-XXVI, which were also published separately as *The Beginnings of the Sixth Root Race, 1931.

17 *The Masters and the Path, 1953:40

18 This previously secret material was finally published in *The Masters and the Path, 1925, although it was claimed that the material derived from much earlier teachings of the Masters; this release of secret material was said to be part of the preparation for the Coming. The original ES papers have been consulted by the author in several private collections, including those of John Cooper in Sydney, Mary Lutyens in London, and Point Loma Publications in San Diego. [C,PL,TS1]

19 Adventist movements at this time included the Catholic Apostolic Church (the "Irvingites"), Jehovah's Witnesses, the "Millerites" (out of which developed a number of other movements, the best known being the Seventh-day Adventist Church), the Agapemonites, and a number of others in the USA, Great Britain and Europe. Cf. Webb, 1971:66-93. For a study of occult fraternities anticipating a Second Coming around this time, see Tillett, 1983.

20 Blavatsky, 1966:71

21 Blavatsky, 1888, vol. I:384

22 Ibid:470. HPB also suggested that "With the advent of Theosophy the Messiah craze has surely had its day and seen its doom". Lucifer, July, 1890. For an analysis of the differences between HPB and Leadbeater on the Coming of Maitreya, cf. Leechman, n.d.; Thomas, n.d.; Morgan, n.d.; and Eirenicon, No. 138, Spring, 1961.

23 John Yarker (1833-1913), an Englishman, was associated with a range of Masonic and semi-Masonic bodies throughout the world, and wrote extensively on Masonry and related subjects. He conferred a high degree of an Adoptive
Rite of one of the Masonic Orders under his control to HPB, leading to the later, and mistaken, claims that she was a Freemason - Cf. Jinarajadasa, 1951:27-36. For HPB's contacts with Yarker, cf. Ransom, 1938:99-100, 103.

24 The Royal Order of the Sat B'hai was based on Brahmin mythology and symbolism. It seems to have been founded by an Anglo-Indian in the mid-19th century, and was open to both men and women. HPB and Olcott were honorary members, and so was James Wedgwood, a close associate (in later years) of Leadbeater. The Order was at one time headed by John Yarker, with whom Wedgwood and Mrs Besant later developed Masonic associations. The Order is now defunct. The author had access to a complete set of the rituals of the Order, together with its membership records and archives in London in 1978. For Sat B'hai, cf. Eirenicon, Number 146, Summer, 1963. For Yarker, Cf. King, 1971:96-7, and a (distinctly biased) obituary by Aleister Crowley in The Equinox, Vol. I, No. 10, September, 1913:xix-xxxix.

25 See Hooker, 1980:128; also Mary Lutyens, 1975:12

26 See Mary Lutyens, 1975:12

27 Cf. Ransom, 1938:384

28 Pronounced "Al-kee-ownee", the name given to the incarnating entity which in the present life was Krishnamurti.

29 Nethercot, 1963:141

30 Mary Lutyens, 1975:22

31 *The Masters and the Path*, 1953:82-3

32 Ibid:84

33 Ibid

34 Ibid:89

35 Ibid:90

36 See the chart of aura colours and their significance in the front of *Man Visible and Invisible*, 1902.

37 Hubert Van Hook (1896-?) the son of Dr Weller Van Hook, Leadbeater's chief American defender, became a boy companion to Leadbeater during the American tour, and was
proclaimed by Leadbeater to be the Vehicle for the Coming. He was taken to Europe by Leadbeater, and Mrs Besant, deeply impressed by the boy, persuaded Mrs Van Hook to leave her husband and take the boy to India for special training in fulfilment of his occult destiny. However, by the time he arrived, Leadbeater had found Krishnamurti. Cf. Mary Lutyens, 1975:12

38 Quoted in The Theosophist, June, 1932:240

39 Ibid:241

40 "A Textbook of Theosophy", 1971:126

41 Various private lists of "Star names" circulated within the TS, especially during the hey-day of "The Lives"; some of these were consulted in the TS Archives and Library at Adyar. In addition, annotations in copies of "The Lives of Alcyone and "Man. Whence, How and Whither" in the Adyar Library provided additional information, as did material on file in the TS Archives at Adyar. Of the three hundred or so "Star names" that were employed, only about forty were ever published with the corresponding names for this incarnation. Arthur Nethercot, in his research for his biography of Mrs Besant (1963) discovered the identities of over 90; the author's research led to the identification of some 300. See Robertson, 1931. [JC,9]

42 Quoted in The Theosophist, June, 1932:243.

43 Ibid:244

44 Wood, 1947:26-7 and Jinarajadasa, 1953:101

45 Arundale, 1912:4

46 Jinarajadasa suggested that Mrs Besant completed only one life, that being Number 28: "It is different in style from the Lives written by Mr Leadbeater...The lines at the end too are graphic in their intensity, lines which could not have been written by the matter-of-fact undramatic narrator who was Mr Leadbeater." Wood, 1947:28
Chapter 13: Notes


3. Ibid

4. Ibid:iv-v. Leadbeater taught that the total number of souls, or Monads, making up humanity was sixty million, the majority being out of incarnation at any given time. See EirenicOn, No. 133, Winter, 1959:15.

5. Cf. *A Textbook of Theosophy*, 1971:45-9. Psychometry is a technique of divining from physical contact with, or close proximity to, an object associated with the person for whom the divining is being undertaken or with the person himself. Cf. Fodor, 1966:317-21.


7. The first public reference to the "permanent atom" came in Mrs Besant's *A Study in Consciousness* (1904) in which she published material previously reserved for the ES. The concept has been criticized as contradicting the teachings of HPB.


9. Ibid:155

10. Cf. Gardner, 1963, and the account of Gardner's comments found in the final chapter of the present work.


14. Letter from Leadbeater to Mrs Besant quoted in The Theosophist, June, 1932:242. Since writing that letter on October 6th, 1909, Leadbeater had made additional discoveries, clarifying the identities of all those given Greek letters as their Star names, and had changed HPB's named to Vajra, and Olcott's ot Ulysses, attributing their former names to two Adepts.

15. Thomas, tenth Earl of Dundonald (1775-1860) was a great naval commander, Member of Parliament, scientist and inventor. He is buried in Westminster Abbey.
16 Lists of Star names were published in *Man, Whence, How and Whither*, 1913:5-8, and in *The Lives of Alcyone*, Vol. II, 1924: appendix. Private lists were also circulated; the author saw three of these in the TS Archives at Adyar. They differed considerably in the number of Star names included and, on occasions, on the identifications. A Student's Chart, *The Lives of Alcyone*, was compiled by Julia Sonner (1910) with the Star names printed and columns for the student to complete with the names of relations and relationships. A copy in the TS Archives at Adyar includes handwritten identifications of the Star names. The copy of Volume II of *The Lives of Alcyone* seen by the author in the TS Library at Adyar bore handwritten annotations identifying characters; it also bore Mrs Besant's bookplate and the annotations seem to have been hers.

17 The Theosophic Voice came into existence initially to oppose Leadbeater's return to the TS in 1907-8, and continued as an instrument of attack on him and criticism of Mrs Besant. It bore the legend "For Theosophy and America!" on its front page, and published a great deal of material relating to the 1906 trial and subsequent accusations against Leadbeater. The author examined copies in the collection of Point Loma Publications at San Diego, California, and whilst in the USA obtained a complete set for his own collection. Arthur Nethercot (1963:205) identifies Dr Hestand-Moore as Scorpio, and J.M.Prentice also claimed that this identification was accurate (C.W.Leadbeater:3). None of the private or published lists seen by the author contains an identity for Scorpio. F.T.Brooks rather hoped that he was the villain, and certainly his books exposing the inner workings of the TS and the secrets of the ES might have earned him that position.

18 Drawn from the lists in *Man, Whence, How and Whither*, and *The Lives of Alcyone*; see note 16 above.

19 Wood, (1936):196

20 Mary Lutyens showed the author a chart prepared to show her mother (Lady Emily Lutyens) in the scheme of incarnations; it is an enormous and complicated document. One of the few photographs showing Leadbeater smiling is that which also shows him holding one of the genealogical charts. The TS Archives at Adyar include examples of the slips which were prepared for each Star name, detailing the individual's relationship with Alcyone.

21 Jinarajadasa, 1922:49
22 "Man, Whence, How and Whither, 1913:35-6
23 Ibid:37
24 Ibid:105

25 The Occult Review, September, 1923. John Prentice, ever an outspoken critic of Leadbeater, wrote an attack on his clairvoyant investigations of history in support of the charges made by Hare - see Dawn, November 1, 1923. Prentice charged that the material for the Peruvian lives in Man, Whence, How and Whither (1913:482-90) had been lifted out of Garcilasso de la Vega's Royal Commentaries on the Yucassodes (written in 1609 and published in English translation in 1688, 1869 and 1871). Leadbeater had declared in Man, Whence, How and Whither (1913:486) that no such published material existed.

26 Cf. Eirenicon, July/August, 1946; December, 1946/January, 1947; and March/April, 1947. When Jinarajadasa annotated Wood's Clairvoyant Investigations by C.W.Leadbeater (1947) he made no mention of Wood's later writings on the same subject, or the attitude he had come to hold about Leadbeater's clairvoyant investigations. Thus Clairvoyant Investigations by C.W.Leadbeater reads as a confirmation of the Lives. Is This Theosophy? (1936) was not widely known, although Ernest Wood himself was a well-known Theosophical lecturer until his death in 1938. He had drifted away from the Adyar TS after the presidential election following the death of Mrs Besant, for details of which see chapter 20 of this work. When the author was undertaking research in the TS Library at Adyar in 1979 he was told that, although Wood's book was in the collection, it would be "inobtainable" during the period of his research. It had already been consulted, however, in the British Library, and there is a copy in the author's private collection.

27 Wo 1936:139-40
28 Ibid... The "Parsi gentleman" was almost certainly B.P.Wadia.

29 Ibid:140-1. The Dream of Ravan. A Mystery, was published by the TPS, London, 1895.
30 Wood, (1936):195-6
31 Ibid:142
Ibid:146

See *The Canadian Theosophist*, May, 1934

See Neff, 1937:202

See *The Canadian Theosophist*, May, 1938

See *The Occult Review*, May, 1923:316

In *The Theosophist*, May, 1938:176

The three major clairvoyant works listed as jointly authored were *Man, Whence, How and Whither* (1913), *The Lives of Alcyone* (published 1924, but in fact written more than ten years earlier) and *Occult Chemistry* (1908).

Quoted in Brooks, 1914a:283

Chapter 14: Notes

1 *The Link*, November, 1911

2 Wood, 1947:16

3 John Cordes (? -1960) was an Austrian who had joined the TS in Africa, in 1898, and went to Adyar in 1910 at Mrs Besant's invitation, to work for the TPH. Don Fabrizio Ruspini (1878-1935) was an officer of the Italian navy (some sources say a Lieutenant, others a Vice-Admiral), who joined the TS in 1902, and became an enthusiastic worker for the cause.

4 Wood, 1947:38

5 Ibid

6 Ibid:39

7 Copies of novels bearing Leadbeater's *ex libris* seen at Adyar are almost all marked by his corrections of the author's spelling, grammar and punctuation, together with annotations on style. Leadbeater was fastidious, almost to the point of obsession, about such small matters, objecting strongly to any form of abbreviation.

8 A number of books were based on these roof-top talks, including *The Inner Life* (1910/11), *The Hidden Side*
of Things (1913), *Man, Whence, How and Whither* (1913) and *Talks on the Path of Occultism*, which contained three volumes, each a commentary on a Theosophical "classic": *At the Feet of the Master, The Voice of the Silence and Light on the Path*. They were nominally the joint efforts of Leadbeater and Mrs Besant, although in fact they were compiled by Ernest Wood from notes of various talks given by them.


10 Mary Lutyens, 1975:26

11 Quoted in Mary Lutyens, 1975:29

12 Hooker, 1981:141

13 Leadbeater's "troubles" in the USA were to some extent started by officials of the ES. It was the Corresponding Secretary (Mrs Dennis) and the Assistant Corresponding Secretary (Mrs Chidester) who took much of the action to pursue the charges; they were, not unexpectedly, expelled from the ES by Mrs Besant.

14 *The Link*, August, 1908

15 The author had an interview with the current Outer Head of the ES, Mrs Radha Burnier, in Adyar in 1979; she told him that the rules continue much the same today. Candidates must have been active members of the TS for two years at least, be vegetarians, and not drink alcohol, smoke tobacco or take drugs. They are also obliged to abstain from sexual relations outside marriage. There seems no doubt that, in Leadbeater's time, ES members also abstained from sexual relations within marriage, and this occasioned not a few marital breakdowns.

16 Quoted in Brooks, 1914b:210

17 Cf. *The Link*, August, 1912. Jnana, Bhakti and *Raja yoga* are three of the traditional "schools" or approaches to *yoga* in Indian thought. Put simply, *Jnana yoga* emphasizes liberation through knowledge, *Bhakti yoga* through religious devotion or worship, and *Raja yoga*, or "kingly yoga", through "spiritual culture" and mastery of the mind. Cf. Ernest Wood, *Seven Schools of Yoga*, TPH, Wheaton, 1973, for a Theosophical interpretation of the "schools".

18 According to Jinarajadasa, H. Schmiechen painted
portraits of the Masters KH and M for the Shrine Room at Adyar under the psychic influence of HPB. Copies of these were painted to send to the ES in America, and copies were also made for several individuals. Individual members of the ES were given photographs of a copy (said to be that made for W.Q. Judge), and the originals were never photographed. Reproductions of these ES photographs have appeared in various TS books, though never with explanations as to their origins. The author has been shown photographs distributed in the ES by several elderly members, and whilst in the USA in 1982, acquired a set of the photographs for his own collection. Edward Carpenter, although not a member of the ES or the TS, was shown the original portraits when he visited Adyar in 1891, and commented that they showed "fine looking men, apparently between 40 and 50 years of age with shortish hair", "both with large eyes and what might be called a spiritual glow in their eyes", but "decidedly mawkish expressions of both faces as well as ... considerable likeness to each other". (Edward Carpenter, From Adam's Peak to Elephanta, Swan Sonnenschein and Co, London, 1903:228-9)

19 A mantra, in Indian tradition, is a sacred word or verse of scripture to which special significance is attributed, and by the repetition of which spiritual or occult effects are supposed to be produced. Generally, a mantra is supposed to be secret, often being given to a disciple by a guru. The most common mantra in India, and that used in the ES, is the Sanskrit word, om. Cf. Jon Blofeld, Mantras, Sacred Words of Power, Mandalal, London, 1977.

20 Quoted in Mary Lutyens, 1975:33

21 *The Masters and the Path, 1953:108

22 Ibid:109

23 On occasions Leadbeater would not accept Mrs Besant's decisions as to who had been Initiated or advanced, and did not make parallel entries in his copy of the Golden Book. A comparison of the two copies would be of great interest, as would an opportunity to follow the occult and secular careers of the Initiates. However, if the copies of the Golden Book remain in existence, they are in the archives of the ES at Adyar, and inaccessible to all but the highest ranking members of that organization. The author's enquiries about them when at Adyar in 1979 provoked something of a panic, since even their existence is supposed to be a secret.
Surya was the Star name of the Lord Maitreya. Shamballa was "an oasis in the Gobi desert...often spoken of as the Sacred Island, in remembrance of the time when it was an island in the Central Asian Sea". (The Masters and the Path, 1953:332) It was the "residence" of the Lord of the World, who lived there with his three pupils, "often called 'The Children of the Fire-Mist' since They belong to an evolution different from ours." (Ibid) That Shamballa may not be visible to physical plane explorers indicates only that it exists on a high spiritual plane. The concept of Shamballa (from the Sanskrit Sham meaning "tranquility") appears first in the Puranas of India; it reached Tibet via Buddhist missionaries, and became the subject of considerable speculation and mythology. It was introduced into the West by the writings of Madame Blavatsky. She referred to it as "the sacred Island (now the "fabled" Shamballah, in the Gobi Desert)" to which the "elect" of the lost continent of Lemuria had gone when their homeland was destroyed. See Blavatsky, 1888, vol. II:319. For the concept of Shamballa in occultism generally, cf. Andrew Tomas, Shamballa: Oasis of Light, Sphere Books, London, 1977.

Mrs Helen Lubke was an elderly lady who worked in the Adyar Library, 1908-11. Leadbeater had written to Mrs Besant on December 15, 1909, describing her as "such a depleting creature" whose unpleasant influence would "permeate the atmosphere" in which Krishna was to sleep. This does not indicate so much any particular failing of Mrs Lubke, except that she was elderly and female, and therefore in a category generally despised by Leadbeater.

Balfour-Clarke, 1977:16

Ibid:20

Ibid:23

*The Masters and the Path, 1953:331

quoted in Balfour-Clarke, 1977:23

A letter to Mrs Besant, January 12, 1910, quoted in Mary Lutyens, 1975:35.

Ibid.

Ibid.

Ibid:38
36 F.T. Brooks, however, claimed that the father's outrage must have been occasioned by something worse; "Laksham would not have been upset by mere nakedness — in north India, whence he comes, boys up to puberty wander about naked. Imposition of a loin cloth is a south Indian custom." (1914b:174)

37 Wood, (1936):150

38 Leadbeater held that it was possible for a trained psychic to project thought, either consciously or unconsciously, with such strength that it assumed the quality of physical reality. "As a matter of fact, occultists of both the white and black schools frequently use artificial elementals in their work and few tasks are beyond the powers of such creatures when scientifically prepared and directed with knowledge and skill." (*The Astral Plane, 1970:136-7) The projection of thoughts towards others, for good or evil, was a subject on which Leadbeater frequently wrote.

39 Quoted in Mary Lutyens, 1975:41

40 Ibid:41-2

41 *The Masters and the Path, 1953:62-3

42 Quoted in Mary Lutyens, 1975:44

43 Light on the Path was written by Mabel Collins (Mrs Kenningdale Cook - 1851-1927) in 1885, "under inspiration". Leadbeater, in his introduction to the TPH edition of the book said the Master Hilarion dictated the book to Mabel Collins, as well as another work, The Idyll of the White Lotus (1884). Mrs Collins, however, denied this, and said no Master had dictated the books; she objected to the TPH editions of them because of Leadbeater's introduction and notes. For her version of the origins, cf. her When the Sun Moves Northward, TPH, London, 1923:143-55. For HPB's version of the same origin, cf. her To All Theosophists: The Esoteric Section of the Theosophical Society and its enemies, 1889, reprinted in H.P.Blavatsky. Collected Writings, Volume 11, TPH, Wheaton, 1973:306ff. For Leadbeater's version, see his introduction to the 7th TPH Adyar edition, and discussions of it in Eirenic, No.108, Autumn, 1953. Mabel Collins' response to Leadbeater's claims is discussed in The Canadian Theosophist, Vol. X, No. 3, May, 1929:105-8. Mabel Collins had become an eminent member of the TS in the 1880's, assisting HPB in editing Lucifer, but left in 1889 over differences in teaching. The Voice of
the Silence was written by HPB, supposedly through the
inspiration of the Master Hilarion, after she claimed to
have visited a monastery in the Himalayas where she obtained
a knowledge of the material contained in the work. It was
said that she translated the book in 1889 from The Book of
the Golden Precepts, a Buddhist text. HPB said that she
merely translated the text; Leadbeater claimed it was

44 "Alcyone", 1964:xiii
46 "Veritas", 1913:32-4
47 *The Masters and the Path*, 1953:63-4
49 Ibid:163
50 Emily Lutyens, 1957:28

51 Cf. Notes on the possible origins of "At the Feet
of the Master", by Rex Henry, unpub. ms., (1982), written on
the basis of his discussions with Dick Balfour-Clarke, who
had been present during the period of the writing of At The
Feet of the Master. The author also discussed this matter
with both Balfour-Clarke and Henry at Adyar in 1979. For
Chatterji's translation of the Viveka-chudamani see
Viveka-chudamani or Crest-Jewel of Wisdom of Sri
Samkaracarya, translated by Mohini N Chatterji, TPH, Adyar,
1932. Balfour-Clarke argued that the same fundamental
principles, in the same sequence, appear in both At The Feet
of The Master and the Viveka-Cudamani; discrimination,
desirelessness, good conduct and love. In fact, this is an
over-simplification of the Viveka-Cudamani; it is very much
more complex than At The Feet of The Master, and even a
summary of it would be considerably more sophisticated than
the other work. The principles common to both the
Viveka-Cudamani and At The Feet of The Master are,
generally speaking, common to Indian philosophy. Although
Leadbeater - if he was the author of the work attributed to
Krishnamurti - may have drawn upon the Viveka-Cudamani,
there is no internal evidence to suggest that he did so
directly.

52 The author saw a set of the regalia of the Purple
Order in the collection of Mary Lutyens in London; the sash
was of heavy satin, lavishly embroidered in gold, the
letters "J.K." very richly embroidered. The badge was
beautifully produced and inscribed. Presumably only the wealthy could join such an organization if regalia of this quality was obligatory.

The Adyar Bulletin, June, 1912

Chapter 15: Notes

1 Rudolf Steiner (1861-1925) was an eminent German scholar and authority on Goethe, who joined the TS in 1902, and developed his clairvoyant faculties. He was secretary of the German Section, 1902-12. For Steiner, cf. Ahern, 1984:65-86; A.P. Shepherd, A Scientist of the Invisible, Hodder and Stoughton, London, 1971; and Rudolf Steiner, The Course of My Life, Rudolf Steiner Publications, New York, 1977. Although the separation of the majority of the German members from the Adyar-based TS was nominally a result of dissension over the OSE, it was in fact based more on Steiner's development as an occult teacher along Christian lines in contradistinction to the Indian based teachings of Mrs Besant and Leadbeater: see Ahe-ru, 1984:89-91. Steiner was also concerned with academic respectability; his expulsion of Hugo Vollrath, Franz Hartmann's secretary, in 1908 had been based on Steiner's objections to Vollrath's spurious academic titles and the fact that he was obviously using the TS as a field for money-making pseudo-occultism. Cf. Ellic Howe, Astrology and Psychological Warfare During World War II, Rider, London, 1972:19-20.

2 By April, 1913, the Anthroposophical Society had branches in 16 countries, including 43 in Germany, 5 in England, 6 in Holland, 8 in Switzerland, and 1 in the USA. Cf Mrs Besant's Presidential Address to the 38th Annual Convention, 1913, in Adyar Bulletin, Vol. VII, No. 7:5-18, and "The Birth of Anthroposophy" in Mitteilungen (Cologne), April, 1913:15-29. Anthroposophy has never been as numerous as Theosophy, with perhaps 20,000 being the present membership of the Anthroposophical Society; see Campbell, 1980:156 and Ahern, 1984:34.

3 "Onanism" was a Victorian euphemism for masturbation, based on a misinterpretation of the reference in the Old Testament to Onan who "spilled his seed upon the ground" (Genesis, 38:9), a reference to coitus interruptus rather than to masturbation. Issues of The Hindu were consulted in the TS Library at Adyar.

4 The author had access to some of the Point Loma
archives associated with these events in the libraries of The Theosophical Society, International, at Pasadena, and of Point Loma Publications in San Diego, in California in 1982, and interviewed some of those who had been members of the Point Loma community at the time, including the current heads of both organizations. [TSI,PL]


6 Ibid: 3

7 Ibid: 15

8 Onan was the second son of Judah; on the death of Er, his older brother, Judah ordered him to undertake a levirate marriage with Tamar, Er's widow. It was to avoid having children with Tamar that Onan "spilled his seed upon the ground", and was, as a result, killed by God. Cf. Genesis, 38:8–10.

9 Mrs Besant answered the allegations of the *Antiseptic* in a supplement to the *Adyar Bulletin*, September, 1913, in which she expressed concern lest people in Adyar would refuse to visit to state as a result of Dr Nair's slanders. Cf. "Dr Nair an. ie Besant", Supplement to *Adyar Bulletin*, September. #13:111.


11 *John Bull*, February 9, 1909:141

12 Ibid

13 Ibid, February 13, 1909:165

14 Ibid, November 16, 1912:642

15 Balfour-Clarke, 1977:28–29

16 Ibid: 30

17 Ibid: 30–31

18 An interview with Bhagavan Das, quoted in Nethercot, 1963:172


20 The Subba Row Medal, awarded for Theosophical
literature in memory of the Indian Leadbeater had claimed as one of his first teachers, had been awarded to HPB in 1888, to Mrs Besant in 1895, to Leadbeater in 1897, and to Rudolf Steiner in 1900. It was subsequently awarded to Jinarajadasa (1913), Ernest Wood (1924) and George Arundale (1935).

21 Taormina had interesting occult and sexual associations. Although traditionally associated with Pythagorus, who had his school there, in the late nineteenth century it had acquired a degree of notoriety as a holiday centre for homosexuals. It was the home of Baron Wilhelm von Gloeden (1856-1931), a notable photographer of naked boys - cf. Charles Leslie, Wilhelm von Gloeden: Photographer, JPI Photographic Publishers, New York, 1977. It was also one of James Wedgwood's favourite retreats because – according to his former secretary, Rex Henry – of its homosexual association.

22 *The Masters and the Path*, 1953:210

23 Ibid:214

24 Ibid:217

25 Ibid

26 Quoted in Mary Lutyens, 1975:58. For transcriptions of the Master's instructions, contained in letters from Leadbeater to Mrs Besant, cf. "Veritas", 1913:98, 100-1.


28 Reginald Farrer (?-1933) was a young Theosophist, the Secretary/Treasurer of the League of Redemption, a Theosophical group to study "the nature and cure of the social evil". He was the centre of a sexual scandal in association with James Wedgwood in the 1920's. Dick Balfour-Clarke, in conversation with the author at Adyar in 1979, recalled him as "a rather unintelligent homosexual".

29 Cf. Emily Lutyens, 1957, and Mary Lutyens, 1959. Leadbeater was attracted to Lady Emily firstly because of her aristocratic, upper-class connections, and secondly because she was descended from Bulver-Lytton, whom he regarded as an eminent occultist. Considerable strain was placed on Lady Emily's marriage after she joined the TS in 1910 since she devoted herself almost entirely to work for it and travel in association with various TS activities -
see her daughter's biography of Sir Edwin Lutyens: Mary Lutyens, 1980.

30 When Emily Lutyens, 1957, first appeared it caused a great turmoil in TS circles; the general opinion today seems to be that much of it is "only hearsay" and much of it "should never have been made public". It is worth noting that the Presiding Bishop of the Liberal Catholic Church, Adrian Vreede, who had been closely associated with Leadbeater during the period covered by the book, declared that it was "absolutely true as to the facts therein". Cf. The Liberal Catholic, February, 1964, Editorial. The author had access to Lady Emily's papers, including copies of letters to and from Leadbeater, in London by courtesy of Mary Lutyens.

31 Emily Lutyens, 1957:47
32 Ibid:47-8
33 Ibid:48
34 Ibid:45-6
35 Ibid:49
36 Ibid:52.

37 King, 1971:131. Texts of this document are quoted in "Veritas", 1913, and King, 1971; the quotations are taken from the latter source, and have been compared with copies of the originals seen in the TS Archives at Adyar. For a transcript of the statement, see In the Court of the District Judge for Chingleput O.S. No. 47 of 1912, Divine Life Press (1913), and also "Veritas", 1913:70-77. [*AR,"SI,PL]
45  Ibid:34
46  Ibid
47  Dr Mary Rocke (1865-1927), M.D. (London), was a missionary in India, who joined the TS, and devoted herself enthusiastically to work for the OSE. She had been living at Adyar at the time of Krishna's discovery, and eventually went to Sydney where she lived in Leadbeater's community, acting as his physician. Much of her personal fortune was given to TS causes.
48  See "Veritas", 1913:198. The reference in the evidence is obscure and was not picked up by the cross-examiner. It appears, however, that the boy was to be circumcised because his foreskin would not retract during an erection, and that Leadbeater showed him some form of "exercise" whereby this could be facilitated.
49  Quoted in Mary Lutyens, 1975:67
50  Ibid:66-7
51  Ibid:69-70
52  Ibid
53  Ibid
54  Cf. Mrs Besant's Defamation Cases. Divine Life Press, Chicago, (1913). The Magistrate commented that "Mr Leadbeater is the person attacked and he has not come forward to vindicate his character".
55  Quoted in Mary Lutyens, 1975:71. See also The Times, May 8, 1913:7 for the account of the case.
56  In The Equinox, Vol. 1, No. 10, September, 1913.
57  Nethercot, 1963:193
58  Emily Lutyens, 1957:58-9. By October, 1912, the OSE reported a membership throughout the world of 11,000. This included 1,413 in England, 900 in France, 530 in the Netherlands, 1,800 in India, 1,938 in the USA, 800 in New Zealand, and 865 in Australia. Members could be numbered in the hundreds in Scotland, Denmark, Sweden, Hungary, Italy, Spain, Germany and the Dutch East Indies. Cf. The Herald of the Star, January, 1913.
59  Quoted in Mary Lutyens, 1975:77
Ibid:78. Miss Mary Hoadley Dodge was a very rich American friend of Lady Emily Lutyens; she settled an income of five hundred pounds a year for life on Krishna, and three hundred pounds a year on Nitya. She also settled an income on Mrs Besant, and gave Lady Emily one hundred pounds a year so that she could travel on TS business. Severely crippled with arthritis, she died in 1935. Krishnamurti continues to receive her allowance - cf. Mary Lutyens, 1983:40.

Chapter 16: Notes

1 See Emily Lutyens, 1957:70 and Mary Lutyens, 1975:83

2 For the origins of Mrs Besant's political work, cf. Nethercot, 1963:217; Ransom, 1938:405; Jinarajadasa, 1925:176-80. The occult origins of Mrs Besant's work in Indian politics have never been fully studied.

3 Cf. Mary Lutyens, 1975:106

4 The Jonkheer Julian Adrian Hazel (1869-1928) was an eminent Dutchman who had worked in the Dutch East Indies, and became associated with Leadbeater.

5 Quoted in The Besant Privy Council Appeal. Full Arguments and Judgement. Law Weekly, Madras, 1914

6 The Order of the Round Table is "An international Order of Young People, reviving the old ideals of Chivalry through the ranks of its Pages, Companions, Squires and Knights. Through a simply stirring ceremonial, devotion and reverence are quickened; through altruistic activities of service, idealism is brought into expression; and through the inculcation of discipline, the will is aroused."
International Theosophical Year Book, 1937:173

7 The Theosophist, October, 1915:83

8 *The Hidden Side of Christian Festivals, 1920:479

9 Ibid:466-70; Prince Bismarck (1815-1898) had been the chief architect of the German Empire.

10 In a more positive way, Leadbeater claimed that Apollonius of Tyana, who was the Master Jesus in another
incarnation, planted talismans in various parts of the world to found magnetic centres for good - cf. *The Masters and the Path*, 1953:274-5

11  *The Hidden Side of Christian Festivals*, 1920:481
12  Ibid:483
13  Ibid:474
15  See Jinarajadasa, EST Letter No. 11, December 15, 1941:3-4
16  *Australia and New Zealand, The Home of a New Sub-Race*, 1916:66
17  Cf. *Talks on "At the Feet of the Master"*, 1922
18  Quoted in Mary Lutyens, 1975:88.
19  Benegal Shiva Rao (1891-1975) had been a teacher at the preparatory school attached to the Central Hindu College, Benares; he went to Adyar to assist Leadbeater with the compilation of charts for the Lives. In 1914 he was sent to Bude, in Cornwall, by Mrs Besant to teach Krishna and Nitya Sanskrit.
20  Ibid:91
21  Ibid:92
22  *Why a Great World Teacher?*, 1915:16
23  Ibid
24  Thomas H. Martyn (1860-1924) was an eminent Sydney businessman, and a leader of the TS, to which he devoted considerable time and energy. He features prominently in the later controversies about Leadbeater which developed in Sydney.
Makers, with Specifications of Many of the Fine Examples in Germany and Switzerland, William Reeves, London, 1910.

27 For Aelred Carlyle and his work, cf. Peter F Anson, Abbot Extraordinary, Faith Press, London, 1958, in which there is a brief reference to Wedgwood's visit on p. 84.

28 There are few published references to the Temple; those in Theosophical publications tend to be vague, and those outside the TS tend to be inaccurate – for example, McIntosh, 1980:142, or Fr. Wittemans, A New and Authentic History of the Rosicrucians, Rider, London, 1938:180-181. The author interviewed a number of people who had been members.

29 The author had access to Lady Emily's correspondence with Leadbeater for this period in the collection of her daughter, Mary. Cf. The Disciple, February, 1935:40-3

30 'From an interview with Rex Henry, for many years Wedgwood's private secretary.

31 Cf. Hooker, 1980:183


34 Cf. Neff, 1934.

35 It became usual for members of the TS to be members also of the OSE and of Co-Masonry (abbreviated to Co-M), and, a little later, for many of them to become members of the Liberal Catholic Church (LCC). There is a small Masonic Temple on the TS Estate at Adyar, and all the Presidents of the TS from Mrs Besant onwards have held high Masonic status – Mrs Besant, Arundale, Jinarajadasa and Sri Ram were all 33', as is the present President, Radha Burnier. The senior officers of the TS have also inevitably been high ranking Co-Masons.

36 See Caspersz, n.d.:10

37 *Ancient Ideals in Modern Masonry, 1917:3-4
Ibid: 4

The two rivals to Leadbeater in writing of the antiquity of Freemasonry are J.S.M. Ward (who was also an independent Bishop, and headed a small occult church) and W.L. Wilmshurst, both of whom wrote prolifically on the subject. Brief accounts of their work is found in Walton Hannah's *Christian by Degrees*, above cit.: 68-71.

*Ancient Ideals in Modern Masonry*, 1917: 4-5

*Glimpses of Masonic History*, 1926: 76

Ibid: 296


cf. Anson, 1964: chapters 6 and 9

Sources used for Mathew and his movement included published works such as Anson, 1964, and Brandreth, 1961, together with archival material in the Library of Lambeth Palace, London, and the collections of a number of small churches claiming descent from Mathew, most notably the Catholic Apostolic Church (Orthodox Church of the British Isles) which includes the archives of many defunct churches. [*, BL]


See *The Theosphist*, February, 1912, "Supplement".

Wedgwood, 1976: 3

*The Science of the Sacraments*, 1929: 233

Ibid: 235-6

55 For an insider's version of the events, cf. Hooker, 1981:168-74


Chapter 17: Notes

1 Mabel Besant-Scott (1870-19??) was the daughter of Annie Besant and the Reverend Frank Besant. Taken by Mrs Besant when she left him in 1873, Mabel was returned to him in 1879 when Mrs Besant lost a custody case brought by her husband. She returned to Mrs Besant before she came of age, and joined the TS in 1890. She worked in the London headquarters of the TS, and at Adyar. She married a journalist, Ernest Scott, in 1892, and went with him to Melbourne where he became a parliamentary reporter. Mrs Besant-Scott was very active in Co-Masonry, and was the Grand Secretary of Co-Masonry, 1921-5, and until 1935 held high office in the Order. After her mother's death she broke away to found a rival Co-Masonic movement. She and her husband were divorced. He went on to become Professor of History at the University of Melbourne. Jose B. Acuna had joined the TS in Central America in his youth, and was also active in Co-Masonic and, eventually, Liberal Catholic work. He was consecrated Bishop for Central America and Columbia in 1937, and resigned in 1962.

2 Frederick Samuel Willoughby (1862- ? ), MA, St Catherine's College, Cambridge, was originally an extreme Anglo-Catholic priest, associated with the English Church Union, the Confraternity of the Blessed Sacrament, the Guild of All Souls. In 1888 he founded, and was the first Principal of St Chad's Hostel, a High Church training centre in Yorkshire. In 1906 he accepted the living of Stockton-on-Tees, but was asked to resign after moral charges (cf. *John Bull*, June 20, 1914). He joined Mathew's small church, and rose rapidly in the clergy, being consecrated as a Co-adjutor Bishop on October 28, 1914. After his break with Mathew he sought to be received into the Roman Catholic Church; after consecrating a number of
independent bishops, he submitted to Rome in 1916, finally
dying in Germany. Cf. Anson, 1964:193–5, 368, 370 and
consulting psychic and astrologer who had originally been
antagonistic to the "priestly caste" when Wedgwood, a close
friend, tried to persuade him to join the Old Catholic
Church. As the result of a psychic experience he changed his
mind, and was ordained in August, 1914, after being baptized
by Wedgwood. He spread Theosophy and Liberal Catholicism in
Scotland, and was well known as a lecturer. From 1909 to
1913 he had been the principal medium and psychic for
Anson, 1964:344 and Hooker, 1981:184 note 1. He was also the
first spiritual teacher of the occult writer, W.E. Butler,
who was later a Liberal Catholic priest, and had a small
following of disciples to whom he gave regular instruction.
Rupert Gauntlett was originally a member of the Catholic
Apostolic Church (the "Irvingsites"). He became the Secretary
of the TS Order of Healers. He resigned from the LCC on

3 For the charges against Willoughby, cf. John
Bull, June 20, 1914, and Anson, 1964:193–5, and, for a
Liberal Catholic view, Hooker, 1981:185–6

4 From an interview with Rex Henry; material on
Bishop James from an interview with Mrs Elaine Baly,
formerly a member of The Sanctuary and a close friend of the

5 For HPB's view of the apostolic succession, see
Isis Unveiled, Volume 2:544.

6 Leadbeater determined by his clairvoyant
investigations that the Orders of the Church of England were
valid - see "Science of the Sacraments, 1929:427. Wedgwood
was less certain, and the Liberal Catholic Church required
Anglicans who joined it, including Leadbeater, to submit to
ordination sub conditione.

7 The Köllerström family were pioneers of Theosophy
in Australia since the 1890's. Gustav served as the
publicity officer of the Sydney Lodge, and was ordained as a
priest. His wife, Gertrude, was also actively involved. They
had a son, Oscar, who was a pupil of Leadbeater, and two
dughters.

8 The witnesses to the Instrumentum were Tweedie,
McConkey, Mr and Mrs Köllerström, J.A. Hazel and four boys:
Oscar Köllerström (13), Hugh Noall (14), William Heyting
(13) and Walter Hesselman (13). A copy of the document is
independent bishops, he submitted to Rome in 1916, finally dying in Germany. Cf. Anson, 1964:193-8, 368, 370 and Hooker, 1981:184-89. Robert King (1869-1954) was a consulting psychic and astrologer who had originally been antagonistic to the "priestly caste" when Wedgwood, a close friend, tried to persuade him to join the Old Catholic Church. As the result of a psychic experience he changed his mind, and was ordained in August, 1914, after being baptized by Wedgwood. He spread Theosophy and Liberal Catholicism in Scotland, and was well known as a lecturer. From 1909 to 1913 he had been the principal medium and psychic for W.T. Stead's "Julia's Bureau", a spiritualist group. Cf. Anson, 1964:344 and Hooker, 1981:184 note 1. He was also the first spiritual teacher of the occult writer, W.E. Butler, who was later a Liberal Catholic priest, and had a small following of disciples to whom he gave regular instruction. Rupert Gauntlett was originally a member of the Catholic Apostolic Church (the "Irvingites"). He became the Secretary of the TS Order of Healers. He resigned from the LCC on March 14, 1924. Cf. Anson, 1964:344.


4 From an interview with Rex Henry, material on Bishop James from an interview with Mrs Elaine Balj, formerly a member of The Sanctuary and a close friend of the Bishop. For James, cf. Anson, 1964:368-70.

5 For HPB's view of the apostolic succession, see Isis Unveiled, Volume 2:544.

6 Leadbeater determined by his clairvoyant investigations that the Orders of the Church of England were valid - see Science of the Sacraments, 1929:427. Wedgwood was less certain, and the Liberal Catholic Church required Anglicans who joined it, including Leadbeater, to submit to ordination sub conditione.

7 The Kölleström family were pioneers of Theosophy in Australia since the 1890's. Gustav served as the publicity officer of the Sydney Lodge, and was ordained as a priest. His wife, Gertrude, was also actively involved. They had a son, Oscar, who was a pupil of Leadbeater, and two daughters.

8 The witnesses to the Instrumentum were Tweedie, McConkey, Mr and Mrs Kölleström, J.A. Hazel and four boys: Oscar Kölleström (13), Hugh Noall (14), William Heyting (13) and Walter Hesselman (13). A copy of the document is

9 Quoted in Jinarajadasa, 1952:3-4
10 Ibid:4
11 Ibid:14
13 From an interview at Adyar in December, 1979, with Dora Kunz, a pupil of Leadbeater in Sydney at the time.
14 Quoted in Guruge, 1965:775
15 Quoted in Jinarajadasa, 1952:5

16 Oscar Küllerström (1903-1979) was Leadbeater's first and principal pupil when he settled in Sydney in 1915; he quickly became involved in the Church and was preaching by the time he was fifteen years old. Leadbeater endeavoured to keep him separate from his other pupils, attributing special occult status to him. Detailed accounts of Oscar were obtained in interviews with Rex Henry, and Mrs Brigit Küllerström (Küllerström's third wife), and in correspondence with his second wife, Jean.


19 Hugh Noall came from Adelaide, Walter Nesselman (who changed his name to Hassal) originally came from Germany, and Willem (Pym) Heyting came with his family from Java. Cf. Hooker, 1980:264.
20 Quoted in Jinarajadasa, 1952:6
21 Ibid: 8
22 Ibid: 11
24 Quoted in Jinarajadasa, 1952:12-3
25 St Alban Hymn, St Alban Press, Sydney, 1928: hymn 30
26 Ibid: hymn 298
27 Ibid: hymn 395
28 Theosophy in Australasia, March, 1917
30 The Theosophist, October, 1916: 5
31 The Orders of the Liberal Catholic Church were rejected as invalid by Archbishop Mathew, from whom they derived via Willoughby. Mathew declared that those holding "Theosophical opinions" could not "have the necessary intention of receiving what Catholics mean by the Episcopate": see his letter in The Occult Review, April,
1918:251. The Anglican Church rejected all orders said to derive from Mathew at the Lambeth Conference of 1920; see [Anglican Communion], 1920:154-6. The Roman Catholic Church has yet to make a formal pronouncement on the matter.

32 For an account of the origins and development of the Theosophical Education Trust, see Brooks, 1914a:369-393.

33 The Theosophist, August, 1917:672
35 For the message see Theosophy in Australia, September, 1917:144-51 and The Theosophist, May, 1938:131.
36 The Theosophist, October, 1931:44-5
37 Cf. Brooks, 1914a:136

39 Jinarajadasa had been chief officer of the Temple of the Rosy Cross at Adyar when Mrs Besant suspended its work in 1915. She instructed him to write a new ritual to replace the old, and he decided on a public work, based, in part, upon the Temple of the Rosy Cross. This new ritual included various symbolic offerings and quotations from all the major scriptures of the world. Cf. C.Jinarajadasa, The Ritual of the Mystic Star. A Form of Service for Worship and Consecration, privately printed, Adyar, 1938, and his The Meaning and Purpose of the Ritual of the Mystic Star, TPH, Adyar, 1945. The ritual is still performed in some TS groups, and at Adyar.

40 The Disciple, May, 1917
41 Cf. Nethercot, 1963:254-266
42 The Jonkheer Julian Adrian Mazel (1869-1928) had been ordained priest on April 16th, 1917, and was consecrated bishop two months later in the presence of a large congregation, including 96 communicants. He was initially appointed Auxiliary Bishop for Australasia, but appointed Regionary Bishop for the Netherlands-Indies in 1919, and additionally for the Netherlands in 1924. He
assisted in the translation of the Liberal Catholic Liturgy into Dutch, and pioneered the establishment of the Church in what was then the Dutch East Indies.

43 *The Science of the Sacraments eventually went through two editions and seven printings between 1920 and 1980, and attracted considerable interest outside Leadbeater's immediate sphere of influence, gaining the attention of some Anglo-Catholic clergy as well as a number of Christian occultists. Over a thousand copies sold immediately in London when supplies were received from Sydney where the first edition was printed. Circulars were sent to every Anglican incumbent in the British Isles and to "all church dignitaries in the world". However, not all who read it were favourably impressed. The Theosophical artist, Isabelle de Steiger, described it as "a mere 'psychic dream', dreamt by the writer when his thoughts had been unable to pass that gate . . . . Not", where psychic fancies, being but astral reflections, no longer avail." (de Steiger, nd:271). The Anglican commentator, H.R.T. Brandreth said the work "abounds in unhealthy mysticism and fantastic symbolism". (1961:30). Peter Anson, the leading authority on episcopi vagantes, implied that Leadbeater may have been influenced in writing The Science of the Sacraments by an obscure French occult work, Prières Liturgiques – assistance à la Nesse (c.1910) by the French neo-Gnostic bishop Julius Houssaye. (Anson, 1964:306 note 4) Jules Ernest Houssaye (1844-1912) was Primate of the Gallican Église catholique française, and wrote a number of works on magic, symbolism and occultism under the pseudonym "Abbe Julio". However, there is no similarity between the two works.

44 *The Science of the Sacraments, 1929:2-3


46 The Liturgy According to the Use of the Liberal Catholic Church, 1967:214


48 *The Science of the Sacraments, 1929:15-16

49 Ibid:230. The completed Eucharistic edifice was said to be roughly square, with a number of recessed openings on each, and topped by a large dome with smaller domes or minarets on the corners. Santa Sophia Church in Constantinople was said to have been built in imitation of the Eucharistic edifice. Interesting plates are included in The Science of the Sacraments showing the technical side of the formation of the edifice and the flow of force. For some
reason, a photograph of "A mosque at Cairo" was included to illustrate the domes and minarets produced by the Eucharist.

50 Ibid:455
51 Ibid:552

52 The seven jewels are consecrated according to a ritual contained in Pontifical Ceremonies, published privately by the Liberal Catholic Church, London, 1935. Each of the jewels is linked magnetically to one of the Seven Rays of which it is the relevant mineral according to the occult scheme of things - cf. *The Science of the Sacraments*, 1929:503, and *The Masters and the Path*, 1925:269. Each jewel is said to represent a particular attribute (e.g. strength for the diamond, understanding for the emerald). During the consecration of a Liberal Catholic Church the bishop processes to each of the seven Ray Crosses around the building, and consecrates each separately. There is no mention in the services of the Church of the Masters by name.


54 The Register of St Alban's Cathedral, Sydney, was made available to the author.


56 *The Liturgy According to the Use of the Liberal Catholic Church*, St Alban Press, London, 1919:5

57 William H. Pitkin, "An Introduction to the Liberal Catholic Church", in *Ubique*, Vol. 31, No. 1-2, n.d.,:13. In the 1926 edition of the *Statement of Principles, Summary of Doctrine and Table of the Apostolic Succession*, St Alban Press, Sydney, 1926:16-7, authorized by Leadbeater as Presiding Bishop, the following statement appears concerning the Christ: "Jesus the Christ was a manifestation in the outer world of a great being in the inner worlds, sometimes called the World Teacher, Who is the special epiphany and embodiment of the Second Person of the ever blessed Trinity....The term "World Teacher" connotes an office in the hierarchy of those "just men made perfect" Who form the spiritual government of our world, part of His
especial work being the teaching and enlightenment of the occupants of the world....The state of the world is such that His near advent may confidently be expected."

58 Irving Steiger Cooper (1882-1935) was an American who served as Leadbeater's secretary in India and Australia. He was Regionary Bishop of the United States from his consecration in 1919 until his death.

59 *The Hidden Side of Christian Festivals*, 1920:310

60 Dion Fortune, *The Inner Light Magazine*, September, 1931

61 See The Co-Mason, Volume 10, 1918, for a list of officers.

62 Irving Steiger Cooper (1882-1935) was born in California and became a Theosophist in his youth, and worked for the American Section of the TS. He was, for many years, secretary to Leadbeater in India and Australia. He was ordained priest in 1918. He established St Alban's Pro-Cathedral in Los Angeles in 1922, and was active in the USA for both the TS and the LCC. His books included Ways to Perfect Health (*Theosophist* Office, Adyar, 1912), *Theosophy Simplified* (TPH, London, 1916) and *Reincarnation, The Hope of the World* (TPH, London, 1918).

63 Fussell, 1913b:10-11

64 Ibid

65 Ibid:11-12. Jesus had the Star name of Brihaspati. In *Man, Whence, How and Whither*, 1913, he is reported to have married Julius Caesar (Corona) in 18,875 BC when Jesus had been the daughter of the Master M (p.328). On the shore of the Gobi Sea (as it was) in 72,000 BC, Jesus was the sister to Lord Maitreya (p.490). Following "the first Aryan immigration to India", 18,875 BC, Jesus and Maurice Prozor were the daughters, and Krishnamurti, Mrs Besant and the Master DK the sons of a marriage between the Master M and the Master DK (p.494).

66 Document in "Special Bundle 7792.2", State Archives of New South Wales. Photocopy of all the documents in the bundle in the author's collection.

67 Ibid

68 Martyn, 1921:1
69  Ibid: 2
70  Ibid

71  Mrs St John was the mother of Theodore, who as a boy of 13 became Leadbeater's favourite pupil in later years.
72  Martyn, 1921: 3
73  Ibid
74  Ibid

Chapter 18: Notes

1  Wedgwood, 1919: 10

2  Rukmini Arundale (1904– ) was the daughter of an engineer, also known as a Sanskrit scholar. She was born in Madurai in south India, and was educated at Madras. She became one of the central figures in the Theosophical drama in 1925.


4  This tour was managed by Vyvyan Deacon, whose association with Leadbeater is examined in the final chapter.

5  Conan Doyle, (1921): 168 and 281
6  Quoted in Mary Lutyens, 1975: 121
7  Ibid
8  Ibid: 122
9  In Theosophy in Australia, April, 1919

10  Copies of this letter were seen in the TS Archives at Adyar. [AR]

11  James 3 is essentially concerned with control of
the body, especially the tongue: "...no man can control his tongue. It is an intractable evil, charged with deadly venom." (3:8) Chapter 4 argues against jealousy, ambition, conflicts and quarrels, and for submission and humility.

12 Quoted in C. Jinarajadasa, _EST Letter No. 5_, June 15, 1941:2-3

13 In The Theosophist, March, 1922

14 Australian E.S. Bulletin, August, 1921

15 Copies of The O.E. Library Critic were seen in the library of the United Lodge of Theosophists in London, the archives of Point Loma Publications in San Diego, California, and in the private collection of John Cooper in Sydney. Some of the issues specifically referring to Leadbeater are found in the State Archives file of the Police investigations into Leadbeater.

16 That Wedgwood was a homosexual, and a promiscuous one, around whom a number of young men collected from the earliest days of his Theosophical career seems beyond question. It has been confirmed in interviews with two people who knew him well, Rex Henry and Dick Balfour-Clarke, and with others who were associated with him in various ways. When he first became prominent in the TS in London, Wedgwood caused embarrassment by the young men who accompanied him. Rex Henry reported that Wedgwood said he had tried to give up his promiscuity at one stage, but found it too difficult, and therefore simply surrendered to what he saw as a part of his nature.

17 In Theosophy in Australia, March, 1921. The references in the letters exchanged between Leadbeater and Mrs Besant during the foundation of the Church suggest that she did not have any idea of what was happening - cf. Jinarajadasa, 1952.

18 Martyn, (1922):4

19 Ibid

20 The O.E. Library Critic, July 19th, 1922. The book referred to is _The Monad_, 1920. The only possible reference to "orgasm" in the work occurs at pp.73-4 where there is a description of a meditational practice which could relate to the sexual technique Leadbeater was known to have taught.

21 Ibid: January 19th, 1921
22  Ibid: March 30th, 1921

23  Ibid: April 17th, 1921 and October 26th, 1921. According to Rex Henry and Dick Balfour-Clarke, Wedgwood frequently stated that truth was not of fundamental importance in occultism, and should give way to loyalty. If there was a choice between helping someone to whom one had a duty, or protecting an organization, and telling the truth, one should lie. He referred to lies as "a form of camouflage", and believed that different standards of morality applied to occultists and ordinary people.

24  Cf. Jinarajadajasa, 1925:179-80

25  The O.E. Library Critic, August 31st, 1923; also Dawn, July 1, 1923


27  In The Rays and the Initiations, the fifth volume of A Treatise on the Seven Rays (Lucis Press, NY, 1960:279), The Tibetan, through Mrs Bailey, comments: "If these new phases of the teaching have been later given to the public by other occult groups, it will have been because the information was gained by those who have read the books put out by A.A.B. for me or who are directly and consciously in touch with my Ashram. An instance of this is that book by C.W. Leadbeater on The Masters and the Path which was published later than my book, Initiation, Human and Solar. If the dates of any given teachings are compared with that given by me, it will appear to be of a later date than mine. I say this with no possible interest in any controversy among occult groups or the interested public, but as a simple statement of fact and as a protection to this particular work of the Hierarchy."

28  Although Mrs Bailey's books are now catalogued and accessible in the TS Library at Adyar, the author was told when there in 1979 that this was a comparatively recent innovation, and that previously these works were not listed in the catalogue. For details of Mrs Bailey's work, cf. Bailey, 1951 and Campbell, 1980:150-3. She organized the Arcane School in April, 1923, and her first books were published in 1922. These included Initiation, Human and Solar, which is on the work of the occult hierarchy, and bears a striking resemblance, not only in matter, but also in style, to Leadbeater's The Masters and the Path.


30 No copies of The O.E. Library Critic are listed in the TS Library at Adyar, and the author was told that they are not listed in the catalogue of the TS Archives. Unless Mrs Besant destroyed them, they must be in the Archives of the ES at Adyar.

31 Mrs Besant had lectured frequently on Giordano Bruno, and initially believed him to have been her last incarnation; Leadbeater found later ones. Cf. Nethercot, 1963:180. In Sydney radio station 2GB continues to use the initials of Giordano Bruno as its call-sign; its links with Theosophy are occasionally remembered in articles on Sydney history.


33 Quoted in The Theosophist, June, 1922:306


35 Josephine Ransom (1879-1960) was an Australian who joined the TS in 1897, and worked with Mrs Besant in Benares, 1904-6. She was the General Secretary of the TS in Australia, 1924-5, and England, 1933-6. She was the author of two semi-official works on the history of the TS. Cf. Ransom, 1938 and 1950.

36 Besant, 1922

37 Quoted in von Krusenstierna, 1978. The letter of resignation was published in whole or part in a number of journals.


39 Copies of Dawn were seen in the Mitchell Library, Sydney and in the TS Library at Adyar. Some copies relevant to the Police enquiries into Leadbeater are found in the State Archives file.

Gauntlett is listed in official LCC documents as resigning from the Church on March 14th, 1924, and after that seems to have devoted himself to working for the British-Israel cause. Cf. Anson, 1964:344


Quoted in Mary Lutyens, 1975:140

Various movements in the 1920's sought a return to what they understood to be the "pure Theosophy" of HPB. Several of them were known by names which included the words "Blavatsky" or "Loyalty". Some broke from the Adyar or Point Loma societies, and established themselves as independent movements - for example, the United Lodge of Theosophists, The Society of the Divine Wisdom, The Blavatsky Association, The Blavatsky Institute. Some unsuccessful attempts have been made to unite them all, but they did all agree in rejecting Leadbeater, the LCC and associated movements. Cf. Spinks, 1957.

Senator Matthew Reid was a member of the Queensland Legislative Assembly for Toowong, 1893-6, and for Ennogen, 1899-1902. He represented Queensland in the Senate, 1917-1934. He assisted Mrs Besant with the drafting of her "Commonwealth of India Bill".

Quoted in Mary Lutyens, 1975:140

John Prentice joined the TS in 1906; a detailed biography of him will appear in John Cooper's MA thesis on Theosophy in Sydney.

See Dawn, May 1st, 1922

See Dawn, March 1st, 1923

Mary Lutyens (1975:143) suggests that Martyn believed Leadbeater to be "pure", but claimed to have proof of Wedgwood's immorality. This is not what Martyn suggests either in his letter to Mrs Besant, or in his evidence to the Police enquiry. Miss Lutyens also suggests that Martyn
initially despised Wedgwood because he seduced Mrs Martyn whilst staying in their home. This seems highly unlikely given Wedgwood's sexual tastes, although he did have many devoted female followers and may, more probably, have led Mrs Martyn into believing that an affair was going to happen. Mrs Martyn loathed both Wedgwood and Leadbeater, according to her daughter (in an interview with John Cooper).


56 In Theosophy in Australia, February, 1922

57 The author had access to Mrs Besant's collection of newspaper cuttings in the TS Archives at Adyar, and this includes several volumes of cuttings from Australia. In addition, most of the Australian newspaper reports are included in the State Archives file of the Police enquiry. [AR]

58 In Theosophy in Australia, June, 1922

59 Special Bundle 7792.2, in the State Archives of New South Wales, a complete copy of which is now in the author's own collection. In 1980, a priest of the LCC, Ian Hooker, who was undertaking research on the history of the LCC in the Department of Religious Studies at the University of Sydney for the degree of Master of Arts, stated that the archival material had been destroyed. He said this had been told to him by the Presiding Bishop of the LCC, Sten von Krusensterna, who lives in Sydney. However, the material remains intact, and was been consulted by the author in 1980, in addition to a detailed study made of it in 1978.

60 For the origins of the investigation, see the previous chapter.

61 King, 1971:141. Martyn was not the only person who speculated on possible relationships between homosexuality and Liberal Catholicism. Frank Pigott, the Church's third Presiding Bishop, enquired of Dr Ronald Rivett (currently Vicar General of the LCC in Australia) whether he could suggest why the first three LCC Presiding Bishops (i.e. Wedgwood, Leadbeater and Pigott) had been homosexual (interview with Dr Rivett, 1978). Bishop King was also involved in allegations of homosexuality, as were a number of LCC priests. In later years, another bishop, Johan Bonjer, would be linked with Wedgwood in a similar scandal.

62 Document in the State Archives file.
63  Ibid.
64  Ibid.
65  Ibid.
67  Precis of the Leadbeater Police Enquiry, nd:1. The precis is believed to have been written by E.L.Grieg. Copies of it were seen in the archives of Point Loma Publications in San Diego, California, and in the private collection of John Cooper. There is also a copy in the author's private collection. [PL,JC,*L]  
63  Ibid:3
69  Ibid.
70  Material on the history of the Independent Theosophical Society can be found throughout Dawn. The author has obtained details of the split in the Sydney TS from John Cooper, who has undertaken research into it for a Master of Arts degree in the Department of Religious Studies at the University of Sydney.
71  Quoted in Mary Lutyens, 1975:145
72  Quoted in the (Sydney) Daily Telegraph, May 18, 1922.
73  Mrs Besant's sermons at the Church of St Alban were on Theosophical interpretations of Christianity, and were afterwards published as Theosophical Christianity - cf. Besant, 1922.
74  Dawn, May 1st, 1922
75  Ibid: September 1st, 1922
76  Cf. Jinarajadasa, 1951:3-6
77  Quoted in The Disciple, August, 1922
78  Cf. Dawn, September 1st, 1922
79  Cf. Dawn, November 1, 1922
80  Wadia, 1922:8
81  Ibid.
82 For a Leighton Cleather (1854-1938), cf. Cleather, 1923, in her obituary in The Pendragon. Mid-summer, 1938. Ironically - given her abhorrence of Leadbeater and the OSE - Mrs Cleather had the fraternal name of "Alcyone" in the Ancient Order of Druid Hermeticists.

83 Cleather, 1922a:6

84 Mrs Cleather's three books followed a common theme: H.P.Blavatsky. A Great Betrayal (1922a), H.P.Blavatsky. Her Life and Work for Humanity (1922b), and H.P.Blavatsky. As I Knew Her (1923).

85 In The Theosophist, March, 1922.

86 See the concluding chapter of this work for a consideration of Leadbeater's claim to be a pupil of HPB.

87 Colonel J.H. Prentice joined the TS in 1906 at the age of 21, and worked actively for it. He was expelled in 1923 amongst other "trouble-makers" of the Sydney Lodge, and had a particular dislike of Leadbeater. Cf. Nethercot, 1963:323.

88 See van Manen, (1922).

89 Quoted in Codd, 1951:296

90 Dion Fortune was the non-de-plume of Mrs Violet Evans (1891-1946), a well-known writer on magic and occultism. She led a group known as the Fraternity of the Inner Light. For details of her work, cf. King, 1970:156-8; Colquhoun, 1975:184-9, 217-9 and King and Sutherland, 1982:144-57.

91 Cf. King, 1971, chapter 12. Crowley later became a strong opponent of Co-Masonry in general, and of Wedgwood in particular, claiming it and he were destroying Masonry by "dragging it into the mire, to chain it to the chariot wheels of a Krishnanurti, to make us pander to the senile sodomite." See The Equinox, Vol. 1, No. 10.

92 For a detailed description of The Manor, see The Disciple, July, 1936:111-4. The author stayed briefly at The Manor in 1969, and in 1976 interviewed the then Head of The Manor, James Perkins, on the history of the house.

93 The Manor remains the " occult centre" for Australia, owned by The Manor Foundation, which is controlled by the ES. The current Head of The Manor is the
Corresponding Secretary of the ES in Australia, Norman Hankin.

94 Cf. Jinarajadasa, 1951:7. The debt was finally paid in May, 1936. The Manor Foundation was created as a company registered in New South Wales on August 15th, 1951. The Outer Head of the ES is always the Chairman of the Board of Directors.

Chapter 19: Notes


2 Quoted in Mary Lutyens, 1975:147

3 Ibid

4 Ibid

5 Ibid:157

6 Ibid:160

7 Ibid

8 Ibid


10 Quoted in Mary Lutyens, 1975:163

11 Ibid:164

12 Ibid:168

13 *The Theosophist*, February, 1923:448

14 This could have been either *The Theosophic Voice*, published in Chicago and edited by Dr Eleanor Hestand-Moore, or *The O.E. Library Critic*, published in Washington, DC, by H.N. Stokes.

15 *The Theosophist*, February, 1923:453

16 Ibid:454
Theosophist, May, 1923:123

Ibid

Dawn, May 1, 1923:15

For the full reply, see The O.E.Library Critic, July 19, 1922.

Cf. The Theosophist, August, 1922.

Quoted in Mary Lutyens, 1975:171

Australian Star News, January 11, 1927:67

Smith's Weekly, August 9, 1924.

The Star in the East, July, 1924:4

The Star in the East, Amphitheatre Report Number, January, 1924

The amphitheatre - complete with metal plates bearing the names of disciples - features in Sumner Locke Elliott's novel, Careful, He Might Hear You (Victor Gollancz, London, 1963:119-20). During the making of a film from the book (directed by Carl Schultz and produced by Jill Robb) in 1983 the amphitheatre was recreated in the south-east corner of Waverley Cemetery, using a 300 member film crew, a cast of 200 extras and a crane. The timber and fibre-glass replica was constructed on the cliff edge. But the scene filmed there was not included in the final version of the film. Cf. Weekly-Courier (Waverley), January 25, 1983.


Cf. Dawn, September 1, 1923, for a summary of the press coverage.

Quoted in Jinarajadasa, 1952:59

Quoted in Mary Lutyens, 1975:182-3

Ibid:183

Ibid:184
Interview with Rex Henry, Wedgwood's secretary in the Paris period, who translated his doctoral thesis into French, (Adyar, 1979, and Mijas (Spain), 1982, and letters from him). Mr Henry's Liberal Catholic liturgy, presented to him when he was ordained a priest by Wedgwood, bears inscriptions from Wedgwood, as well as an Old Catholic priest and a Russian Orthodox priest with whom Wedgwood was friendly at this time.

Ibid

Frank Waters Pigott (1874-1956), MA (Oxon), joined the TS in 1909 when he was an Anglican clergyman, and thereafter had difficulties with church authorities. For biographical material, see the "F.W. Pigott Memorial Number" of The Liberal Catholic, April, 1956.

Dr Johannes Jacobus van der Leeuw (1893-1934), LLD (Leyden) joined the TS in 1914, became a priest of the LCC in 1921, and was General Secretary of the TS in the Netherlands, 1930-1. In 1925 he won the Subba Row medal for his book, The Fire of Creation. He had independent means and was able to devote himself completely to Theosophy. Some of his books were based on his own clairvoyant investigations. After retiring from TS work, he repudiated his former views, lost faith in Leadbeater's claims, and became disillusioned. Cf. Hooker, 1980:420.

The Star in the East, July, 1924:4

Ibid: October, 1924-January, 1925:4. Even in 1982 the myth of Krishna's walking on the waters of Sydney Harbour re-surfaced in an "Historical Feature" in a Sydney newspaper which stated: "Here, in Leadbeater's inspired vision, the Messiah would come gliding across the water to proclaim himself to His chosen people." It also declared that "Today the amphitheatre is a ruin", suggesting either the article was written a long time ago, and resurrected, or that the writer was rather out of touch with the Balmoral beachside. See The Daily Mirror, March 10, 1982:62.

Quoted in Mary Lutyens, 1975:198

Emily Lutyens, 1957:116

Mary Lutyens, 1975:202

The author resided at The Manor (although he was not permitted, not being a member of the ES, to stay in the
main building) in 1971, and re-visited it to interview the
then Head, James Perkins, in 1975, and again in 1980 to
interview Ian Hooker; on each occasion he was taken on a
tour of the building (except for those portions closed to
non-members). Dick Balfour-Clarke gave the author three
photographs of the interior of Leadbeater's room, prepared
for use as a Masonic Temple, and these clearly show the
extent of the "copper lining". The room became a shrine room
after Leadbeater's departure from The Manor.

45 Mary Lutyens, 1975:203
46 Emily Lutyens, 1957:117
47 Mary Lutyens, 1975:203. Cf. C.W. Leadbeater and
Fritz Kunz, "The Personality of Rocks", in The Liberal
48 Mary Lutyens, 1975:205
49 Several pupils of Leadbeater, who lived with him
during this time, told the author of long periods of
boredom, punctuated by Leadbeater's occasional appearances.
They learnt little about Theosophy, but were told that they
were being "brought on" merely by being in the environment
of the occult centre. Interviews with Mary Lutyens (London,
50 Elisabeth Lutyens, 1972:36
51 Ibid:35
52 Mary Lutyens, 1975:204
53 Ibid:206
54 Ibid
55 Mary Lutyens, 1959:163
56 Emily Lutyens, 1957:131
57 The account of Arundale's revelations given is
based on material in Emily Lutyens, 1957, Mary Lutyens, 1959
and 1975, and Arthur Nethercot, 1963, together with
confirmation of that material given in interviews with Rex
Henry (Adyar, 1979), Mary Lutyens (London, 1978), and John
Coats (Adyar, 1979), as well as contemporary accounts
published in Theosophical journals. However, the only
surviving "Apostle", Rukmini Devi Arundale, denies that this
account is accurate, and states that the events are
misrepresented in the books mentioned. In an interview with
the author (Adyar, 1979) she stated that her late husband
had never received revelations or "messages", did not claim
to have received instructions from the Masters, and was not
responsible for the idea of the Apostles (which she stated
was a spontaneous statement of Mrs Besant’s). Likewise, she
denied that the "Apostles" were ever meant to possess any
great occult or spiritual status, and were merely meant to
refer to those who worked closely with Krishna. It was a
poetic expression of Mrs Besant’s. Mrs Arundale also
attributes the suggestion of a visit to Hungary to Mrs
Besant, but denies that it was ever intended as a journey to
the Master’s Castle; it was merely a holiday planned by
Wedgwood and Köllerström. Mrs Arundale stated that her late
husband had often been "impressed" with ideas, but had never
received "messages" as such. These statements totally
contradict all published sources, and all information
obtained in interviews with others who had been present.

58    Emily Lutyens, 1957:133, includes herself,
Theodore St John and Rajagopal in the list of Apostles, but
not Oscar Köllerström. He was omitted at his own request out
of concern that such an association could damage his
professional career as a psychoanalyst. See Mary Lutyens,
1975:213; she includes her mother’s name and that of Oscar
Köllerström, but omits Theodore St John. In her speech
announcing the Apostles, Mrs Besant names only herself,
Leadbeater, Jinarajadasa, Köllerström, Arundale, Rukmini and
Wedgwood, though she said the twelve had been chosen. Cf.
Star Congress at Ommen, 1925, and Herald of the Star,
September, 1925.

59    Star Congress at Ommen, 1925:7

60    Cf. The O.E. Library Critic, December 2, 1925

61    Star Congress at Ommen, 1925:164

62    Ibid:164

63    Quoted in Mary Lutyens, 1975:233

64    Wood, 1965:10

65    Interview with Balfour-Clarke, Adyar, 1979.
According to John Prentice, Leadbeater wrote to Mrs Besant
repudiating the Apostles and the other revelations. She
replied with a long letter stating that, if he doubted her
word, her only course would be to resign as President of the
TS. This compelled him to at least keep his opinions to
himself and not actively oppose the revelations. See

66 Editorial in The Liberal Catholic, February, 1964:150

67 Ibid

68 Henri Pascal Bazireau, who was French, but called himself Prince Mirzki, or Lubomirzki, and claimed to be Russian and/or Polish, had a shadowy presence in these events. Information from interview with and letters from Rex Henry (Adyar, 1979, and Mijas (Spain), 1982).

69 This account of the visit to the Master's Castle was compiled from published sources, including Emily Lutyens, 1957, Mary Lutyens, 1975, and Methercot, 1963, together with interviews with Mary Lutyens (London, 1979), Brigit Kölleström (London, 1978), Rukmini Arundale (Adyar, 1979) and Rex Henry (Adyar, 1979, and Mijas (Spain), 1982).

70 *The Masters and the Path, 1952:137

71 Annie Besant, The Coming of the World Teacher, 1925:4

72 Professor J. Emile Marcault, MA, LLB, was Professor of Psychology and French Literature at the University of Claremont, 1909-17, the University of Grenoble and the University of Pisa, 1917-24.

73 Interviews with Mary Lutyens (London, 1978) and Rex Henry (Adyar, 1979, and Mijas (Spain), 1982).

74 Mary Lutyens, 1975:220

75 Emily Lutyens, 1957:140

76 Whereas in orthodox Freemasonry there is a very limited number of Masons above the 30th Degree, and the 33rd Degree is normally awarded as a recognition of long and devoted service to the Craft, in Co-Masonry there are considerably more since progress to the 33rd Degree has often been seen as part of the scheme of spiritual development which Co-Masonry provides. Both Wedgwood and Leadbeater frequently conferred the higher degrees on their disciples. Interviews with Rex Henry (Adyar, 1979) and Dick Balfour-Clarke (Adyar, 1982).

77 This occurred during a tour of Java; the Mason who was elevated in the cloak room was Dick Balfour-Clarke, who told the author this story (Adyar, 1979).

The O.E. Library Critic, December 2, 1925.

Truth, October 11 and 18, 1925, and Smith's Weekly, December 26, 1925.

Josephine Ransom, 1938:472, claimed that the book was "based on teachings given by the Master K.H. to a group of pupils about 1897", which is inherently improbable. There are interesting parallels to the teachings of Alice Bailey - cf. chapter 22.

The O.E. Library Critic, February 10, 1926.

Ibid: January 27, 1926.

Mary Lutyens, 1975:241.
Chapter 20: Notes

1. The author had access to Mrs Besant's press cuttings books in the TS Archives at Adyar in 1979; these included extensive material from the press in the USA at this time. [AR]


3. This statement was published in *Reincarnation*, September, 1926-January, 1927; also in *The O.E.Library Critic*, April, 1928.

4. The disciples who broke with Leadbeater included Ernest Wood, B.P.Wadia, Weller van Hook and his son, Hubert, Basil Hodgson-Smith and, apparently, Johan van Manen.

5. Quoted in Mary Lutyens, 1975:245

6. Quoted in ibid:249. According to Jinarajadasa, Krishna never used the personal pronoun in his addresses prior to 1925, but after that memorable address it began to appear. Jinarajadasa recorded that he asked Krishna what had happened, and he replied that "all went black" and then he awoke to find the lecture finished. Cf. Jinarajadasa, 1949.

7. Quoted in Mary Lutyens, 1975:249

8. Quoted in ibid:250


10. This was, of course, contrary to the Master's instructions, received via Leadbeater, that he must be trained carefully in Theosophy. Oddly enough, most of Leadbeater's pupils still living with whom the author discussed the matter - including Dora Kunz, Dick Balfour-Clarke, Paula Mango, and Mary Lutyens - said they received no education in Theosophy from him, apart from the lectures they attended at TS lodges.

11. The Australian Theosophist, February, 1927:46

12. *The Occult History of Java*, 1951:43-4


14. The Australian Theosophist, October, 1927

15. Quoted in Mary Lutyens, 1975:255
Rukmini Devi Arundale stated in an interview with the author (Adyar, 1979) that she had never regarded the concept of representing the World Mother in the way which it has come to be interpreted, but thought it simply meant doing work in the arts and for humanity (as in the work she is currently doing at the Kleekshetra school of dance, and for various welfare organizations in India). She denied ever being a "representative" of the World Mother, and said that the published accounts (for example, Emily Lutyens, 1957; Mary Lutyens, 1975; Nethercot, 1963) misrepresented what had happened.

Annie Besant, 1939:84

*The World Mother as Symbol and Fact, 1928

*The Masters and the Path, 1953:286

Ibid:288

Quoted in Mary Lutyens, 1975:258

New India, November 15, 1928

Details of the "Seven Virgins of Java" were obtained in an interview with one of them, Paula Mango (Adyar, 1979), and from Dick Balfour-Clarke (Adyar, 1979). Towards the end of his life, Leadbeater began to take girl pupils.

*The World Mother, May, 1928

Cf. St Michael's News (Huizen), May, 1959

Duncan Greenles, The World Teacher or Man of the World, n.d.

Cf. Ransom, 1938:484

Interviews with Paula Mango and Dick Balfour-Clarke (Adyar, 1979).

The Australian Theosophist, October, 1928:65

Ibid:68

Ibid: December, 1928:135

The Theosophist, June, 1929

The O.E. Library Critic, September, 1929.
34 Quoted in Mary Lutyens, 1975:272
36 Ibid:273
37 Ibid:274

38 Ibid:275. After the dissolution of the Order, five "purely business" organizations were established to manage the affairs of its property: the Star Publishing Trust, the Eerde Foundation (Holland), Ojai Camp Corporation (California), Rishi Valley Trust (India), and the Amphitheatre Trust (Sydney). See The O.E. Library Critic, September, 1929, and Mary Lutyens, 1981:17-28.

39 International Star Bulletin, August, 1929:14, 17

40 Hubert Johan Bonjer (?-1972) was a friend of Wedgwood. He was consecrated as Auxiliary Bishop for Holland in 1928, became Suffragan Bishop in 1930, resigned in 1935, was appointed Regional Bishop for South Africa in 1948, resigned in 1949, and had his membership of the Church terminated on September 16th, 1959, for unlawfully consecrating another Liberal Catholic Priest to the episcopate.

41 Cf. Ransom, 1938:484. The ES was partly re-opened in December, 1929, and by 1930 was partially restored. By November, 1932, it was completely functional again. Jinarajadasa was involved in its re-organization.

42 Quoted in Mary Lutyens, 1975:277


44 Leadbeater's statements were reported in interviews with Dick Balfour-Clarke (Adyar, 1979), Mary Lutyens (London, 1978), Paula Nango (Adyar, 1979), Rukmini Arundale (Adyar, 1979).


46 Theosophy Past and Future, 1930:30

47 Quoted in Mary Lutyens, 1975:277

48 Duncan Greenlees, World Teacher of Man of the
World, n.d.:6
49 The Australian Theosophist, April, 1930:13
50 Liberal Catholic Church, Statement of Principles..., 1926:16-7
51 Liberal Catholic Church, Summary of Proceedings of the Third Episcopal Synod, n.d.:4
52 The Liberal Catholic, October, 1944:116
53 The O.E. Library Critic, July, 1930
54 Ibid: February, 1930
55 Daily Pictorial (Sydney), March 13th, 1930
56 The Australian Theosophist, March, 1930
59 Cf. The Theosophist, September, 1930:773
60 "On the Watchtower", The Theosophist, September, 1930:743-7
61 Ernest Waldemar Nyssens (?-1956) was consecrated as Auxiliary Bishop for Europe, and became Regionary Bishop for West Central Europe in 1935, resigning in 1937. John Cordes (?-1960) was an Austrian, who had been responsible for Krishna's physical training at Adyar, 1910-11. He was consecrated as Auxiliary Bishop for Europe, becoming Regionary Bishop for East Central Europe in 1935, and Regionary Bishop for South Africa in 1940. He resigned in 1947.
62 The Theosophist, September, 1930:749-50
63 From a letter from E.L. Gardner to Boris de Zirkhoff, April 9th, 1965, in the archives of Point Loma Publications, San Diego.
Chapter 21: Notes

1 Leadbeater had said that the announcements of the Apostles and associated revelations had "done more to hinder the Coming of the Lord than anything else", and had already declared privately at Adyar in 1927 that "The Coming has gone wrong". See Vreede, 1964:149. Confirmed by interviews with Paula Mango and Dick Balfour-Clarke (Adyar, 1979).

2 Oscar Küllermström left Australia with Wedgwood in 1918, and travelled to Europe, where he studied at Cambridge, graduating with a BA. He visited Australia after his father's death in June, 1927, but returned to Europe to study psychanalysis with Georg Groddeck at Baden Baden, and to travel extensively using the legacy he received under his father's will. In 1925, he visited Huizen, after having effectively drifted away from all Theosophical activities, and was named as one of the Apostles. His widow declared that he was shocked by this, but did nothing to repudiate it. Thereafter he resumed his studies with Groddeck, and spent several years teaching philosophy at the University of Peking. He periodically returned to Europe, and was involved in Wedgwood's treatment under Groddeck. In the 1930's he established a psychoanalytical practice in London, and had no further association with the TS or associated movements. Based on interview with Brigit Küllermström (London, 1978), and recording of interview by Michael Godby of Oscar Küllermström, made available by Michael Godby.

3 Wedgwood's illness was the result of syphilis contracted as the result of his homosexual activities. The disease eventually led to insanity, although there were lucid periods when he wrote for various journals, notably The Liberal Catholic. Information from interviews with Rex Henry (Adyar, 1979, and Mijas, Spain, 1982), and the Very Reverend Dr Ron Rivett, Vicar General of the LCC in Australia (Sydney, 1976). The illness was seen by his disciples as Wedgwood's "Crucifixion" - cf. St Michael's News, April, 1951.

4 Jinarajadasa, (1940)

6 Van der leeuw, 1930:25-6

7 Ibid: 24


9 The statistics are derived from reports given to Annual Conventions, and published in The Theosophist at the beginning of each year, and tables published in various works, including Besant, 1939.

10 Cf. The O.E. Library Critic, October, 1928.

11 Henry, 1979: 162

12 The census figures from the table on religion in the reports of the censuses of the Commonwealth of Australia. See Appendix 4.

13 Wood, (1936): 310

14 For Mrs Besant's last year, cf. Nethercot, 1964:452-8

15 Wood, (1936): 313

16 Ibid: 314

17 The originals of the Mahatma letters are deposited in the Manuscripts Department of the British Library in London. A.P.Sinnett had based his books The Occult World (1881) and Esoteric Buddhism (1888) on the letters he had received, and A.O.Hume (1829-1912), a government official in India, based his book, Hints on Esoteric Theosophy (1882) on letters he had received.

18 Cf. Barker (Ed), 1930


20 Cf. Morgan, 1978 and Thomas, n.d. The major areas of conflict between Leadbeater's teachings and those of the
Mahatma letters concern: the nature of the Logos, the value of religion, the nature of Jesus Christ, the Church, the value of confession and absolution, the Coming of the Maitreya, whether Mars and Mercury are part of the earth's evolutionary scheme, whether there is an "abiding principle" in man, the nature of the astral body and the monad, life after death, and a number of others. For example, in the case of life after death, the Mahatma letters argue that after death man is in "a quiet blissful sleep" and mentally "annihilated", and that communication between the living and the dead is virtually impossible. Leadbeater taught that man continues to function almost exactly as when alive, except that he no longer has a physical body, and that communication is easy.


22 Ernest Armine Wodehouse (1850–1936) was the brother of the writer P.G. Wodehouse, and had been Professor of English Literature at Elphinstone College, Bombay and Professor of English at the Central Hindu College, Benares. He wrote several hymns for use in the Temple of the Rosy Cross, and the LCC.

23 The Australian Theosophist, November, 1930:85

24 The Theosophist, September, 1932:744


26 Wood, (1936):287

27 *The Occult History of Java, published posthumously in 1951.

28 Kay Maddox served Leadbeater as stenographer for several years, before becoming his private secretary. She was active in Co-Masonry, and became the Administrator General of the Order in Australia.

29 Information on the ER was obtained in interviews with Paula Mango and Dick Balfour-Clarke (Adyar, 1979), Rex Henry (Adyar, 1979 and Mijas, Spain, 1982), and correspondence with Rex Henry (1980-3) and Dr J.H.Dubbink, a member of the TS in The Netherlands (1983). A copy of the Ritual is in the collection of the British Library where it was consulted in 1978. [BL]

30 Egyptian Rite, 1932:5
31 The Theosophist, January, 1931
32 The O.E. Library Critic, February, 1931
33 St Michael's News, October, 1950
34 The Theosophist, October, 1931:44-5
36 Ransom, 1938:503
37 David Morton Tweedie (1857-1941) joined the TS in 1910 in Australia, and became one of the first Liberal Catholic (or, as it was known then, Old Catholic) priests in Australia in 1916. He was Regionary Bishop for Australia, 1932-1941. The following Bishops were consecrated by Leadbeater: Frank Waters Pigott (1924), John Ross Thomason (1924), John Walker (1924), John Moynihan Tetramer (1926), Ray Marshall Wardall (1926), John Cordes (1930), Ernest Waldemar Nyssens (1930) and David Morton Tweedie (1932). Leadbeater assisted Wedgwood at the consecrations of Julian Adrian Hazle (1917) and Irving Steiger Cooper (1919).
38 Cf. Occult Chemistry (revised and enlarged edition), 1946.
39 Cf. Jinarajadasa, 1938:98-100
40 Ransom, 1938:507
41 At the beginning of 1934 both The Young Theosophist and The New Zealand Theosophist published Leadbeater’s "From Beyond the gates of Death", which consisted of messages from Mrs Besant via Leadbeater.
42 Arundale, 1941
43 E.S.T. Letter, December, 1948:5-11
44 The Canadian Theosophist, October, 1933:248
45 The New York Times, October 22, 1933 - cuttings seen in Mrs Besant’s cuttings' books, TS Archives, Adyar.
46 Cf. Two Letters of Dr Besant, edited by C.Jinarajadasa, published by the author, Adyar, October 3, 1933; the letters are dated September 6, 1926, and October
The author was told that Leadbeater's correspondence with Mrs Besant is in the archives of the ES at Adyar, and Ransom, 1938, makes reference to it. After Leadbeater's death, Jinarajadasa ordered that all his papers in Sydney be packed and sent to Adyar, so that, despite his long residence in Sydney, both the TS and The Manor Archives there claim to have virtually none of his papers. Information from interviews with Radha Burnier, John Coats, and Jean Raymond (Adyar, 1979), Jim Perkins (Sydney, 1975), Jack Patterson and Ian Hooker (Sydney, 1980).

Information from interview with Dick Balfour-Clarke (Adyar, 1979). J.M. Prentice claimed to have heard Leadbeater say of the Indians, "The best of them is not as good as the worst of us." See Prentice, Charles Webster Leadbeater, n.d.:2

The Theosophist, May, 1934:141
Ibid: April, 1934, contains full details of the funeral.
Ibid: 151
Ibid: 152
Ibid: May, 1934:151
Ibid: 152
The Liberal Catholic, April, 1934:290
The Times, March 2nd, 1934; corrections published March 5th and 7th.
The Hindu, March 2nd, 1934
Daily Telegraph (Sydney), March 2nd, 1934
The New Statesmen, March 10th, 1934:338
The Canadian Theosophist, June, 1934
The International Theosophical Year Book, 1937:220
Jf. The Theosophist, July, 1934:481-4
Ernest Wood amassed a huge collection of notes
and cuttings on Theosophy generally and Leadbeater in particular, "weighing no less than thirty pounds, a mine of information which may possibly be sorted and edited by somebody after my death". Wood, 1965:6. But, after his death, this invaluable archive seems to have disappeared.

64 The Liberal Catholic, September, 1934
65 The Theosophist, January, 1937:292
66 Theosophy in Australia, November, 1938
67 The Theosophical Worker, June, 1939:154

Chapter 22: Notes

1 The Bishop was Charles Shores (1888-1979) who resided at Adyar until his death in February, 1979, at the age of 91. He had been consecrated in London in 1946 as Auxiliary Bishop for India; from 1953 to 1958 he was Auxiliary Bishop in Australia, and then returned as Bishop Commissary for India. The story was told both by Dick Balfour-Clarke, and by the Rev. John Clarke, a Liberal Catholic Priest on the TS Estate at Adyar who was also Assistant Editor of The Theosophist (Adyar, 1979).


3 When the author was at Adyar in December 1979, Krishnamurti gave a series of addresses at his Inman headquarters, not far from the TS estate. The Library on the estate closed early on the days of his addresses, and virtually everyone (except Rukmini Devi Arundale and her associates) from the estate travelled to the house where Krishna was to talk. Many officials of the TS, the ES, Co-Masonry and associated movements sat, in some cases literally, at the feet of a teacher who spoke of the illusion of the Masters, the irrelevance of secret teachings, and similar things. Some of those who attended said that they did so in order to "bathe in Krishna's aura"; the author was told that listening to what Krishna was saying was less important than simply being in his presence.
4 For the development of Krishnamurti's work since the dissolution of the Order of the Star, cf. Mary Lutyens, 1981.

5 Mrs Rukmini Devi Arundale, in an interview at Adyar in 1979, specifically denied that her husband had ever received messages or given out revelations from the Masters. However, the Outer Head of the ES, Radha Burnier, in an interview (Adyar, 1979), stated that messages from the Masters, and details of Initiations continued to be given out until Arundale's death. Ian Hooker, an official of the ES in Australia, in an interview (Sydney, 1980), stated that such messages and statements continued into Sri Ram's period of Presidency. For details of Arundale's Presidency, cf. Ransom, 1950:54-162. For Mrs Arundale's career, cf. Savada, 1985.


8 St Michael's News, April, 1951:89

9 Professor van der Stok, in St Michael's News, April, 1951:91


11 Information on Köllerström from interviews with Brigit Köllerström (London, 1978), Rex Henry (Adyar, 1979, and Mijas, Spain, 1982) and Mary Lutyens (London, 1978); also recording of interview of Köllerström by Michael Godby in collection of author. For Köllerström's later work on liturgy, see Köllerström, 1974.

12 Information from recording of interview of Köllerström by Michael Godby in collection of author.


14 Information from interview with Dick Balfour-Clarke (Adyar, 1979)


16 See Wethercot, 1964:193
17 C. Jinarajadasa, EST [Letter], April, 1951:6


19 Interview with Paula Mango (Adyar, 1979)


21 David Barrett in The World Christian Encyclopedia, Oxford University Press, Nairobi, 1982:792 claims that there were 6,210 Theosophists in 1970, 6,722 in 1975, and 7,179 in 1980. He does not define "Theosophist". If he means members of the major Theosophical groups, his figures are in conflict with the evidence and are far too high. There is general consensus amongst the major groups — the Adyar-based TS (which publishes its figures), the TS International and the United Lodge of Theosophists (neither of which releases membership figures) that numbers have been declining. For details of Theosophical movements and derivatives, cf. J. Gordon Melton, Encyclopedia of American Religions, McGraw, Wilmington, 1973, vol. 2:135-164.

22 See Adyar News, January 3rd, 1936:7


24 See Jinarajadasa's introduction in van den Broek, 1951.

25 David Barrett in The World Christian Encyclopedia, above cit:832, gives the following figures for the Liberal Catholics (within which he includes "27 denominations"): 1970 - 51,700; 1975 - 87,900; 1980 - 120,000. He predicts a figure of 137,000 for 1985. These figures are very obviously highly inflated, and it is improbable that the LCC is larger than the TS. The London-based LCC is the largest grouping, and the others range from the small to the miniscule. Barrett gives the following regional statistics for the Liberal Catholic Church (again including all groups that consider themselves within that movement):
<table>
<thead>
<tr>
<th>Country</th>
<th>Congregations</th>
<th>Adults</th>
<th>Adherents</th>
</tr>
</thead>
<tbody>
<tr>
<td>Australia</td>
<td>12</td>
<td>500</td>
<td>2,000</td>
</tr>
<tr>
<td>Canada</td>
<td>5</td>
<td>250</td>
<td>1,000</td>
</tr>
<tr>
<td>France</td>
<td>9</td>
<td>400</td>
<td>600</td>
</tr>
<tr>
<td>Netherlands</td>
<td>15</td>
<td>800</td>
<td>1,120</td>
</tr>
<tr>
<td>New Zealand</td>
<td>2</td>
<td>300</td>
<td>462</td>
</tr>
<tr>
<td>Sweden</td>
<td>5</td>
<td>100</td>
<td>300</td>
</tr>
<tr>
<td>United Kingdom</td>
<td>21</td>
<td>995</td>
<td>1,250</td>
</tr>
<tr>
<td>United States</td>
<td>21</td>
<td>2,000</td>
<td>4,000</td>
</tr>
</tbody>
</table>

The totals of these countries, which contain the vast majority of Liberal Catholics, for both adult membership (5,345) and adherents (10,732) differ significantly from the claimed world total (51,700) for the same year (1970). Barrett's figures for the LCC in Australia show 12 congregations, 500 members, and 2,000 adherents. In 1982 the official Australian LCC journal listed fifteen congregations; attendance at the larger centres appears to average around 30, although at smaller centres it may be as low as 3. A generous estimate for average weekly attendance throughout Australia would be 200. Official membership figures are misleading since they include everyone who has ever been baptized or admitted to the Church, whether or not they remain active members, or hold concurrent membership in other churches or religions. For the current status of the Liberal Catholic Church, cf. J. Gordon Melton, *Encyclopedia of American Religions*, McGrath, Wilmington, 1978, vol.2:149-55, and Arthur C. Piepkorn, *Profiles in Belief*. The Religious Bodies of the United States and Canada, Harper & Row, New York, 1977, vol.1:296-310. For a sociological study of the Liberal Catholic Church in the USA, cf. Platt, 1982. Platt (1982:44) cites the following figures for the LCC in the United States of America:

<table>
<thead>
<tr>
<th>Year</th>
<th>Members</th>
</tr>
</thead>
<tbody>
<tr>
<td>1926</td>
<td>1,799</td>
</tr>
<tr>
<td>1936</td>
<td>1,578</td>
</tr>
<tr>
<td>1937</td>
<td>1,288</td>
</tr>
<tr>
<td>1940</td>
<td>2,000</td>
</tr>
<tr>
<td>1950</td>
<td>2,200</td>
</tr>
<tr>
<td>1953</td>
<td>3,500</td>
</tr>
<tr>
<td>1956</td>
<td>4,000</td>
</tr>
<tr>
<td>1973</td>
<td>2,393</td>
</tr>
</tbody>
</table>

However, he notes that, on a typical Sunday, around 380 members of the laity and 100 clergy attended Liberal Catholic Churches in the USA (ibid:45).

26 Information on the ER was obtained from interviews with Rex Henry (Adyar, 1979, and Mijas, Spain,

27 See *The Disciple*, August, 1935:55


33 In interviews with officials of the TS at Adyar, 1979, both the then Vice President, Joy Mills, and the now President, Radha Burnier, talked openly about the contradictions. But public discussions of such matters virtually never happen.

34 In modern paperback format, Quest Books, an organ of the TPH in America, has published *Man Visible and Invisible*, *Thought Forms*, and *The Chakras*, together with edited versions of other books by Leadbeater.

35 Shearman, 1954:59-60

36 One example is the American occult teacher, Max Heindel (i.e. Carl Louis von Grasshoff)(1865-1919) who claimed to have obtained his teachings from "genuine Rosicrucians" in Germany. The actual source was Rudolf Steiner and Theosophy. Although Heindel claims a "succession" from HPB, his Theosophy is more derived from Leadbeater, with some emphasis on "invisible helpers". Cf. Campbell, 1980:160-1.


39 W. Kandinsky, Concerning the Spiritual in Art, Mittenborn, New York, 1947:29
41 Bede Gallery, 1977:96
42 Ringbom, 1970.
43 Ibid:87
44 Robsjohn-Gibbings, 1948.
45 See the chart in the front of all editions of *Man Visible and Invisible.*
46 Robsjohn-Gibbings, 1948:86

Chapter 23: Notes

1 Cf. *How Theosophy Came to Me*, 1930:24-5

2 Amongst those involved in the TS in London at the time were: A.P.Sinnett (1840-1921), Dr Anna Kingsford (1846-1888), William Kingsland (1855-1936), Dr Archibald Keightley (1859-1930), Prof. William Crookes (1832-1919), Frank Podmore (1856-1910), H.W.H. Myers (1843-1901), Edmund Gurney (1847-1888), Charles Halsey (1828-1907). The London Lodge held closed meetings, its only semi-public gatherings being for people from the upper-middle-classes who attended by special invitation.


5 Cleather, 1922:69

6 C.f Morgan, nd, and Thomas, nd.

8 Sinnett, 1922:111
9 See, for example, *Clairvoyance*, 1903:163-8
10 Cf. ibid: Chap. IX
11 Wood, 1936:141-2

12 The story was related by Dick Balfour-Clarke at Adyar, 1979. Cf. Arundale's 1925 address to the Wheaton Summer School (in TS in America: (1925)) in which he confirms that when training him in clairvoyance Leadbeater told him to "use his imagination".

13 Sir John Woodroffe ("Arthur Avalon") (1865-1936), an eminent author of works on *tantra*, was critical of Leadbeater's statements about the conscious raising of the "Serpent Fire" (*kundalini*) and contrasted this with the traditional Indian teachings. Cf. his The Serpent Power, Ganesh, Madras, 1973:6. Woodroffe was born in India, the son of the Advocate-General of Bengal, and served as a barrister in the High Court of Calcutta. He was appointed Chief Justice in 1915, and became Tagore Professor of Law at the University of Calcutta. After his retirement he was a Reader in Indian Law at Oxford. He translated a number of little known Indian scriptures, including Tantric texts.

14 Leadbeater's attitude to the validity of Anglican Orders was an interesting case. He held that they were valid, but was re-ordained *sub conditione* by Wedgwood in 1916, and himself re-ordained Anglican clergy *sub conditione* if they wished to join the LCC. He did not appear to disagree with the arguments with which the Roman Catholic Church rejected the validity of Anglican Orders — essentially deficiencies in the rite of ordaining — but held that the Lord Maitreya had told him that he (i.e. the Lord Maitreya) made up the deficiencies. This necessitated a new, magical view of ordaining, with no dependence on the intent, and, seemingly, not much dependence on the rite.

15 Hugh Shearman, quoted in Gardner, 1964:10
16 Johan van Manen, "How the Vision was Analyzed", in *The Theosohist*, May, 1909.
18 Shearman, 1959:39-40
19 Smith, Slater and Reilly, 1934:7
21 The Liberal Catholic, March, 1979:3-4
22 Quoted in ibid:4
24 Lester Smith, 1982
25 Ibid:104-5
26 Ibid:106
28 A copy of Marque, 1896, was seen in the TS library at Adyar bearing Leadbeater's book plate.
29 Quoted in Communion, March, 1979:3-4
32 *Some Occult Experiences, 1913
33 Shearman, 1959:43
34 See chapter 13 of this work.
36 In *The Inner Life, 1967, Vol.I:119-20 Leadbeater claims that the four Gospels were based on a shorter document written in Hebrew by a monk named Matthaeus in a monastery in the south of Palestine. This document was sent to a "huge monastery at Alexandria" where young monks wrote a number of versions of the story in Greek. Four of these survive, known by the names of the monks who wrote them, "each incorporating in his story more or less of the original manuscript of Matthaeus, but also adding to it such legends as he happened to know, or as his taste and fancy.
dictated."

37  *The Science of the Sacraments, 1929:167

38  Sri Ram, in "On the W r. ch Tower" in The
Theosop hist. February, 1904, argued this.

39  Edward Lewis Gardner joined the TS in 1907, was
the General Secretary of England, 1924-8, and later an
inter national lecturer for the Society.

40  The theoretical, as opposed to the historical,
material in Gardner 1963, was originally published in The

41  Gardner, 1963:5

42  Gardner, 1964:16

43  Gardner, 1963:9-10

44  Cf. Death -- And After, 1972:27-39

45  Gardner, 1963:13

46.  Letter from E.L. Gardner to Boris de Zirkoff,
February 26th, 1965, seen in the Archives of Pt Loma
Publications, San Diego, 1982

47  Hodson and van Thiel, nd.

48  Geoffrey Hodson (1886-1984) was born in England,
and became involved in the occult after World War I. He was
a lecturer for the TS thereafter until his death. His
clairvoyant work has specialized in research into angels and
fairies. His books have included Fairies at Work and At Play
(1925), The Brotherhood of Angels and of Men (1927), The
Inner Side of Church Worship (1930), and Clairvoyant
For a biography, cf. John Robertson, Aquarian Occultist, no
publisher or place, 1971

49  Shearman, 1959:39

50  In The Liberal Catholic, February, 1964:149-51

51  Ibid:149

52  Ibid:151

53  Shearman's criticism in The American Theosop hist,


Oscar Browning (1836-1923), sacked from his usemaster's position at Eton for his sexual relations th boys, was noted for his boy "prototypes"; he had them eep with him and share his bath "in case he were seized by dden illness". They also shared duties as his secretaries. Michael Harrison, *Clarence*, W.H. Allen, London, 1972:86. owning's practices and justification for them are the same Leadbeater's.

Interview with Dick Balfour-Clarke (Adyar, 1979)


I Kings 1:4; the woman was Abishag the unamite.


Annie Besant, *The Pedigree of Man*, TPH, Adyar, 43: it is difficult to see how the slightest hint of ual teachings could be read into this work.

The O.E. Library Critic, January 19, 1921.

According to Rex Henry, "urgent steps" were taken TS authorities to prevent the Kôllesström diaries being essible to the author; letter from Rex Henry to the hor, December 13, 1979.
67 The author had two lengthy interviews with Brigit Kölleström in London, 1976, on the subject of her late husband's statements about Leadbeater's sexual teachings. Oscar Kölleström's second wife, Jean Kölleström, DSc, confirmed the general principles and practices recalled by Oscar; letter from Dr Jean Kölleström to the author, December 4th, 1983.

68 Statement transcribed by Rex Henry and endorsed by Dick Balfour-Clarke, now in the possession of Mary Lutyens, London; information in a letter from Rex Henry to the author, January 16th, 1980.

69 Interview with Dick Balfour Clarke (Adyar, 1979)


71 J.M. Prentice, C.W. Leadbeater, nd:4


73 *Clairvoance*, 1903:167-8


75 Gardner's works on The Secret Doctrine teachings include The Wider View (1962), Thyself Both Heaven and Hell (1964), Whence Come the Gods (1959), A Mind to Embrace the Universe (1965), The Imperishable Body (1948), and The Heavenly Man (1952).

76 The letters from E.L. Gardner to Boris de Zirkoff were seen in the archives of Pt Loma Publications in San Diego in 1982. Following the death of de Zirkoff most of his substantial archives went to the American TS headquarters at Wheaton, Illinois, but some of them, including files of de Zirkoff's correspondence, went to San Diego. [PL, copy *]

77 Letter from E.L. Gardner to B. de Zirkoff, December 12th, 1964 [PL, copy *]

78 Ibid: February 26th, 1965

Ibid: November 16th, 1966: On The Liberal Catholic Church has never been on public sale in TS bookshops, although published by the TPH, Adyar. The author obtained his copy by mail order from the American branch of the St Alban Press (publishers for the LCC) in 1972. When he subsequently enquired for it at the TPH in Sydney, they denied knowledge of the work.

Ibid: November 2nd, 1966

Gardner, 1966a:3

Gardner, 1966b:1

H.P.Blavatsky, Collected Writings, VII:239

Gardner, 1966b:3

Viewpoint Aquarius (London), No. 116, July/August, 1982 ["]

Ibid:4

Ibid:5

d'Arch Smith, 1970:xxii

Ibid:222

For these religious figures, cf. Anson, 1964. Anson also details other clergymen, of the episcopi vagantes variety, who had interests in boys.

Cf. Hilliard, 1982

The best known work theorizing about such relationships is Plato’s Symposium. Cf. K.J. Dover, Greek Homosexuality, Duckworth, London, 1978.


Drury and Tillett, 1978:79. There are parallels with the work of Wilhelm Reich (1897-1958) whose unorthodox psychological theory and practice focussed on sexuality and the need for "orgasm" (by which he means something much broader than usually understood); cf. his Function of the Orgasm, Panther Books, London, 1968. For magical developments of Reich's theories, cf. King, 1971:158-62. The most prominent practitioner of a system fusing Reich and magical, including sexual magic, theory, was Dr Israel Regardie (1907-1985), a former amanuensis of Aleister Crowley (during the years 1928-1934), and a prolific writer on magic. Regardie was, in part, trained by Oscar Kollerstrom; see Regardie's Be Yourself - The Art of Relaxation, Helios Books, Toddington, 1970:6.


Dion Fortune, The Esoteric Philosophy of Love and Marriage, Samuel Weiser, New York, 1976:92


See Kenneth Grant, Cults of the Shadow, Weiser, New York, 1976:136-8


The Liberal Catholic, January, 1950:7

107 King, 1971:98


109 For Deacon's links with Norman Lindsay, cf. Vivienne Browning (i.e. Deacon's daughter), My Browning Family Album, Springwood, London, 1972. The standard works on Lindsay do not generally refer to his interest or involvement in spiritualism and the occult because of his family's concern about it. The author was given access to diaries and papers belonging to Deacon when interviewing his daughter, Mrs Elaine Baly (Vivienne Browning) in London in 1978, 1979 and 1982.

110 Browning, above cit.,:106

111 The entries for Deacon and his wife were seen in the Register of St Alban's Church, Sydney.

112 Cf. Oriflamme (London and Berlin), September, 1912:23

113 Brook's Private Supplement to Neo-Theosophy Exposed, no date, was consulted in the archives of Pt Loma Publications, San Diego. [PL, xx]

114 Quoted in Colquhoun, 1975:224.


117 van Dusen, 1975:x
It is interesting to compare the writings of Leadbeater with those of Andrew Jackson Davis, "the seer of Poughkeepsie" (1826-1910) or Alice Bailey (1880-1949), or some of the modern seers who have created complex belief systems, for example L. Ron Hubbard (founder of Scientology), or Jane Roberts, the medium through whom the spirit "Seth" is said to have dictated numerous volumes. There are relatively few seers who have provided a fairly integrated mass of material for the creation of a whole cosmic picture.

Quoted in King and Sutherland, 1982:21.
BIBLIOGRAPHIES

Throughout the bibliographies the following abbreviations are used:

LCC  Liberal Catholic Church
OSE  Order of the Star in the East
TPH  Theosophical Publishing House
TPS  Theosophical Publishing Society
TS   Theosophical Society

The locations at which the author consulted works which may not be readily accessible are identified by the following codes after the entry in the bibliography:

*   copy in the author's collection
A   Adyar Library, Adyar
AR  Archives of the TS, Adyar
BL  British Library, Reference Division, London
C   Collection of John Cooper
IO  India Office Library and Archives, London
LCC Liberal Catholic Church Library, Sydney
M   Mitchell Library, Sydney
PL  Archives of Pt Loma Publications, San Diego
TSA Archives of the Theosophical Society, Sydney
TSI Library & Archives of the Theosophical Society International, Pasadena
TSL Theosophical Society Library, London
TSP Theosophical Society Library, Perth
TSS Theosophical Society Library, Sydney
ULT United Lodge of Theosophists Library, London
US  University of Sydney Library

BIBLIOGRAPHY 1 - Works by C. W. Leadbeater

Note: There are sometimes significant differences between editions of the same work. Later editions of his more controversial works (for example, The Masters and the Path, Man, Whence, How and Whither, The Inner Life) often have material deleted without any clear indication that editing has been undertaken. Whenever a work by Leadbeater is cited, the date of the edition cited is given. In the case of every work, the first edition has been consulted. Where editions other than the first have been used, any edition used is cited in this bibliography together with the first edition.
"An Active Double", in *The Theosophist*, December, 1913

"Address to New Members", in *The Theosophical Society. Addresses to New Members*, Henry Olcott (Ed), TPH, Adyar, 1926 *,A

"The Advantages of the Liberal Catholic Philosophy", in *The Liberal Catholic*, January, 1928 *

*The Advantages of Theosophy*, TS in America, Wheaton, nd A

"The Advantages of Theosophy", in *The Australian Theosophist*, August 15, 1926


"Alfred Percy Sinnett" in *The Theosophical Messenger*, June, 1910;201-4 *

"Ancient and Modern Buddhism", in *The Theosophist*, March and April, 1905

"The Ancient Mysteries", in *The Theosophist*, November and December, 1904

*Ancient Ideals in Modern Masonry*, London Craft Lodge of Universal Co-Freemasonry, Sydney, 1917 *,A

"Ancient India", in *The Australian Theosophist*, November, 1928

"The Angel of Adyar", in *The Theosophist*, January, 1933

"The Angel of the Earth", in *The Theosophist*, July, 1933

"Angels", in *The Liberal Catholic*, October, 1953 *

"Angkor", in *The Australian Theosophist*, March 15, 1930 *

"Angkor-Thom", in *The Australian Theosophist*, April 15, 1930

"Annie Besant as an Occultist", in *The Theosophist*, February, 1934 *

"Anuradhapura", in *The Australian Theosophist*, February 15, 1929
"Anzac Day", in *The Liberal Catholic*, June, 1926 *

Appendix to *The Other Side of Death, The Death of Children*, Theosophic Book Concern, Chicago, 1904 A

"Art Thou He That Should Come ", in *The Australian Theosophist*, April, 1930 *

"The Aryanization of Egypt", in *The Theosophist*, January, 1913

"Asceticism", in *Adyar Bulletin*, July, 1909


*The Attitude of the Enquirer*, Adyar Pamphlet No 7, TPH, Adyar, 1912 *,A

"The Aura", in *The Theosophist*, December, 1895

*The Aura: An Enquiry into the Nature and Functions of the Luminous Mist Seen About Human and Other Beings*, "The Theosophist", Madras, 1895 A

"The Aura of the Christ", in *The Theosophist*, May, 1923 *


"Australia as an Example to the Rest of the World", in *The Australian Theosophist*, May 15, 1927 *

*The Band of Servers*, TPH, Adyar, 1941 *,A, TSS

"The Baptism of Our Lord", in *The Theosophist*, November, 1919

*The Beginnings of the Sixth Root Race*, TPH, Adyar, 1931 *,A, TSS

*Bharata Samaj Puja. A Ritual of Hindu Congregational Worship, Giving a Translation in English of the Sanskrit Ritual with a Description of its Occult Effects as Seen by Clairvoyance*, TPH, Adyar, 1946 *,A, TSS

"The Birth of a New Sub-Race", in *The Herald of the Star*, April, May, June and July, 1916 A
"Born for Us", in The Australian Theosophist, November, 1930

"Borobudur", in The Australian Theosophist, December 15, 1929, January 15 and February 15, 1930

"The British Empire", in The Australian Theosophist, July 15, 1932

"Catholic and Protestant", in The Liberal Catholic, February, 1925

"The Centre at Adyar", in The Theosophist, January, 1931 *

"Centres of Magnetism", in The Theosophist, March, 1911 *

"The Ceremony of the Mass", in The Theosophist, April, 1917*


"The Choice of Surroundings", in Adyar Bulletin, November, 1910

"Christ and Crucifixion", in The Liberal Catholic, September, 1925

"The Christ Child", in The Liberal Catholic, December, 1928

The Christ: The World Saviour, OSE, Sydney, 1914 A


The Christian Gnosis, St Alban Press, Sydney, 1983 *,TSS

"The Church and Its Work", in The Theosophist, August, 1917 and September, 1917 *

"C. Jinarajadasa", in The Theosophist, November, 1933 *


Clairvoyance. A Lecture, Mercury Publishing Office, San Francisco, (1900) A

"Clairvoyance - In Space", in The Theosophist, November, 1903
"Clairvoyance - In Time", in *The Theosaphist*, December, 1903

"Clairvoyance - What Is It?", in *The Theosaphist*, October, 1903

"Clairvoyant Investigations", in *The Australian Theosophist*, November 15, 1932, and February, 1933 *

"The Coming of Alcyone to Adyar", in *The Theosaphist*, June, July, September, October and November, 1932 *

"The Coming of the Christ", in *The Star in the East*, January/March, 1926 *


"The Convention at Adyar", in *The Liberal Catholic*, Adyar Convention Number, 1925-6 *

"Corpus Christi", in *The Liberal Catholic*, June, 1929

"The Cult of the Virgin Mother", in *The Theosophist*, February and March, 1920

"The Daily Life of a Master", in *The Theosophist*, February, 1930

"Damodar K. Majumdar", in *The Theosophist*, November, 1910

"The Dangers and Delusions of the Astral Plane", in *The American Theosophist*, September, 1909


"Degrees of Union", in *The Liberal Catholic*, July, 1918

"The Descent into Matter", in *The Liberal Catholic*, December, 1963 *

The Desire Elemental. A Lecture, Mercury Publishing Office, San Francisco, (1901) A

Difficulties in Clairvoyance, Adyar Pamphlet No 100, TPH, Adyar, 1919 ,A,TSS

"Directions for Co-operating in the Services of the Holy Eucharist", in The Liberal Catholic, December, 1979 *

"The Divine Motherhood", in The Liberal Catholic, March, 1935 *

"Diversities of Gifts", in The Liberal Catholic, July, 1926

"Doctrine of Rebirth", in The Liberal Catholic, December, 1927 *

"The Doctrine of the Trinity: Esoteric", in The Liberal Catholic, July, 1945 *

"Dr Besant's First Use of Clairvoyance", in The Theosopist, October, 1932 *


"Early Christian Times", in The Liberal Catholic, April, 1963 *

"Early Christian Times. Questions Answered by Bishop Leadbeater at the Manor in 1924", in St Francis Newsletter (Auckland), Jan/Feb, 1972 *

"Early Christian Times: Some Questions Answered", in The Liberal Catholic, February, 1963 *

"Easter Imagery in Sicily", in Communion, Lent, 1975 *

"Education of the Future", in The Theosopist, May, 1941

"The Effects of Consecration", in The Liberal Catholic, September, 1929 *

"The Ego", in The Liberal Catholic, October, 1925 *


"The Epiphany", in The Liberal Catholic, February, 1927 *
"An Episcopal Consecration", in The Liberal Catholic, April, 1954 *

"Exaggeration", in The American Theosophist, July, 1913

"Exoteric and Esoteric", in The American Theosophist, May and June, 1913

"Faery", in The Theosophist, February, 1914

The Faith of Our Fathers, St Alban Press, Sydney, 1920 *,A

"The Father Almighty", in The Liberal Catholic, October, 1961 *

"Feelings in Rocks", in The Theosophist, September, 1951

"Fields of Opportunity", in The Liberal Catholic, July, 1933 *

The Fifth Root Race and Its Migration, TPH, Adyar, 1948 *,A,TSS

"Finding the Discarnate", in The Liberal Catholic, January, 1929 *

"Force Centres and the Serpent Fire", in Theosophic Messenger, June, 1910

"The Force of the Master", in The American Theosophist, March, 1913

"Founding of Religions", in Adyar Bulletin, May, 1911

The Fourth Dimension, Theosophical Press, Chicago, nd A,TSL

"Freedom", in The Liberal Catholic, July, 1928 *

"The Function of a TS Lodge", in News and Notes of the Theosophical Society in Australia, December/January, 1935

"The Future of Humanity", in The Theosophist, November and December, 1905

"The Future of Our Race", in The Liberal Catholic, April, 1926 *

"The Future of the T.S.", in The Australian Theosophist, September, 1930
Glimpses of Masonic History, TPH, Adyar, 1926 *,A,BL,TSS

"God", in The Liberal Catholic, July, 1947 *

"God's Attitude Towards Man", in The Liberal Catholic, September, 1929 *

"God's Great Sacrifice", in The Herald of the Star, September, 1916

"Good King Wenceslas", in The Australian Theoskopist, December 15, 1928

The Gospel of the New Era, OSE, Sydney, 1914 A,H

"The Gospel of Wisdom", in The Theosophist, January, 1903

"The Great War", in The Theosophist, February, 1916 *

The Great War, Adyar Pamphlet No 119, TPH, Adyar, nd A

"The Great War of 1915-18", in The Theosophist, December, 1939 A

"The Great War and the Sixth Sub-Race", in The Theosophist, October, 1931 A

Guardian Angels and Other Unseen Helpers, Theosophical Publishing Committee, Harrogate, 1903 A,TSL

Healing Forces and Healing Angels, St Alban Press, Ojai, 1953 *

Hidden Life in Freemasonry, TPH, Adyar, 1926 *,A,BL,TSS

"The Hidden Meaning of Christmas", in The Liberal Catholic, December, 1926

The Hidden Side of Christian Festivals, St Alban Press, Los Angeles, 1920 *,A,TSS

"The Hidden Side of Lodge Meetings", in Theosophic Messenger, November, 1909


"The High Priest Sumangaia", in The Theosophist, July, 1911

"Higher Consciousness", in The Theosophist, March and April, 1913
"His Majesty the King", in *The Australian Theosophist*, May 15, 1929

"The Holy Day of All Souls", in *The Liberal Catholic*, November, 1924 *

"The Holy Eucharist", in *The Australian Theosophist*, September 15, 1928 *

"The Hosts of Heaven", in *The Liberal Catholic*, October, 1924

"How Clairvoyance is Developed", in *The Theosophist*, January, 1904 A

"How Theosophy Came to Me", in *The Australian Theosophist*, August 15, September 15, October 15, November 15 and December 15, 1928, and February 15, 1929 A

*How Theosophy Came to Me*, TPH, Adyar, 1930 *,A,BL,TSS

"How Time is Occupied on Other Planes", in *The Theosophist*, March, 1948

"How to Build Character", in *The Theosophist*, April and May, 1904

"How To Find The Master", in *Theosophic Messenger*, April, 1918

"How to Protect Ourselves From Undesirable Influences", in *The Australian Theosophist*, October 15 and November 15, 1926

"How to Study Theosophy", in *The Theosophist*, October, 1967*

"H.P.Blavatsky", in *Theosophy in Australia*, September, 1917*

"The Idle Road", in *The Liberal Catholic*, March, 1927

"The Incarnation", in *The Liberal Catholic*, February, 1963*

"The Influence of the Coming", in *Australasian ES Bulletin*, January, 1925 *

"Initiation and the New Birth", in *The Liberal Catholic*, Christmas, 1924 *


"The Inner Side of Music", in The Australian Theosophist, July 15, 1929

"The Inner Teachings of Early Christianity", in The Liberal Catholic, March, 1961 *

"Instinct in Animals", in The Australian Theosophist, July 15, 1929

"The Interval Between Lives", in The Theosophist, November, 1910

"Introduction", in Light on the Path, by I.C. [i.e. Mabel Collins], TPH, Adyar, 1911 *

"Invisible Helpers", in The Theosophist, September, 1903 *


"Karma in the Heaven Life", in The Theosophist, Adyar Bulletin, October, 1910

"Keep Steady", in Australian EST Bulletin, October, 1928

"The Keynote of the New Era", in The Australian Theosophist, July 15, 1932

"The King and His Countries", in The Australian Theosophist, May 15, 1931

"The Kingdom Within", in The Liberal Catholic, April, 1930

"The Law of Cause and Effect", in The Theosophist, February, 1903


"Mr Leadbeater Replies to Mr Loftus Hare", in The Occult Review, August, 1923 BL
"A League of Motherhood", in *Work for the World Mother*, C. Jinarajadasa, EST. (Adyar), 1948 *

"Liberal and Catholic", in *The Liberal Catholic*, October, 1930 *


"Life After Death: The Heaven World", in *The Theosophist*, June, 1903 A


"Life After Death: Purgatory", in *The Theosophist*, May, 1903


"Life on the Astral Plane", in *The Australian Theosophist*, May, 1933

"Lost Souls", in *The Theosophist*, June, 1909

"Love, Beauty and Service", in *The Herald of the Star*, August, 1916

"Lux ex Orient", in *The Liberal Catholic*, July, 1930 *

"Madame Blavatsky and her Society", in *The American Theosophist*, July, 1933 A

"The Magic of the Christian Church", in *The Theosophist*, September, 1910 and June, 1911 A

"Magic – White and Black – At Adyar", in *The Australian Theosophist*, September 15, 1922 *

"Magic – Real and False", in *The Theosophist*, October, 1948

"Man and His Bodies", in *The Theosophist*, March, 1903


"The Manor Angel", in *The Australian Theosophist*, February, 1929 A

"Masonic Angles", in *The Liberal Catholic*, August., 1934 *
"Masonry in Egypt", in *The Australian Theosophist*, January 15, 1932


The Masters of Wisdom, Adyar Pamphlet No 86, TPH, Adyar, nd A

"A Mathematical Presentation of Karma", *Australian EST Bulletin*, October, 1923

"Waudby Thursday", in *St Alban's Monthly Paper*, Easter, 1924

"Memories of Madame Blavatsky", *The Theosophist*, January, 1930 *

"A Message from the Presiding Bishop", in *The Liberal Catholic*, May, 1930 *

Messages from the Unseen, TPH, Adyar, 1931 A

"The Message of the Liberal Catholic Church", in *The Theosophist*, May, 1922 *

"The Method of Human Progress", in *The Liberal Catholic*, June, 1961

"Nimintale", in *The Australian Theosophist*, March 15, 1929

"Moods of Individualization", in *The Theosophist*, October, 1910

"A Momentous Incident", in *The Herald of the Star*, April, 1912

"The Monad", in *The Theosophist*, February, 1913


"The Mormons and Their City", in *The Australian Theosophist*, July 15, September 15, and November 15, 1931

"The Mystery of the Buddha", in *The Australian Theosophist*, November 15, 1932 and February 15, 1933

"The Nature of Theosophical Evidence", in *The Theosophist*, July, 1903
The Nature of Theosophical Evidence, Theosophical Book Concern, Chicago, 1903 * , A

"Nature Spirits", in The Theosophist, November and December, 1907, and January and February, 1908

"Nature Spirits in the Upper Regions and at Adyar", in The Theosophist, February, 1933

"The Necessity for Reincarnation", in The Theosophist, April, 1903

"A Neglected Power", in The Theosophist, May, 1908

"A New Industry", in The Australian Theosophist, March 15, 1931

"A New Dispensation", in The Theosophist, December, 1931

"New Year's Eve Sermon", in The Liberal Catholic, January, 1950

"Niagara", in The Australian Theosophist, June 15, 1929

The Noble Eightfold Path, TS, Rangoon, 1914 A


"Note on Advent", in The Liberal Catholic, December, 1926 *

"Notes on the Higher Planes", in The Theosophist, July, 1910

"Obstacles to Progress", in The Liberal Catholic, October, 1949 *

"Occult Advancement", in The Australian EST Bulletin, April, 1925 *

The Occult History of Java, TPH, Adyar, 1951 *, A, TSS

An Occult View of the War, TPH, London, (1918) A, TSL

An Opportunity, OSE, np, nd A

"The Origin of the Christian Creeds", in The Liberal Catholic, July, 1961 *
The Other Side of Death Scientifically Examined by Clairvoyant Observation and Carefully Described, TPS, London, 1904 *,A, BL, TSS

"Our Attitude to Sin", in The Liberal Catholic, April, 1926

"Our Chief and Krishnaji", in The Australian Theosophist, October, 1928 A

"Our Lady, Star of the Sea", in The Liberal Catholic, August, 1925


"Our Share of the Work", in Australasian ES Bulletin, January, 1924

"Our Unique Position", in The Theosophist, February, 1934


"A Path Which Thou Hast Ordained", in The Liberal Catholic, September, 1927

"Patron Saints", in The Liberal Catholic, August, 1929


"The Personality of Rocks", in The Theosophist, December, 1922 A

"The Pharisee and the Publican", in The Liberal Catholic, April, 1930

"The Physical Appearance of Our Masters", in Australasian ES Bulletin, January, 1925 *

"The Physical Body of the Master", in Adyar Bulletin, October, 1913 A


"The Power of Endless Life", in The Liberal Catholic, March, 1926

"Power in the New Age", in The Australian Theosophist, July 1, 1933
"Prana, or Vitality", in The Theosophist, August, 1910

"Precious Stones and Nature Spirits", in The Liberal Catholic, July, 1934 *

"Protective Shells", in Theosophic Messenger, January, 1910

"Psychic Phenomena", in The Liberal Catholic, November, 1927 *

"Rambling Thoughts", in The Liberal Catholic, October, 1954 *

"A Rational Conception of Life", in The Liberal Catholic, June, 1962 *

A Rational Conception of Life, St Alban Press, Ojai, 1963 *

"A Rational Creed", in The Liberal Catholic, March, 1928 *

"A Rationale of Sacramental Force", in The Liberal Catholic, March, 1937 *

"The Rationale of Apparitions", in The Theosophist, July, 1905

"The Rationale of Mesmerism", in The Theosophist, October, 1904

"The Rationale of Telepathy and Mind Cure", in The Theosophist, August, 1903

The Rationale of Telepathy and Mind Cure, TPS, London, 1903 A, TSL

"The Reality of the Astral Plane", in The Theosophist, May and June, 1906

The Reality of the Astral Plane, "Theosophist" Office, Adyar, 1906 A

Reincarnation, Theosophical Publications Committee, Harrogate, 1903 TSL

"Reincarnation", in The Liberal Catholic, February, 1961

"Reminiscences of H.P.B.", in Theosophic Messenger, June, 1909 A

"The Resurrection", in The Liberal Catholic, March, 1973 *
Resume of a Series of Addresses Delivered by W. Leadbeater in Adelaide, October, 1905, np, Adelaide, 905

"Return to Birth", in *Theosophic Messenger*, July, 1910

"Revival of the Mysteries", in *The Three Worlds* Vements, TPH, Adyar, 1926

"Correspondence with Christ", in *The Liberal Catholic*, March, 1929

"Round Table", in *The Australian Theosophist*, January, March 15 and May 15, 1932

"Enchantment of a Christ Child", in *Theosophist*, March and April, 1931

"The Alban", in *The Liberal Catholic*, July, 1929

"The Saints and Patron Saints", in *The Theosophist*, November, 20

"An Account of a Ghost", in *The Theosophist*, January, 1911

"A True Record of Adventure in Brazil, Near the Iguazu Falls", of Charles Leadbeater (Senior), Charles, Leadbeater and Gerald Leadbeater, "Theosophist" Press, (Bombay), 1911

"The Scheme of Races: Australia's Opportunity", in *The Australian Theosophist*, July 15 and August 15, 1926

"Science in Atlantis", in *The Australian Theosophist*, June 1933


"Science of the Sacraments: An Epitome", in *The Liberal Catholic*, February, 1928

"The Seal of the Theosophical Society", in *The Australian Theosophist*, January 15, 1930

"Sign of the Times", in *The Australian Theosophist*, 1928

"The Crookes", in *Theosophy in Australia*, July, 1919
"Small Worries", in *Adyar Bulletin*, September, 1909

*The Smaller Buddhist Catechism*, Buddhist TS, Colombo, 1902; Adyar Pamphlet No 41, TPH, Adyar, 1914 A

"The Solar System", in *The Australian Theosophist*, March, 1933

Some Glimpses of Occultism, Ancient and Modern, Theosophical Book Concern, Chicago, 1903 *,A,TSS

"Some Notes on the Higher Planes", in *The Theosophist*, July, 1910

"The Son", in *The Liberal Catholic*, February, 1962 *

*The Soul and its Vestures*, Theosophical Publications Committee, Harrogate, 1904 A


"Sound, Colour and Form", in *The Theosophist*, July, 1911

"Southern California", in *The Australian Theosophist*, January, 1929

"Spiritual Centres and Their Work", in *The Australian Theosophist*, April, 1929

Spiritualism and Theosophy Scientifically Examined and Carefully Described, TPH, Adyar, 1928 A,TSL

Starlight. Seven Addresses Given for Love of the Star, TPH, Adyar, 1917 *


"The Sun as a Centre of Vitality", in *The Theosophist*, May, 1909
Symbology of the Star, Lotus Press, Auckland, (1915) A
"Talismans", in The Theosophist, December, 1910

Talks on "At The Feet of The Master", TPH, Adyar, 1922 *, A
"Telega Warna", in The Australian Theosopist, January 15, 1930

"A Temple Thought-form", in The Theosophist, April, 1926


"Theosophic Messengers", in The Theosophist, March, 1909

Theosophical Talks at Adyar, TPS, London, 1910 *, A

"Theosophy and Christianity", in The Theosophist, February and March, 1904 A

"Theosophy and Patriotism", in The Theosophist, June, 1930

"Theosophy and Spiritualism", in The Theosophist, August and September, 1904 A

"Theosophy and World Leaders", in Adyar Bulletin, June, 1909

"Theosophy in Everyday Life", in The Theosophist, May and June, 1905

"Theosophy, The Bridge to the Higher Life", in The Australian Theosopist, May 15, 1932

The Third Object of the Theosophical Society, Adyar Pamphlet No 184, TPH, Adyar, nd A

"Thought-streams and Memorials", in The Theosophist, January, 1934

"The Three Doors", in The Australian Theosophist, July 15, 1930


"The Trend of the Universe", in The Australian Theosophist, March, 1929
"A Tribute to Dr Besant", in *The Theosophist*, October, 1935

"True Education", in *The Herald of the Star*, February 11, 1914

"The Tyranny of Public Opinion", in *The Theosophist*, August, 1911

*The Unseen World*, "Theosophist" Office, Adyar, 1901 A

"The Use and Abuse of Psychic Powers", in *The Theosophist*, January and February, 1906

"Vegetarianism and Occultism", in *The Theosophist*, January, 1905


"A Vision and the Facts Behind It", in *The Theosophist*, April, 1909

"The Wanganui River", in *The Australian Theosophist*, August 15, 1929

"The Wesak Ceremony", in *The Australian EST Bulletin*, April, 1925 *

"What is the Sin Against the Holy Ghost?", in *The Australian Theosophist*, February 15, 1928

"What is the Theosophical Society?", in *The Theosophist*, January, 1929

*What is the Theosophical Society?*, New Zealand Section, TS, Auckland, (1910) A

*What Theosophy Does For Us*, Theosophical Publications Committee, Harrogate, nd A

"What Think Ye of Christ?", in *St Alban's Monthly Paper*, September, 1921

"What We Should Desire", in *The Liberal Catholic*, April, 1927

"What will He Teach?", in *The Theosophist*, December, 1915

*Why A Great World Teacher?*, OSE, Sydney (1915) *,A
"Why St Alban?", in *St Alban's Monthly Paper*, August, 1921

"Wilful Children - A Talk to Parents", in *The Australian Theosophist*, September 15, 1930

"The Work of the Masters", in *Australasian ES Bulletin*, April, 1925

*The Work of Theosophists*, Adyar Pamphlet No 155, TPH, Adyar, 1931 A

*A World In Distress. The Remedy As Seen by Theosophists*, Adyar Pamphlet No 172, TPH, Adyar, nd A

"A World Mother Movement", in *The Disciple*, August, 1935


"The World Mother - Questions and Answers", in *The Liberal Catholic*, June, 1930

"The World's Mother", in *The Australian Theosophist*, September 15, 1927

"The Yellowstone Park", in *The Australian Theosophist*, October 15, November 15, and December 15, 1929

Jointly with Annie Besant

"The Aether of Space", in *The Theosophist*, June, 1908

*Creating Character*, TPH, Adyar, 1968 *,A,TSS


*Talks on the Path of Occultism*, TPH, Adyar, 1926 *,A,TSS


Thought Forms, 1st Edition, TPH, Adyar, 1901; 8th Reprint (Slightly abridged) 1971 *,A,TSS

Jointly with C. Jinarajadasa

The Law of Sacrifice, TPH, Adyar, 1951 *,A,TSS

Jointly with Johann van Manen

Some Occult Experiences described by Johann van Manen and annotated by C.W. Leadbeater, TPH, Adyar, 1913 *,A,TSS
BIBLIOGRAPHY 2 - Journals

Locations at which consulted given in [ ].

Advance! Australia - Sydney [M,US]
Adyar Bulletin - Adyar [A,TSL]
Adyar Theosophist - Adyar [A]
The American Theosophist - Whedon [A,TSI,TSL]
Australasian EST Bulletin - Sydney [C]
Australian EST Bulletin - Sydney [C,PL]
Australian Liberal Catholic - Sydney [*]
Australian Star News - Sydney [C,M]
Australian Theosophist - Sydney [A,C,TSP,TSS]
The Buddhist - Colombo [A,IO]
Canadian Theosophist - Toronto [A,C]
Centre News - Huizen [A]
The Co-Mason - London [BL,TSL]
Communion - Sydney [*,US]
Corresponding Fellows Lodge of Theosophists Bulletin - Worthing (Sussex) [*,C]
Dawn - Sydney [C,M,TSI]
The Disciple - Adyar [C]
Divine Life - Chicago [PL,TSI]
The Eclectic Theosophist - San Diego [*,PL]
Eirenicon - Hyde, Cheshire [*,C,TSI]
Herald of the Star - London [A,BL]
The Glastonbury Bulletin - London [*]
The Indian Theosophist - Varanasi [A]
The International Freemason - London [BL]
Krishnamurti Foundation Bulletin - London [*,BL]
The Liberal Catholic - London [*,BL, LCC]
The Link - Adyar [C]
Le Lotus Bleu - Paris [A]
The Lotus Journal - London [BL,TSL]
Lucifer - London [A,BL,TSI,TSL]
The Morning Star - Adyar [A]
The Occult Review - London [BL,US]
The O.E. Library Critic - Washington [*,C,ULT]
Peace Lodge Papers - Hyde, Cheshire [*,C]
Round Table Annual - Adyar [A]
St Alban Answer - Sydney [*,M]
St Alban's Monthly Paper - Sydney [*]
St Michael's News - Huizen [A]
The Server - Hollywood [A,TSI]
Hishya - Adyar [C]
The Star in the East - Sydney [C,M]
The Star Review - London [A,BL]
Theosophia - Los Angeles [PL,TSI]
Theosophic Voice - Chicago [*,PL,TSI]
Theosophic Worker - Adyar [A]
Theosophical Forum - Pt Loma [TSI]
Theosophical History - London [*,C]
The Theosophical Movement - Bombay [TSI,ULT]
Theosophical News and Notes - London [A,TSL,]
Theosophical Notes - Berkeley [*,TSI]
The Theosophical Research Journal - Wheaton [TSS]
The Theosophical Review - Varanasi [A]
The Theosophist - Adyar [A,BL,TSL,TSP,TSS,ULT]
Theosophy - Los Angeles [TSI,ULT]
Theosophy in Australia - Sydney [A,C,M,TSP,TSS]
Theosophy in India - Benares [A]
Theosophy in Ireland - Dublin [A,BL,TSI]
Theosophy in New Zealand - Auckland [A]
Ubique - New Jersey and Ojai [*,A, LCC]
The Vahat - London [BL,TSL]
Young Brotherhood - Sollentuna (Sweden) [A]
BIBLIOGRAPHY 3 - Other Works

The Besant Privy Council Appeal, Full Argument and Judgment, Law Weekly, Madras, 1914 A

"Bishop Leadbeater's Grand Tour", in Australian Theosophist, August 15, 1929 *

"Bishop Leadbeater's Movements", in Australian Theosophist, January 15, 1930 A

"The Freedom of the Theosophical Society", in Australian Theosophist, November 15, 1929 A

The International Theosophical Centre, Huizen, Holland, International Theosophical Centre, Huizen, (1975) A

Last Days of the President-Founder and Mrs Besant's Presidential Address, "Theosophist" Office, Adyar, 1907 A

"Local 'bishop' was accused of dallying with young males", in Daily Mirror (Sydney), March 10, 1982 *

"The Manor's Gift to Theosophy", in Australian Theosophist, January 15, 1931

Mrs Besant's Defamation Case, Divine Life Press, Chicago, (1913) *

"A Nation Builder. Charles W. Leadbeater", in Advance! Australia, May 1, 1928 *

Names of the Characters in the "Lives of Alcyone", typed ms., Adyar Library, L#820 Lea NS A

The Old Catholic Movement in Great Britain, Theosophic Book Concern, Krotona, nd *

"Our First Presiding Bishop", in Provincial News (Sydney), June, 1951 *

"The Perils of Co-Masonry", in The Patriot (London), January 11, 18, 25; February 1, 8, 15, 22 and March 1, 1923 BL

Personal Memories of C.S. Arundale, TPH, London, 1967 *

Precis of the Leadbeater Police Enquiry, typed ms. unpublished *, C

"Professor Ernest Wood's Opinion of C.W. Leadbeater", in Ancient Wisdom, January, 1948 *
A Protest Against the Affiliation of the Theosophical Society with the Old Catholic Church, Divine Life Press, Chicago, (1917) *

"The Real C.W.L. (By His Children)", in Theosophy in Australia, February 1, 1920 *


Shri B.P. Wadia, Indian Institute of World Culture, Bangalore, 1981 A,*

"Star Congress Number", of The Theosophist, November, 1925 A,*

"The Temple of the Rosy Cross", in the Supplement to The American Theosophist, volume XIV, No. 8 A


The Theosophical Movement 1875-1950, Cunningham Press, Los Angeles, .951 A,BL

The Theosophical Society, Its Leaders and Present Situation in India, np, Karachi, (1913) A

"Theosophy" in The Occult and the Supernatural, Octopus Books, London, 1975 *

The Theosophy of Mrs Besant. Being a Statement Upon the Teachings of Mrs Besant and Mr Leadbeater with an Account of the Recent Lawsuit, Wesleyan Mission Press, Mysore, 1913 A,BL

The Three World Movements. The Jubilee Convention Lectures, Adyar, December, 1925, TPH, Adyar, 1926 A,*

To All Members of the Theosophical Society, An Extract from Mitteilungen, No. XIV, German Section TS, Cologne, 1912 TSI


The Validity of Orders in the Liberal Catholic Church Examined by a Member of the Theosophical Society, np, Sydney, 1921 TSI

ADYAR, Francis [i.e. Leslie Furze-Morrish]: 1938 Christian Mysteries and the Catholic Church, Robertson & Nullens, Melbourne *

AGARWAL, Hridaya N (Comp): 1932 Reminiscences of Colonel H.S. Olcott, TPH, Adyar, 1932 A

AHLSTRON, Sydney E: 1972 A Religious History of the American People, Yale University Press, New Haven

AIYANGAR, M V Srinivasa: nd An Open Letter to Mrs Besant Being a Reply to Her Attacks on Hinduism, M P Narasaimhacharya, Madras A

ALBERTSON, Edward: 1971 Theosophy for the Millions, Sherbourne Press, Los Angeles *

'ALCYONE' [i.e. J Krishnamurti]: 1910 At the Feet of the Master, TPH, Adyar *


ANSON, Peter: 1964 Bishops At Large. Some Autocephalous Churches of the Past Hundred Years and Their Founders, Faber & Faber, London *


ARUNDALE, George: nd Dr George Sydney Arundale, np, Sydney *

nd Organization and Activities of the Order of the Star in the East, np, npl *

(1912) Alcyone and Mizar, Argus Press, Chicago *

1918 Thoughts on "At the Feet of the Master", TPH, Adyar *

1926a "The First Theosophical Broadcasting Station in the World", in The Theosophist, November, 1926 A
1926b "Australia: Her Power and Her People", in *The Theosophist*, December, 1926

1927a *The Lord is Here*, TPH, Adyar A

1927b *Nirvana*, TPH, Adyar A

1928a *Krishna Ji: Lightbringer*, TPH, Adyar A

1928b "A Nation Builder", in *Advance Australia*, May 1, 1928

1928c "The Work of the Presidents of the T.S.", in *The Theosophist*, July, 1982

1928d "The Great White Lodge and the Theosophical Society", in *The Theosophist*, April, 1928

1928e "The T.S. in India", in *The Theosophist*, February, 1928

1929 "Theosophy. A Re-adjustment", in *The Theosophist*, September, 1929

1930 "Gods in my Pantheon", in *Australian Theosophist*, January, 1930

1931 "Moving the Theosophical Society Forward", in *The Theosophist*, June, 1931

1934a *My Work as President of the Theosophical Society*, TPH, Adyar A

1934b *The President's Address*, (TS), (Adyar) A

1935a *Adyar, (TPH), (Adyar) A*

1935b *You*, TPH, Adyar A

1938 *Kundalini. An Occult Experience*, TPH, Adyar A

1940 *A Fragment of Autobiography*, Kalakshetra, Adyar *

1941 *Conversations with Dr Besant*, TPH, Adyar *
ARUP, Paul S.: 1922 "Occult Chemistry and Modern Discoveries", in The Theosophist, February and March, 1922


BAILEY, Alice A.: 1922 Initiation Human and Solar, Lucis Publishing Co, New York *
1937 From Bethlehem to Calvary, Lucis Publishing Co, New York *
1948 The Reappearance of the Christ, Lucis Publishing Co, New York *
1951 The Unfinished Autobiography, Lucis Press, London *
1957 The Externalization of the Hierarchy, Lucis Publishing Co, New York *


BALFOUR-CLARKE, Russell: 1928 "The Childhood of Krishnaji", in The Theosophist, August, September, October and December, 1928

1977 The Boyhood of J. Krishnamurri, Chetana, Bombay *

BANCROFT, Anne: 1978 Modern Mystics and Sages, Paladin, London *

BANKS, Harry: 1973 "Looking Back", in Provincial News (Auckland), Mar/Apr, 1973 *


BARBORKA, Geoffrey A.,: 1966 H.P.Blavatsky, Tibet and Tulku, TPH, Adyar *

TPH, Adyar *

1973 The Mahatmas and Their Letters,
BARKER, A.T. (Comp): 1972 The Mahatma Letters to A.P.Sinnett, TPH, Adyar *

1973 The Letters of H.P. Blavatsky to A.P.Sinnett, Theosophical University Press, Pasadena *


BARRON, John: 1931 "Krishnamurti and the World Teacher", in Australian Theosophist, May, 1931


BEDE GALLERY: 1977 Art of the Invisible, Bede Gallery, Jarrow *


BENDIT, L.J.: 1957 Man and His Universe, TPH, Adyar *

1960 "The Theosophical Society Past and Future", in The Theosophist, September, 1960

1965 The Changing Face of Theosophy and Other Articles, TPH, Adyar *


1892b Theosophy and the Society of Jesus, TPS, London A


1895a The Case Against W.O. Judge, TPS, London *


1896b The Path of Discipleship, TPS, London *

1897 The Ancient Wisdom. An Outline of Theosophical Teachings, TPS, London *

(London) A

1898 The Hidden Side of Religions, TPS *


1903 The Pedigree of Man, TPH, Adyar *

1904a Is Theosophy Anti-Christian? An Explanation Delivered to the Bishop of London, Theosophical Book Concern, Chicago A

1904b A Study in Consciousness, TPH, Adyar *

1906 Letter to Wardens and Subwardens E.S., author, Adyar *

1907a H.P. Blavatsky and the Masters of Wisdom, TPS, London *

1907b London Lectures of 1907, TPS, London *
(1907)c To The Members of the British Section, author, (Benares) *

1908a Annie Besant. An Autobiography, TPS, London *

1908b Australian Lectures 1908, George Robertson & Co, Sydney A

1908c A Letter to the Members of the Theosophical Society from Annie Besant, President of the Theosophical Society, author, Adyar *

1908d To The Members of the T.S., Vasanta Press, Adyar *

1908e "Occult Chemistry", in The Theosophist, January to December, 1908 A

1908e "The Theosophical Order of Service", in Adyar Bulletin, March, 1908 A

1909 The Changing World and Lectures to Theosophical Students, TPS, London *

1911a The Emergence of a World Religion, Adyar Pamphlet No 5, "Theosophist" Office, Adyar A

1911b The Immediate Future and Other Lectures, TPS, London *

1911c The Opening of a New Cycle, "Theosophist" Office, Adyar A

1911d "Theosophical Worthies: C.W.Leadbeater", in The Theosophist, Adyar A

1911e The White Lodge and Its Messengers, "Theosophist" Office, Adyar A

1911f "The Countess Wachtmeister", in The Theosophist, March, 1911 A

1912a Aspects of the Christ, "Theosophist" Office, Adyar A

1912b Initiation. The Perfecting of Man, TPS, London *

1912c An Introduction to the Science of Peace, "Theosophist" Office, Adyar A
1912d "Investigations into the Super-physical", in *The Theosphen*, Adyar, August and September, 1912 A

1912e "The Order of the Star in the East", in *Theosophic Messenger*, July, 1912 A

1912f "The Growth of the Theosophical Society", in *The Theosophist*, July, 1912 A

1912g *A Study in Consciousness*, TPH, Adyar *

1913a *Dr Nair and Annie Besant*, Supplement to the *Adyar Bulletin*, September, 1913 A

1913b "The Mysteries", in *The Theosophist*, October, 1913 A

1914a *The Inner Purpose of the T.S.*, Adyar Pamphlet No 43, TPH, Adyar A

1914b *Theosophy and Christianity*, Adyar Pamphlet No 37, TPH, Adyar A

1915 *The Occult Hierarchy*, TPH, Adyar A

1917 *Annie Besant, 1875–1891. A Fragment of Autobiography*, Adyar Pamphlet No 84, TPH, Adyar A

1920a "Letter to the T.S. on the Liberal Catholic Church", in *The Theosophist*, March, 1920 A

1920b *The Necessity for Reincarnation*, Adyar Pamphlet No 113, TPH, Adyar A

1921a *The Inner Government of the World*, TPH, Adyar *

1921b "The Duty of the T.S. in India", in *The Theosophist*, July, 1921 A

1922a *The Masters and the Way to Them*, TPH, Adyar A

1922b *Theosophical Christianity*, St Alban Press, London *

1922c *To All Members of the Theosophical Society*, author, Adyar A
1922d "To T.S. Lodges, Australia", in Theosophy in Australia, June, 1922 A

1922e "Whom Will Ye Serve?", in The Theosophist, March, 1922 A

1923 "Krishnamurti", in The Theosophist, January,

1923b "February 17th, 1847", in The Theosophist, February, 1923 A

(1925)a Address by Dr Annie Besant, Ommen Star Camp, 11 August, 1925, "Theosophist", Adyar A

1925b "Ommen Star Camp, 14th August, 1925", in The Theosophist, November, 1925

1925c The Coming of the World Teacher, TPH, London A

1925d The Theosophical Society and the Occult Hierarchy, TPH, London *

1926a How A World Teacher Comes, TPH, London A

1926b "The Fiftieth Anniversary of the T.S.: The Presidential Address", in The Theosophist, June, 1926

1926c "The World Teacher's Message: the truth about the 'New Messiah': wonderous manifestations at a meeting", in Australian Star News, September 11, 1926

1926d "The Work of Star Members", in The Theosophist, November, 1926 A

1927a "The Liberal Catholic Church", in The Liberal Catholic, February, 1927 *

1927b Some American Lectures, Theosophical Press, Chicago A

1928a "The New Anunciation", in The World Mother, May, 1928 A

1928b "Our Planetary Chain", in The Theosophist, August and September, 1928 A

1928c "First Presidential Address", in The Theosophist, March, 1928 A
1929 "White Lotus Day", in *The Theosophist*, October, 1929

1931a The Seven Principles of Man, Theosophical Manual No 1, TPH, Adyar *

1931b "The Future of the T.S.", in *The Theosophist*, February, 1931

1932 "Presidential Address", in *The Theosophist*, February, 1932

1933 Two Letters of Dr Besant, np, Adyar A

1934 "C.W.Leadbeater", in *The Theosophist*, April, 1934

1936 "The Elder Brother", in *The Theosophist*, January, 1936


1937b "Colonel Olcott Joins His Master", in *The Theosophist*, September, 1937

1939 Annie Besant. An Autobiography. With an Additional Survey of Her Life by George S. Arundale and Biographical Notes Compiled Mainly from her Own Writings, TPH, Adyar A

1941 Christianity, TPH, Adyar *

1942 "Theosophy", in *The Theosophist*, December, 1942

1947 "India's National Deva and His Plan", in *The Theosophist*, July, 1944


1950 "The Mother of Jesus", in *The Liberal Catholic*, April, 1950

1954 *The Masters*, TPH, Adyar *


1963 "Gurus and Chelas", in *The Theosophist*, November, 1963


1934 Mrs Annie Besant: A Modern Prophet, Kegan, Paul, Trench, Trubner, London A, BL

BHARATI, Aghchananda: 1976 The Light at the Center, Context and Pretext of Modern Mysticism, Ross-Erikson, Santa Barbara*

1980 "Fictitious Tibet: The Origin and Persistence of Rampaism", in Update, December, 1980*

BISVAS, D.K.: nd The Present Crisis in the Theosophical Society, author, Benares A

BLAVATSKY, H.P.: H.P.Blavatsky. Collected Writings, Edited by Boris de Zirkoff, TPH, Wheaton, 12 volumes (2 more in preparation), 1966 onwards A, TSI

nd Theosophy and the Theosophical Movement, Theosophy Company, Los Angeles*

1877 Isis Unveiled: A Master-Key to the Mysteries of Ancient and Modern Science and Theology, J.W.Boulton, New York*


1889 The Voice of the Silence: Being Chosen Fragments from the "Book of the Golden Precepts", Theosophy Company, Bombay*

1897 The Secret Doctrine, Volume III, TPS, London*

1930 The Key to Theosophy, Theosophy Company, Los Angeles*

1932 "Letters of H.P.B. to A.B.", in The Theosiphist, January and May, 1932
1947 Is Theosophy a Religion?, TPH, Adyar *

1950 H.P.B. Speaks, Volume I, Edited by C. Jinarajadasa, TPH, Adyar *

1951 H.P.B. Speaks, Volume II, Edited by C. Jinarajadasa, TPH, Adyar *

1953 The Key to Theosophy, First Simplified Adyar Edition, Edited by Clara Codd, TPH, Adyar *

1966 The Original Programme of the Theosophical Society and Preliminary Memorandum of the Esoteric Section, TPH, Adyar *

(1967) Studies in Occultism, Theosophical University Press, Pasadena *

1972 Practical Occultism and Occultism versus the Occult Arts, TPH, Adyar, 1972 *

1974 Two Books of the Stanzas of Dzyan, TPH, Adyar *

1980 Foundations of Esoteric Philosophy from the Writings of H.P.Blavatsky, TPH, London A

BLAVATSKY ASSOCIATION: 1933 The Blavatsky Bibliography, Blavatsky Association, London BL


BOHN, David J: nd A Brief Introduction to the Work of Krishnamurti, Krishnamurti Foundation of America, Ojai, Calif.

BOWEN, Robert: 1973 Madam Blavatsky on How to Study Theosophy, TPH, Adyar *

BOYD, Ernest: 1922 Ireland's Literary Renaissance, Knopf, New York

BRADEN, C.S. 1949 These Also Believe: A Study of Modern American Cults and Minority Religious Movements, Macmillan, New York *

BRAGDON, Claude: 1909 A Brief Life of Annie Besant, President of the Theosophical Society, Madras Press, Rochester BL

1920 "Theosophy at the Crossroads", in The Theosophist, June, 1920


1961 Episcopi Vagantes and the Anglican Church, SPCK, London, 2nd Edition *

BRIGHT, Esther: 1927 The Ancient One, TPH, London BL

1936 Old Letters and Memories of Annie Besant, TPH, London *

BROOKS, F.T.: nd My Resignation, Vyashrama Bookshop, Madras PL

1914a The Theosophical Society and Its Esoteric Bogedom, Vyashrama Bookshop, Madras TSI

1914b Neotheosophy Exposed. The Theosophical and its Esoteric Bogeydom Vol II, Vyashrama Bookshop, Madras TSI

(1914)c Private Supplement to "Neo-Theosophy Exposed", (Vyashrama Bookshop), (Madras) *,PL


BULLOWS, Herbert and Mead, G.R.S.: 1908 The Leadbeater Case: The Suppressed Speeches of Herbert Burrows and G.R.S.Mead at the Annual Convention of the British Section of the TS, authors, London A

BURT, L.W.: 1938 "History of the Liberal Catholic Church 4. Australia" in The Liberal Catholic, August and September, 1938 *


1948 "Anglican Orders", in The Liberal Catholic, April, 1948*
1952 The First Ray Benediction. An Open Reply to
the Rt Rev F.W. Pigott, author, Sydney *

1954 Do the Dead Suffer?, TPW, Adyar *

1955 "Is Jesus the Christ?", in Provincial News
(Sydney), June, 1955 *

1956 "The Shorter Form - Its Purpose", in The
Liberal Catholic, January, 1956 *

1960 "Is Jesus God?", in Provincial News
(Sydney), September, 1960 *

BURTON, E.J. (Ed): nda The Official Records of the Synod
During the Period 1910-1920 of the Liberal Catholic (Old
Catholic) Communion, Part I 1910-1915, St Alban Press,
London *

ndb The Official Records of the Synod
During the Period 1910-1920 of the Liberal Catholic (Old
Catholic) Communion Part II 1915-1920, St Alban Press,
London *

1965 The Gateway of Death: The Hidden
Life. Addresses by the Rt Rev Robert King and the Rt Rev
James Wedgwood, St Alban Press, London *

1973 "The Liberal Catholic Communion (Old
Catholic). The Official Records of the Synod during the
Period 1910-1920", in The Liberal Catholic, September and
December, 1973 *

BURTON, E.J.: nd The Apostolic Succession and the
Sacramental Principle. A Contemporary Examination, St Alban
Press, London *

1964 "The Coming of the Lord", in The Liberal
Catholic, April, 1964 *

1965 "Liberal Catholicism and the Achievement
of James Ingall Wedgwood, Bishop", in The Liberal Catholic,
Dec, 1965 *

BUTLER, W.E.: 1942 "Mysticism in the Liberal Catholic
Church", in The Liberal Catholic, July, 1942

1967a Magic. Its Ritual, Power and Purpose,
Aquarian Press, London
1967b The Magician: His Training and Work, Aquarian Press, London *

BUT, G.B.: 1925 Madame Blavatsky, Rider, London *


CAPES, William, W.: 1901 Scenes of Rural Life in Hampshire Among the Manors of Bramshott, Macmillan, London BL *

CARPENTER, Edward: 1903 From Adam's Peak to Elephanta. Sketches in Ceylon and India, Swan Sonnenschein and Co, London BL *


CASPERSZ, Evelyn: nd What is International Co-Freemasonry?, np, (Sydney) *

CASSELBERRY, Byron: 1931 "To What Purpose?", in The Liberal Catholic, May, 1931 *


1973 A History of Magic, Sphere, London *


1974 Encyclopedia of the Unexplained, Routledge and Kegan Paul *


CHATTERJEE, Mohini M.: 1921 Qualifications for Chelaship, Adyar Pamphlet No 127, TPH, Adyar A

(trans): 1932 Viveka-Chudamani, TPH, Adyar A


CLARK, E.T.: "The Liberal Catholic Church", in V.Ferm (Ed), An Encyclopedia of Religion, Peter Owens, London *

CLEATHER, Alice: 1922a H.P.Blavatsky. A Great Betrayal, Thacker, Spink & Co, Calcutta *

1922b H.P.Blavatsky. Her Life and Work for Humanity, Thacker, Spink & Co, Calcutta *

1923 H.P.Blavatsky As I Knew Her, Thacker, Spink & Co, Calcutta *

COCKERHAM, Alban W.: 1943 "'Vagrant' Bishops and the Anglican Church", in The Liberal Catholic, January, 1948 *

1957 "The Liberal Catholic Ministry", in The Liberal Catholic, January and September, 1957 *

1958 "The Liberal Catholic Ministry", in The Liberal Catholic, March, June and December, 1958 *

1966 The Apostolic Succession in the Liberal Catholic Church, St Alban Press, Sydney *

1980 The Apostolic Succession in the Liberal Catholic Church, Revised edition, St Alban Press, Sydney *

COCKERHAM, Alban & DRINKWATER, G.N.: 1958 "Episcopi vagantes and the Liberal Catholic Church", in The Liberal Catholic, June, 1958 *

CODD, Clara: 1926 Theosophy as the Masters See It: Being an Account of the Society and Its Work as Outlined in "Letters from the Masters of Wisdom", TPH, Adyar A

1928 Masters and Disciples, TPH, London A

1951 So Rich a Life, Institute for Theosophical Publicity, Pretoria A
1967 "The Seven Rays", in The Theosophist, August, 1967

1969 The Ageless Wisdom of Life, TPH *

COLEMAN, William E.: 1895 "The Source of Madame Blavatsky's Writings", in V.S. Solovyoff, A Modern Priestess of Isis, Longmans, Green, London *

COLLINS, Habel: 1884 The Idyll of the White Lotus, TPS, London *

1904 Light on the Path, TPS, London *

1912 When the Sun Moves Northward, TPS, London *


COOK, Sidney A.: 1942 "The Inner Significance of Co-Masonry", in The Theosophist, June, 1942

1952a "Who Brings the Truth?", in The Theosophist, March, 1952

1952b "Krisnamurti and the Theosophical Society", in The Theosophist, April, 1952

COOPER, Irving S.: 1912 Methods of Psychic Development, TPH, Adyar A World, TPH, London *

1917 Reincarnation: The Hope of the World, TPH, London *

1919 Theosophy Simplified, TPH, London *

1920 "C.W.L.", in Theosophy in Australia, February 1, 1920

1921 A Short History of the Liberal
Catholic Church, author, Los Angeles [copy consulted in the collection of Ian Hooker]

1926 "Some Impressions of the Great Convention", in The Liberal Catholic, Adyar Convention Number, 1926

1935 The Ceremonies of the Liberal Catholic Rite, St Alban Press, London *


1984 "Damodar K. Navalankar - A Theosophical Mystery", in The Eclectic Theosophist, May/June, 1984 *

CORBETT, Sarah (Ed): 1904 Extracts from the Vahan, TPS, London *

COX, Samuel: 1882 Salvator Mundii: or, Is Christ the Saviour of All Men?, Kegan Paul, London A, BL


DAS, Bhagavan: 1902 The Science of the Emotions, TPH, Adyar A

1913 The Central Hindu College and Mrs Besant, Divine Life Press, Chicago *

DAS, Shri Sudarshan: 1973 Rishis Devapi and Naru, TS Indian Bookshop, Benares *

DATTA, Hirendra Nath: 1938 Theosophical Gleanings, TPH, Adyar *


1931 "The Future of the Theosophical Society", in Australian Theosophist, September, 1931

1955a "Australia's Links with Inner Sources", in Theosophy in Australia, April, 1955
1955b "Thirty Years of Broadcasting", in Theosophy in Australia, April, 1955

DAYARAM, Kevalram: 1934 "Theosophical Order of Service", in The Theosophist, September, 1934


DE STEIGER, Isabelle: nd Memorabilia. Reminiscences of a Woman Artist and Writer, Rider, London BL

DIAS, Arthur: (1903) The Brazil of Today, Lanneau and Desprets, Nivelles (Belgium) BL


1959 "Some Recent Scientific Discoveries and Occult Research", in The Theosophist, April, 1959

1966 "James Ingall Wedgwood, First Presiding Bishop of the Liberal Catholic Church", in The Liberal Catholic, December, 1966 *

DRURY, Neville & TILLETT, Gregory: 1978 The Occult Sourcebook, Routledge and Kegan Paul, London *

1980 Other Temples, Other Gods. The Occult in Australia, Netheun, Sydney *


EDGE, H.T.: nd Some Perverted Presentations of Theosophy Corrected, Aryan Theosophical Press, Pt Loma TSI

EEK, Sven (Comp): 1965 Damodar and the Pioneers of the Theosophical Movement, TPH, Adyar *

EEK, Sven, & DE ZIRKHOF, Boris (Comps): 1969 William Quan Judge 1851-1896. The Life of a Theosophical Pioneer and Some of His Outstanding Articles, TPH, Wheaton TSI

EGYPTIAN RITE: (1932) The Egyptian Rite of the Ancient Mysteries. Temple of the Quest, Sovereign Sanctuary of the
Egyptian Rites of the Ancient Mysteries, (Adyar), (1932) BL

EJEFELDT, Lennart: 1974 "Sociology of Religion and the Occult Revival", in Haralds Biezais (Ed), New Religions, Scripta Instituti Donneriani Aboensis VII, Abo *

ELDER BROTHER, An: 1970 A Message to the Members of the Theosophical Society, TPH, Adyar *

ELLINGSEN, N.A.: 1938 "History of the Liberal Catholic Church 3. Spiritual Heritage", in The Liberal Catholic, March, April, May and June, 1938 *

ELLIOTT, Sumner Locke: 1963 Careful. He Might Hear You, Gollancz, London *

ELLWOOD, Robert S: 1973 Religious and Spiritual Groups in Modern America, Prentice Hall, Englewood Cliffs *

1979 Alternative Altars, University of Chicago Press, Chicago US

1983 "The American Theosophical Synthesis", in Howard Kerr and Charles L Crow (Eds), 1983 *


ESOTERIC SECTION, TS: nd Notes of Addresses on "Light on the Path" Delivered to the Gupta Vidya Lodge, London, ES Press, Adyar *

1912a Order of Hearers, (EST), (Adyar)*

1912b The Work of the Shravaka, (EST), (Adyar) *

'ESOTERICIST': 1922 "Mrs Besant's Esoteric School", in Dawn, September 1, 1922

FALKNER, Trader: 1979 Peter Finch, A Biography, Angus & Robertson, London

FARQUHAR, John N.: 1967 Modern Religious Movements in India, Munshiram Manoharial, Delhi *, US

FARRER, Reginald: 1918 "The Old Catholic Church", in Occult Review, March, 1918*


FITZPATRICK, John J.: 1918 Why The Old Catholic Church Should be Ejected from the Theosophical Society. Celestia Root Lang, Chicago *

FODOR, Nandor: 1966 Encyclopedia of the Psychic Sciences, University Books, (New York) *

FOUJERE, Rene: 1969 Krishnamurti. The Man and His Teachings, Chetana, Bombay *


FRANCIS, T. J.: 1939 Blavatsky, Besant and Co. The Story of a Great Anti-Christian Fraud, Library Service Guild, St Paul *

FUSSELL, Joseph: 1909 Mrs Annie Besant and the Moral Code. A Protest, author, Pt Loma *

(1910) a Incidents in the History of the Theosophical Movement. Aryan Theosophical Press. Pt Loma *

(1910) b Something the Public Should Know. author, (Pt Loma) TSI

1913a Mrs Annie Besant and the Leadbeater Advice, author, Pt Loma *

1913b Some Reasons Why the Members of the Universal Brotherhood and Theosophical Society Do Not Endorse Mrs Besant Nor the Society of Which She is President. author, Pt Loma *


GARDNER, E.L.: (1959) *Whence Come the Gods?*, TPH, London *


1963b *There is No Religion Higher Than Truth*, TPH, London *

1964 *Thyself Both Heaven and Hell*, TPH, London *

1965 *A Mind to Embrace the Universe*, Theosophical Research Centre, London *

1966a *The Liberal Catholic Church and the Theosophical Society*, author, (Camberley) *

1966b *The Rev. C.W. Leadbeater, author, (Camberley) *


GEORGIUS, Mar [i.e. Hugh George de Willmott Newman]: 1954 *In the Shadow of Utrecht: Being an Account of the late Most Rev. Arnold Harris Mathew, D.D. and the Old Catholic Movement in the British Isles, Catholicite of the West, Antwerp BL; Archives of the Catholic Apostolic Church, London*

GILLISPIE, Hugh: 1934 *"The Story of 'The Lives of Alcyone'"*, in *Canadian Theosophist*, May, 1934 *

(GODBY, Michael): ad *The Path of Renewal*, unpub. ms., Liberal Catholic Tape Library, Melbourne *


GRANT, Kenneth: 1972 The Magical Revival, Frederick Muller, London *

1973 Aleister Crowley and the Hidden God, Frederick Muller, London *

1974 "Dion Fortune", in Cavendish (Ed), 1974.


GREENLEES, Duncan: nd World Teacher or Man of the World?, Ceylon Theosophical News, Colombo A


1981 City of Glass: The Theosophical Invasion of Point Loma, Cabrillo Historical Association, (San Diego) *

GREIG, J.: 1921 "Letter to Mrs Besant", in The Theosophist, October, 1921


HAMERSTER, A.J.: nd (Collected Articles), 6 Volumes, author, Adyar A

1932 "C.W. Leadbeater", in Round Table Annual, Order of the Round Table, Adyar A

1934a "Hero, Saint and Sage", in The Theosohist, May, 1934

1934b "William Crookes and Occult
Chemsirtv", in *The Theosophist*, July and August, 1934

1936 "A Momentous Succession", in *The Theosophist*, May, 1936

1937a "The Count de Saint Germain", in *The Theosophist*, January, 1937

1937b "A Modern Socrates", in *The Theosophist*, February, 1937

1939 "H.P.Blavatsky's Reincarnation. A Contradiction and Possible Explanation", in *The Theosophist*, January, 1939*


HAMPTON; Charles: 1920 *The Theory of Apostolic Succession*, np, np1 A

(1927) *Christ and Krishnamurti*, The Lord's Work Series No 1, Order of the Star in the East, Sydney

1944 *The Occult Side of Healing*, Theosophical Press, Wheaton A


HARDING, William: nd *Reply to Criticisms of the L.C.C.*, np, (Sydney) PL


HARE, William Loftus: (1923)a *Correspondence on the Relations of the T.S. and the E.S.*, author, London BL

1923b "A Cameo from Clairvoyant History", in *Dawn*, March 1, 1923 *

1924 "Leadbeater and the Incas", in *Dawn*, January 1, 1924

1926 "The Crisis in the T.S.", in *Empire Review*, September, 1926
1934 "Charles Webster Leadbeater", in Canadian Theosophist, June 15, 1934


HASTINGS, Beatrice: 1984 Solovyov's Fraud, John Cooper, Sydney *


HEHR, Theo: 1940 "The Call", in The Light and Other Platform Plays, Theosophical Press, Wheaton A

HEMMLEBEN, Johannes: 1975 Rudolf Steiner. A Documentary Biography, Henry Goulden, East Grinstead BL

HENRY, Rex: 1979 "Thoughts About the Theosophical Society as Seen from Adyar", in The Theosophist, December, 1979 *


HINE, Robert V.: 1953 California's Utopian Colonies, Huntington Library, San Marino, Calif. *

HODGSON-SMITH, Alfred: 1908 To The Members of the Theosophical Society, author, Harrogate A

1949 "How I Became a Member of the Theosophical Society", in The Theosophist, March, 1949

HODSON, Geoffrey: nd (Clairvoyant Investigations by Geoffrey Hodson, New Zealand, 1956-9), Typed ms., Adyar Library A

TPH, Adyar *

1930 The Inner Side of Church Worship,
(1938) * What is Co-Freemasonry?, author, Sydney

(1939) Krishnamurti and the Search for Light, St Alban Press, Sydney *

1947 Thus Have I Heard, TPH, Adyar

1954 Australia, Birthplace of a New Race, Australian Section TS, Sydney *

1960 A The Soul's Awakening, TPH, Adyar, Occult Chemistry?*, in Theosophy in New Zealand, April/June, 1969

1975 The Life of Christ from Nativity to Ascension, Quest Books, Wheaton A

1977 Clairvoyant Investigations of Christian Origins and Ceremonial, St Alban Press, Ojai *

1979 "The Theosophical Society and the Esoteric Section", in Federation News, September, 1979 *

HODSON, Sandra: 1970 "The Feminine Aspect of Deity", in Theosophy in Australia, April, June, August and October, 1970 *

HODSON, Sandra and VAN THIEL, M.J. (Conps): nd C.W. Leadbeater. A Great Occultist, np, (Sydney) *

HOLBROOK, Minnie C.: 1908a An Open Letter to Members of the American Section Theosophical Society, author, np A

1908b Addendum May 5, 1908, to Open Letter to Members of the American Section of the Theosophical Society, author, np A

HOLLAND, Lancelot: 1913 The Theosophic Heresy, George Routledge & Sons, London BL

HOLROYD, Stuart: 1980 The Quest of the Quiet Mind: The Philosophy of Krishnamurti, Aquarian Press, Wellingborough BL

HOOKER, Ian: 1981 The Foundations of the Liberal Catholic Church, MA(Pass) Thesis, Department of Religious Studies,
University of Sydney *,US

HORT, Leon: 1957 "The Liberal Catholic Church in Sydney", in Provincial News (Sydney), September, 1957 *

HOULT, Powis: 1910 A Dictionary of Theosophical Terms, TPS, London *

HOUNSFIELD, A.: 1940 "History of the Liberal Catholic Church: XI. France", in The Liberal Catholic, July, 1940 *

HOWE, Ellic: 1972a "Fringe Masonry in England, 1870-1885", in Ars Quatuor Coronatorum, Volume 85, 1972 *


1974 "Golden Dawn", in Cavendish (Ed), 1974 *

HOWE, Ellic, & MOLLER, H.: (1978) "Theodor Reuss: Irregular Freemasonry in Germany, 1900-1923" in Transactions of the Quatuor Coronati Lodge, XCI BL

HOWELL, Basil: 1951 "A Tribute to Bishop Wedgwood", in The Liberal Catholic, October, 1951 *


1936 The Trail of the Serpent, Boswell Printing and Publishing Co, London *,BL

JACKSON, Margaret: 1930 "Bishop Leadbeater's European Tour", in Australian Theosophist, November 15, 1930

JINARAJADASA, C.: nda Dr Besant and the Teaching of Krishnaji, TPH, Adyar A

ndb Memo for Biography of C.W.L., Unpub. handwritten ms.in the Archives of the TS at Adyar *,AR
ndc The Problem of Problems. For Private
Circulation Only, author, np *

1908a "New Investigations into Occult
Chemistry", in Theosophic Messenger, January, 1908

1908b Christ and Buddha, TPH, Adyar *

1911 "Investigations into Early Rounds",
in The Theosophist, August and September, 1911

1913 "Some Notes on Orthodox and Occult
Chemistry", in The Theosophist, March, 1913

1914 "Theosophy and the Star", in American
Theosophist, January, 1914

1918 The Lord's Work, OSE, Sydney A

1919a Letters from the Masters of the
Wisdom 1881-1888, TPH, Adyar *

1919b "The Scientific Basis of
C.W. Leadbeater's Contribution to Theosophy", in The
Theosophist, February, 1919

1920 "The Contribution of C.W. Leadbeater
to Theosophy", in Theosophy in Australia, February 1, 1920

1922 First Principles of Theosophy, TPH,
Adyar *

1923a "Occult Chemistry and Isotopes", in
The Theosophist, February, 1923

1923b "The Akashic Records Once More", in
The Occult Review, July, 1923

1924a The Law of Christ, TPH, Adyar *

1924b "The Work of the Brhma-Vidya
Ashrama", in The Theosophist, April, 1924

1924 "The Message of the Coming Religion",
in The Theosophist, Brothers of the Star, April and May,
1924

1925a The Golden Book of the Theosophical
Society, TPH, Adyar *

1925b "Occult Chemistry", in The
Theosophist, July, August and September, 1925

1926 "Formalism vs. Fundamentalism in the T.S.", in The Theosophist, March, 1926

February, 1927

1927a "C.W.L.", in The Liberal Catholic

1927b "What H.P.B. Thought of C.W. Leadbeater", in The Theosophist, February, 1927*

1927c "Random Occult Investigations", in The Theosophist, January, 1927

1928a The Divine Vision, TPH, Adyar A

July, 1928

1928b "Masonic Work", in The Theosophist, Adyar A

1928c "H.P.B. and the E.S.T.", in The Theosophist, October, 1928

1929 Theosophy and Theosophists, TPH, Adyar A

1930a Lecture Notes, TPH, Adyar A

1930b The Personality of H.P.Blavatsky, TPH, Adyar A

1930c "What of Krishnamurti?", in Theosophic Messenger, June, 1930

1931 "The Theory as to World-Teachers", in World Theosophy, February, 1931

1932a "The Centenary of Colonel H.S.Olcott", in Australian Theosophist, September, 1932

1932b "The Purification of a Tree at Adyar", in The Theosophist, October, 1932

1932c "A New Element, 'Adyarium'", in The Theosophist, December, 1932

1933a "C.W. Leadbeater's Theosophical Jubilee", in Australian Theosophist, February, 1933

1933b "Dr Weller van Hook", in The Theosophist, September, 1933
1933c "Occult Chemistry", in *The Theosophist*, August, 1933

1933d "The Liberal Catholic Church and the Theosophical Society", in *The Theosophist*, June, 1933

1933e "The Genesis of the Elements", in *The Theosophist*, January, 1933

1934a Did Madame Blavatsky Forge the Mahatma Letters?, TPH, Adyar A


1934c "The Beginning of English Co-Masonry", in *The Theosophist*, January, 1934

1935 "The Ritual of the Mystic Star", in *The Disciple*, February, 1935

1938a *The New Humanity of Intuition*, TPH, Adyar *

1938b "Occult Investigations", in *The Theosophist*, March, April, May and June, 1938

1938c *Occult Investigations. A Description of the Work of Annie Besant and C.W. Leadbeater*, TPH, Adyar *

1938d The Ritual of the Mystic Star. A Form of Service for Worship and Consecration, author, Adyar *

(1940) *War and After. A Theosophist's Viewpoint on the Subject*, TS, Benares *

1941a E.S.T. Letter No. 5, EST, (Adyar) C

1941b The "K.H." Letters to C.W. Leadbeater, TPH, Adyar *

1941c *The Return of Julius Caesar*, TPH, Adyar A

1941d "Dr Besant's First Occult Investigations", in *The Theosophist*, October, 1941

1943 "The Rite of Memphis", in *Morning Star*, October, 1943 *
1944 *Women in Freemasonry*, TPH, London *

1945 *The Meaning and Purpose of the Ritual of the Mystic Star*, TPH, Adyar *

TPH, Adyar *

1946 *The Story of the Mahatma Letters*,

1947a "From Mr Jinarajadasa", in *Eirenicon*, January, 1947

1947b "Theosophy and the Theosophical Society", in *The Theosophist*, July, 1947

1948a "Krishnamurti in 1926", in *The Theosophist*, July, 1948

1948b "From C. Jinarajadasa, Theosophical Society, Adyar, Madras, E.S.T. December, 1948. EST, (Adyar) C

(Adyar) *

1948d "Personal Reminiscences of Dr Besant", in *The Theosophist*, October, 1948

1948e "Bharata Samaj Puja", in *The Theosophist*, August, September, and October, 1948

1949 *Krishnamurti and Buddhist Teachings*,

np, np 1 A

1950a *The Round Table. Addresses to Youth*,

TPH, Adyar *

1950b "The 75th Anniversary of the T.S.", in *The Theosophist*, November, 1950

1951a *The Two Miniatures*, EST, (Adyar) *

1951b *The Occult Centre for the Southern Hemisphere*, EST, Adyar *

1951c "Services of Col. Olcott for Buddhism", in *The Theosophist*, March, 1951

1951d "The Mars and Mercury Controversy", in *The Theosophist*, September, 1951
1951e "The Rite of Memphis", in The Theosophist, December, 1951

1952a The Seven Veils Over Consciousness, TPH, Adyar *

Adyar *

1952b On The Liberal Catholic Church, TPH, Adyar *

1953 "Presidential Address", in The Theosophist, January, 1953

1966 What Theosophists Believe, TPH, Adyar *

1971 Biography of Annie Besant, TPH, Adyar *

1973a Letters from the Masters of Wisdom 1870-1900 1st Series, TPH, Adyar *

1973b Letters from the Masters of Wisdom 1870-1900 2nd Series, TPH, Adyar *

1975 Christ and Buddha, TPH, Adyar *


JUDAH, J. Stillson: 1967 The History and Philosophy of the Metaphysical Movements in America, Westminster, Philadelphia BL

JUDGE, W.Q.: nd H.P. Blavatsky, Theosophy Company, Bombay A 1895 Astral Intoxication and Other Papers, The Path, New York *

1964 The Ocean of Theosophy, Theosophical University Press, Pasadena *

1975 An Epitome of Theosophy With An Historical Note and Theosophy Generally Stated, TPH, Adyar *

'JUSTICE', Editor of: 1918 The Evolution of Mrs Besant, Being the Life and Public Activities of Mrs Annie Besant, Secularist, Socialist, Theosophist and Politician, With Sidelights on the Inner Workings of the Theosophical Society and the Methods by Which Mr Leadbeater Arrived at the
Threshold of Divinity, Editor of "Justice", Madras *

KAGAN, Paul: 1975 New World Utopias: A Photographic History of the Search for Community, Penguin, New York *

KANDINSKY, Wassily: 1947 Concerning the Spiritual in Art, Wittenborn, New York BL


KEIGHTLEY, Archibald: 1895 (Letter) in The Path, June, 1895

KEIGHTLEY, Bertram: 1931 Reminiscences of H.P.B., TPH, Adyar *

1947 "Reminiscences of H.P.B." in Theosophical Forum, April, 1947

KERR, Gertrude: 1915 "Mr Leadbeater in Australia", in The Theosophist, October, 1915

KERR, Howard and CROW, Charles L.: 1983 The Occult In America: New Historical Perspectives, University of Illinois Press, Urbana *

KEYSERLING, Hermann: 1926 The Travel Diary of a Philosopher, 2 volumes, Jonathan Cape, London *

"K.H.": 1941 The K.H. Letters to C.W. Leadbeater, TPH, Adyar *


1970-2 "Wandering Bishops", in Cavendish (Ed), 1970-2 *

1971 Sexuality, Magic and Perversion, Neville Spearman, London *

1977 The Magical World of Aleister Crowley, Weidenfeld and Nicolson, London *

KING, Francis and SUTHERLAND, Isabel: 1982 The Rebirth of Magic, Corgi, London *

KINGSLAND, William: 1895 The Esoteric Basis of Christianity, TPS, London *
1928 The Real H.P. Blavatsky, Watkins, London *

1930a The Essentials and Non-Essentials of a Theosophical Organization, author, London A, BL

1930b The Work of a Theosophical Organization, author, London BL


KNUDSEN, A.F.: 1926 "World Religion and World Sacrament", in The Theosophist, March, 1926

KOLLERSTROM, Oscar: 1925a "Camp Fire Talk", in The Herald of the Star, October, 1925

1925b "Address to the Ommen Star Camp, 1925", in The Herald of the Star, September, 1925

1951 "Tribute to Bishop Leadbeater", in The Liberal Catholic, July, 1951 *

1974 The Actual and the Real, Turnstone, London *

KRISNAADURTI, Jiddu: nd Early Writings, 3 Volumes, Chetana, Bombay *

1912 Education as Service, TPH, Adyar *

1926 Self-Preparation, OSE, Adyar *

1927a Who Brings the Truth, Firma a Tulp, Zwolle (Holland) BL

1927b The Kingdom of Happiness, Allen & Unwin, London *

1927c "Hymn to the Lord Buddha", in The Liberal Catholic, June, 1927

1927d Come Away, Star Publishing
1928a The Immortal Friend, Star Publishing Trust, Eerde (Holland) *

1928b Let Understanding be the Law, Star Publishing Trust, Ommen (Holland) *

1928c Life the Goal, Star Publishing Trust, Ommen (Holland) *

1928d Life in Freedom, Star Publishing Trust, Ommen (Holland) *

1928e The Pool of Wisdom, Etc., Star Publishing Trust, Ommen (Holland) *

1929a Now, Star Publishing Trust, Ommen (Holland) *

1929b The Dissolution of the Order of the Star. A Statement by J. Krishnamurti, Star Publishing Trust, Eerde (Holland) *

1930 Experience and Conduct, Star Publishing Trust, Ommen (Holland) *

1931 The Song of Life, Star Publishing Trust, Ommen (Holland) *

KRISHNA MURTI, J. and NITANANDA, J.: 1922 "The Open Letter to Mr Wadia", in The Theosophist, October, 1922


KULKAMI, R.K.: 1927 Child Training in the Light of Theosophy, Theosophical Press, Wheaton A

KUNZ, Fritz: 1922 "Evidence of a Sustained Conspiracy Against the T.S.", in The Theosophist, August, 1922

1933 "The Master of the T.S.", in The Theosophist, December, 1933

1934 The Men Behind Mankind, Rider, London A

LANDAU, Rom: 1953 God is my Adventure, Faber & Faber, London *

LANGLEY, Laurence: nd Sources of the Liberal Catholic Liturgy, Unpub. ms. *
LEEMAN, J.D.: n.d. Besant or Blavatsky, Canadian Theosophical Society, Vancouver

LEIGHTHAN, Robert: 1979 Leadbeater Returns, Ariel Press, Columbus, Ohio C

LEVY, Eugene: 1913 Mrs Besant and the Present Crisis in the Theosophical Society, H.J. Heywood-Smith, London BL

LIBERAL CATHOLIC CHURCH: 1918a Statement of Principles, LCC, London *

1918b Consecration of the Church of St Alban, Sydney, November 17, 1918, (LCC), (Sydney) *

1919a The Liturgy According to the Use of the Liberal Catholic Church, 1st Edition, LCC, London *

1919b General Constitution, 2nd Edition, LCC, Sydney *

1920 Statement of Principles, Summary of Doctrine and Table of the Apostolic Succession, LCC, London *

1921 St Alban Hymnal, 1st Edition, St Alban Press, Sydney *

1923 General Constitution, 2nd Edition, LCC, Sydney *

1924a The Liturgy According to the Use of the Liberal Catholic Church, 2nd Edition, LCC, London *

1924b Historical and General Information and Table of Apostolic Succession, LCC, Melbourne *

1926a General Constitution, 4th Edition, Lon *

(1926)b Summaries of the Proceedings of the First and Second Episcopal Synods, 1924 and 1926, LCC, (London) *

1926c Statement of Principles, Summary of Doctrine and Table of The Apostolic Succession, St Alban Press, Sydney *

1928 St Alban Hymnal, 2nd Edition, St Alban Press, Sydney *
1930 Summary of the Proceedings of the Third Episcopal Synod, 1930, LCC, (London) *

1935 Pontifical Ceremonies, LCC, London [copy consulted in the collection of the late John Coats]

1940 Summary of the Proceedings of the General Episcopal Synod, 1931-1940, LCC, (London) *

1966 The Australian Liberal Catholic Jubilee Issue 1916-1966, LCC in Australia, Sydney *

(1967) Table of the Apostolic Succession in the Liberal Catholic Church 1739-1967, St Alban Press, Sydney *

LIBERAL CATHOLIC CHURCH, PROVINCE OF AUSTRALIA: nd Correspondence Course: Theology I, LCC Province of Australia, (Melbourne) *


LINDBERG, B.W.: nd (Letter on the Leadbeater Case), author, Sydney *

LINTON, George E and HANSON, Virginia: 1972 Readers Guide to the Mahatma Letters to A.P. Sinnett, TPH, Adyar *

LONGFORD, Laura: 1948 "The Portraits of the Two Masters", in The Theosophist, September, 1948

LONGRIDGE, George: 1924 Theosophy and Christianity, Howbrays, London

LOTUS CIRCLE: 1907 The Lotus Song Book, Lotus Journal, London*

LUND, Sir Henry: 1927 Round the World with a Dictaphone. A Record of Men and Movements in 1926, Ernest Benn, London BL

LUTYENS, Barbara: 1914 "Servants of the Star", in The Herald of the Star, January, 1914

LUTYENS, Elizabeth: 1972 A Goldfish Bowl, Cassell, London BL

LUTYENS, Lady Emily: nd Signs of the Times, Order of the Star, London A
1914 "My Conception of a World Teacher", in The Herald of the Star, January, 1914

1917a The Great War and the Coming Civilization, Order of the Star, London A

1917b The Sacramental Life, Star Publishing Trust, London TSL

1918 The Faith Catholic, Star Publishing Trust, London TSL

1922 "Adyar", in The Theosophist, May, London *

1926 The Call of the Mother, Methuen, London *

1957 Candles in the Sun, Rupert Hart Davis, London *, BL

LUTYENS, Mary: 1959 To Be Young. Some Chapters of Autobiography, Rupert Hart Davis, London *,BL


1980 Edwin Lutyens, John Murray, London

BL,US


MACKEY, Albert G.: 1946 Encyclopedia of Freemasonry, Macoy Publishing and Supply Co, Richmond, Virginia (3 vols) *

MAINAGE, Theodore: 1927 Principles of Theosophy, Sheed and Ward, London BL


MANOR FOUNDATION LTD: (1951) Memorandum and Articles of Association of the Manor Foundation Ltd, (Manor Foundation Ltd), (Sydney)


MARTYN, T.H.: 1918 *"Some Suggested Reforms", in The Herald of the Star*, July, 1918

1919a *Tsarism or Reconstruction in the Church?* TPH, Hollywood TSI

1919b *The World Teacher and Democracy*, TPH, Krotone TSI

1921 *Letter From Mr T H Martyn to Mrs Annie Besant, H.N.Stokes, Washington*

1922a *"A Reply to Mrs Besant", in Dawn*, May 1, 1922

1922b *"An Answer to Mrs Besant", in The O.E.Library Critic*, July 19, 1922

MATHEW, A.H.: 1915 *An Episcopal Odyssey*, author, Kingsdown, Kent BL

1918 *Theosophists Beware! You are Being Deceived! The Final Word in Regard to the Consecration of James I. Wedgwood, Celestia Root Lang, Chicago*

1919 "The Head of the Old Catholic Church in Great Britain Denounces Wedgwood and Co", in *The O.E.Library Critic*, February 5, 1919


Mead, G. R. S.: 1903 Did Jesus Live 100BC, TPS, London BL

Mead, G. R. S., Burrows, H., Kingsland, W., and Ward, Edith: 1908 The Leadbeater Case: A Reply to the President's Letter of November, 1908, authors, London A, TSI

Meade, Marion: 1980 Madame Blavatsky. The Woman Behind the Myth, Putnam's, New York


MILNER, Dennis (Ed): 1978 Explorations of Consciousness, Neville Spearman, London BL

MILNER, Dennis & Smart, Edward: 1975 The Loom of Creation, Neville Spearman, London BL


Moss, C. B.: 1964 The Old Catholic Movement, SPCK, London BL


MURDOCK, J.: 1893 Theosophy Exposed, or Mrs Besant and Her Guru. An Appeal to Educated Hindus, Christian Literature Society, Madras A, BL

MURPHETT, Howard: 1972 Hammer on the Mountain. The Life of Henry Steel Olcott, TPH, Wheaton A

1975 When Daylight Comes: A Biography of Helena Petrovna Blavatsky, TPH, Wheaton *

NAVARENE, V.S.: 1964 Modern Indian Thought, Asia Publishing House, Bombay US

NEFF, Mary K.: 1929 "When H.P.B. and Colonel Olcott took Panchasila", in The Theosophist, August, 1928

1933 "First Contacts of the Lives of the Founders and Annie Besant", in The Theosophist, November, 1933

1934a "Why Dr Besant Entered Co-Masonry", in American Theosophist, February, 1934

1934b A Guide to Adyar, TPH, Adyar A

1937 "Miss Neff Defends Mr Leadbeater", in Canadian Theosophist, September, 1937

1943 How Theosophy Came to Australia and New Zealand, Australian Section TS, Sydney *

1971 Personal Memoirs of H.P. Blavatsky, Quest Books, Wheaton *

NELSON, Geoffrey: 1969 Spiritualism and Society, Schocken, New York

1963 The Last Four Lives of Annie Besant, Rupert Hart Davis, London *


OLCOTT, Henry S.: 1875 People from the Other World, American Publishing Co., Hartford, Conn. A

1907 "A Recent Conversation with the Mahatmas", in The Theosophist, February, 1907

1931 Old Diary Leaves, Series 4, 1887-1892, TPH, Adyar *

1941 Old Diary Leaves, Series I, 1874-1878, TPH, Adyar *

1954 Old Diary Leaves, Series II, 1878-1883, TPH, Adyar *

1972 Old Diary Leaves, Series III, 1883-1887, TPH, Adyar *

1975 Old Diary Leaves, Series 5, 1893-1896, TPH, Adyar *

OLD CATHOLIC CHURCH: 1917a Liturgy of the Mass, (Old Catholic Church), Sydney *

1917b Ritual of Vespers and Solemn Benediction, (Old Catholic Church), Sydney *

1917c Ritual of Holy Baptism and Confirmation, (Old Catholic Church), Sydney *

1918a Liturgy. Volume I. Liturgy of the Holy Mass, (Old Catholic Church), London *

1918b Liturgy. Volume II. Baptism, Confirmation, Matrimony, Confession and Absolution, Unction, Burial, Requiem..., (Old Catholic Church), London [copy consulted in the collection of the Catholic Apostolic Church (Orthodox Church of the British Isles), London]

1918c Occultism of the Mass and The Old Catholic Movement, TPH, Krotona *

OLD CATHOLIC CHURCH IN GREAT BRITAIN: 1909 The Old Catholic Missal and Ritual, Cope and Fenwick, London BL
1916 Statement of Principles, Old Catholic Church in Great Britain, London

ORDER OF THE ROUND TABLE: (1935) Follow the King, Order of the Round Table, (Karachi) A

ORDER OF THE STAR IN THE EAST: nd International Self-Preparation Group, Manual, OSE, Adyar *

(1925) Star Congress at

Ommen, np, np1 A


PARRY, Brian and GODBY, Michael: 1972 The Work of Transformation. A Pictorial Exploration into the Holy Eucharist as Celebrated in the Liber. Catholic Church, St Alban Press, Sydney *

PARRY, Brian and RIVETT, Ronald: 1969 An Introduction to the Liberal Catholic Church, St Alban Press, Sydney *

PAVRI, P.:1922 The Coming of the World Teacher in Questions and Answers, author, Hyderabad A

1927 First Book of Theosophy (In Questions and Answers), TPH, Adyar *

PAYNE, Phoebe D. and BENDIT, Laurence, J.: 1969 This World and That. An Analytical Study of Psychic Communication, TPH, Wheaton *


1973 The Table-Rappers, Book Club Associates, London *


'PENMAN': 1928 "St Michael's, Huizen", in The Theosophist, December, 1928 *


PETTIT, Frederick: 1908 To All Parents Throughout the World, author, Los Angeles PL

PHILLIPS, Stephen M.: nda Extra-Sensory Perception of Sub-Atomic Particles: I. The Evidence and Its Compatibility with Modern Particle Physics, author, Bournemouth *

ndb Extra-Sensory Perception of Sub-Atomic Particles: II. A Physico-Mathematical Interpretation of Paranormal Descriptions of Fundamental Particle Structure, author, Bournemouth *

ndc "A Penetrating Vision", in The Unexplained, No 91 *

"The Hunting of the Quark", in The Unexplained, No 92 *

"A Quark-Theoretical Basis for Clairvoyant Observations of Atoms", in The Theosophist, October, 1978 *

1980 The Extrasensory Perception of Quarks, TPH, Wheaton *

PIÇLOU, P. Leslie: 1952 What is Man?, TPH, Adyar *

Pigott, F.W.: 1926 Baptism, Confirmation and Admission, St Alban Press, London *

1927a The Parting of the Ways. The Teaching of the Liberal Catholic Church Compared and Contrasted with Traditional Catholic Teachings, TPH, London *

1927b Hints on Ecclesiastic Etiquette and Ceremonial Notes, LCC, London *

1928a Religion for Beginners, TPH, London *

1928b A Message Addressed Mainly to the Clergy of the Diocese of Great Britain and Ireland, LCC, London *

1930 "The Voice of the Synod", in The Liberal Catholic, July, August, September, October and November, 1930 *
1938a "Liturgy Revision", in *The Liberal Catholic*, May, 1938 *

1938b "The Blessing of the Holy Ones", in *The Liberal Catholic*, November, 1938 *

1942 "The Liturgy", in *The Liberal Catholic*, July, 1942 *

1948 "Anglican Orders", in *The Liberal Catholic*, April, 1948 *

1949 "The Passing of Bishop Arundale", in *The Liberal Catholic*, October, 1949 *

1951a "The Passing of Bishop Wedgwood", in *The Liberal Catholic*, April, 1951 *

1951b "Bishop Wedgwood", in *The Liberal Catholic*, July, 1951 *

1953a *Catholicism Past and Future*, St Alban Press, Ojai *

1953b "Minutes of the First Episcopal Synod, at Sydney, 1924", in *The Liberal Catholic*, October, 1953 *

1954a *The Liberal Catholic Church. What is it?*, LCC, London *

1954b "Bishop Leadbeater's Theology", in *The Liberal Catholic*, April, 1954 *

1955a "A Theosophical Pilgrimage", in *The Liberal Catholic*, April, 1955 *

1955b "Sydney in 1924", in *The Liberal Catholic*, July, 1955 *

1955c "Imminet, Imminet", in *The Liberal Catholic*, October, 1955 *

1984a "Bishop Mathew and the Orthodox", in *The Glastonbury Bulletin*, May, 1984 *

1984b "Bishop Mathew and Archbishop Davidson", in *The Glastonbury Bulletin*, October, 1984 *


PODMORE, Frank: 1963 Mediums of the 19th Century, University Books, New York

PONTE, Lowell: 1974 "The Body Electric", in Penthouse, February, 1974

POTTER, Evelyn: 1978 "The Last Years of Bishop Wedgwood", in Communion, Trinity, 1978

POWELL, A.E.: 1913 "Notes on the Physical Atom", in The Theosophist, March, 1913

1925 The Etheric Double, TPH, Adyar

1927a The Mental Body, TPH, Adyar A

1927b The Astral Body, TPH, Adyar

1928 The Causal Body and the Monad, TPH, Adyar

1930 The Solar System, TPH, Adyar A

PRAKASA, Sri: 1941 Annie Besant as Woman and Leader, TPH, Adyar


ndb C.W. Leadbeater versus Theosophy, Typescript ms. *,C,PL

ndc Charles Webster Leadbeater, Typescript ms. *,C,PL

ndd Candles in the Sun. Lady Emily Lutyens, Typescript ms. *,C,PL


1922 "An Open Letter to Mr J L Davidge of Adelaide Concerning the Psychism of Mr C W Leadbeater", in Dawn, November 1, 1922

1923 "Clairvoyant Research", in Dawn, November 1, 1923
1925 The Inner History of the Theosophical Movement, Independent Theosophical Society, Sydney *,C

1950 "T.H.Martyn: Fragments of Forgotten (Theosophical) History", in Canadian Theosophist, Sept/Oct, 1950 *

1959 "Annie Besant", in Canadian Theosophist, Jan/Feb, 1959 *

1962a C.W.Leadbeater and Myself, Typescript ms. *,C,PL

1962b Some Account of a Talk With Mr Harold Norton, Typescript ms. *,C,PL

"PRESBYTER": 1917 "Theosophy and the Churches", in The Theosophist, September, 1917

PRESTON, Elizabeth: 1950 "75 Years of Growth", in The Theosophist, November, 1950

1952 "The Story of Occult Chemistry", in The Theosophist, February, 1952

1953 "Occult Chronology", in The Theosophist, June, 1953

1962 Life and Its Spirals, History in the Light of Theosophy, TPH, Adyar *

1963 "C. Jinarajadasa and Occult Chemistry", in The Theosophist, August, 1963

PROZOR, Comte: 1922 Lettre Ouvrerte à Madame Besant, author, Nice PL

RADCLIFFE, Constance: 1966 "The Early Days of Our Church in Sydney", in The Australian Liberal Catholic, Jubilee Issue, Feb/Mar, 1966 *

RADFORD, Lewis B.: (1913) Ancient Heresies in Modern Dress, The Moorhouse Lectures, 1913, George Robertson & Co, Melbourne

RAJNEESH, Bhagwan: 1979 (Transcript of a talk regarding the early years of Krishnamurti), in Rajneesh Foundation Newsletter, April 16, 1979 *


1938 A Short History of the Theosophical Society, 1875-1937, TPH, Adyar *

1950 The Seventy-fifth Anniversary Book of the Theosophical Society, TPH, Adyar *

1955 The Occult Teachings of the Christ, TPH, Adyar *

RANSOM, Sidney: 1951 "The Theosophical Church", in The Theosophist, June, 1951

RAO, B.S. (Ed): 1913 George Sydney Arundale, His Life and Work in the Central Hindu College, Benares, TPH, Adyar A


REDFERN, T.H.: 1951a "The Theosophical Movement and the Liberal Catholic Church", in The Liberal Catholic, January and April, 1951 *

1951b The Theosophical Movement and the Liberal Catholic Church, Peace Lodge Studies No 1, Peace Lodge, Hyde *

1956 "Bishop Mathew and his Theosophical Clergy", in The Liberal Catholic, July, 1956 *

REED, Leslie Margaret: 1934 "C.W.L. - As Friend and Companion", in The Theosophist, August, 1934

REGARDIE, Israel: nd "Books Reviews. Sword of Wisdom by Ithell Colquhoun", in Gnostica, No. 38


REVEL, Louis: 1923 Lettre Aux Membres de la Sociéte Theosophique de France, author, Le Havre PL

of Religion, Nouton, The Hague


ROBERTSON, John K.: 1971 Aquarian Occultist, np, np1 A


ROBSW, Arthur: 1940 Human Nature, TPH, Adyar *

ROCKE, Dr Mary: 1917 The Coming of the World Teacher, and Death, War and Evolution, George Allen & Unwin, London A

May, 1928 "Annie Besant", in The Theosophist.

RODD, L.C.: 1972 John Hope of Christchurch St Laurence, Alpha Books, Sydney *


1981 "A Tale of Religion in Two Cities", in Meanjin, No 1, 1981 *

ROEMERMANN, L.W.: "The Liberal Catholic Church in Brisbane", in The Australian Liberal Catholic, Jubilee Issue, February/March, 1966 *

ROGERS, L.W.: 1922 "War Against Mrs Besant", in The Theosophist, June, 1922

ROOT LANG, Celestia: 1913 The Foundation of the Order of the Star in the East. Upon What Does the Order Rest?, "The Divine Life", Chicago *

1917a The Incompatibility of Theosophy and the Teachings of the Old Catholic Church, author, Chicago *
1917b Shall the American Section T.S. Be Sold into Catholic Bondage?, author, Chicago *


RUSSAK, Marie: 1932 "Memoire of Colonel Henry Steel Olcott", in World Theosophy, August, 1932

RUTH, T.E.: 1929 Over the Garden Wall: Some Neighbourly Philosophy, Moores Bookshop, Sydney H


SANGHARAKSHITA, Naha Sthanira: 1980 Flame in Darkness. The Life and Sayings of Anagarika Dharmapala, Triratna Grantha Mala, Pune*

SARMA, D.S.: 1944 Studies in the Renaissance of Hinduism in the Nineteenth and Twentieth Centuries, Benares Hindu University, Benares

SAVADA, S.: 1985 Kalakshetra Rukmini Devi, Kala Mandir Trust, Madras


1971 The Light of the Mysteries: Jesus, Rudolf Steiner Publications, New York *

SCHWARZ, A.: 1906 The Relation of Man to God, TPS, London *

1914 Vade Mecum to "Man: Whence, How and Whither" With References to "The Inner Life", TPH, Adyar A

1904 *Lost Lemuria*, TPS, London A


'SENEX': 1949 "Episcopi Vagantes" in *The Diocesan Chronicle* (Old Roman Catholic Church (Pro-Uniate)), May 7, 1949 *


SHEARMAN, Hugh: 1951 "Traditions in Our Church", in *The Liberal Catholic*, July, 1951 *

1954 *Modern Theosophy*, TPH, Adyar *

1955 *Purpose Beyond Reason*, TPH, London *

1959a *An Approach to the Occult*, TPH, Adyar *

1959b "Occult Status", in *The Theosophist*, September, 1959

1964 "C.W. Leadbeater in Retrospect", in *The Australian Liberal Catholic*, June, 1964 *


1971a "Some Basic Problems of the Theosophical Society's History", in *The Theosophist*, July, 1971 *

1971b "Theosophical Ontologies", in *The Theosophist*, October, 1971 *

1980 *Charles Webster Leadbeater. A Biography*, St Alban Press, Sydney *

SHEEHAN, Edmund: 1925 *Teaching and Worship in the Liberal Catholic Church*, St Alban Press, Los Angeles *

SHEPARD, Leslie (Ed): 1978 *Encyclopedia of Occultism and*
Parapsychology, 2 volumes, Gale Research Co, Detroit

SHIRLEY, Ralph: 1918 "Notes of the Month: The Old Catholics", in Occult Review, May 5, 1918


SITWELL, A.P.: 1888 Esoteric Buddhism, Chapman and Hall, London *

1896 The Occult World, Kegan Paul, London *

1907 "The Vicissitudes of Theosophy", in Theosophic Messenger, September, 1907

1912 Incidents in the Life of Madame Blavatsky, TPS, London *

1920a Spiritualism as Related to Theosophy, TPH, London A

1920b Collected Fruits of Occult Teaching, J.B.Lippincott, Philadelphia A

1921 "The Theosophical Movement", in The Theosophist, October, 1921

1922 The Early Days of Theosophy in Europe, TPH, London A, BL

SITARAMA SHASTRI, A.K.: 1941 "Brother Leadbeater as I Understood Him", in The Theosophist, March, 1941 *


SMITH, Bernard: 1938 "Notes on Abstract Art", in Jenny Zimmer (Ed), Art in Australia, RMIT Gallery, Melbourne *
SMITH, E. Lester: 1980 "Sub-Atomic Particles as seen by E.S.P.", in The American Theosophist, November, 1980 #

1982 Occult Chemistry Re-Evaluated, TPH, Wheaton *

1983 "C.W. Leadbeater - Another View", in Theosophy-Science, June, 1983 *

SMITH, E. Lester, Slater, V. Wallace and Reilly, Gerald: 1934 The Field of Occult Chemistry, TPH, London *


SMITH, Kate: 1944 "Bishop Leadbeater on Self Reconstruction", in The Theosophist, March, 1944


SMYTHE, Albert: 1937 "Was Mr Leadbeater 'Presumptuous'?", in Canadian Theosophist, September, 1937

SOCIETY FOR PSYCHICAL RESEARCH: 1885 "Report of the Committee Appointed to Investigate Phenomena Connected with the Theosophical Society", in Proceedings of the Society for Psychical Research, December, 1885 *

SOLOVYOFF, V.S.: 1895 A Modern Priestess of Isis, Longmans, Green, London BL

SOHNER, Julia K.: 1910 Students Chart. The Lives of Alcyone, Chicago Lodge TS, Chicago A


SPINKS, E. Pierce: 1957 Will the Theosophical Movement Disintegrate, Typescript ms., Adyar Library A

1958 Theosophist Reunited, Christopher, Boston A

SRI RAM, N: 1957 "The Theosophical Order of Service", in The Theosophist, June, 1957
1963 "Annie Besant", in The Theosophist, October, 1963

1966 "Some Comments on 'The T.S. and the E.S.'", in Canadian Theosophist, Nov/Dec, 1966


STEELE, Francesca Maria: (1915) The Life and Visions of St Hildegarde, Heath, Cranston and Ouseley, London BL


STEINER, Rudolf: 1910 Theosophy, Rand McNally, New York *

1961 The Occult Mysteries of Antiquity and Christianity as Mystical Fact, Rudolf Steiner Publications, New York *


STEPHENSON, P.R.: 1966 The History and Description of Sydney Harbour, Rigby, Adelaide M,US

STEWART, Nelson C.: 1927 Bulwer Lytton as Occultist, TPH, London BL

(Ed), 1970-2 *

1970-2a "Astral Body", in Cavendish 1970-2 *

1970-2b "Theosophy", in Cavendish (Ed), 1970-2 *


STOKES, H.N.: 1913 "Who is Mr Leadbeater?", in The O.E.Library Critic, October 8, 1913

1917 Theosophy and Pseudo-Theosophy, Divine Life Press, Chicago *
1918a "The Ass in the Lion's Skin", in The O.E.Library Critic, May 15 and May 29, 1918

1918b The Ass in the Lion's Skin. The Relation of the Old Catholic Church to Theosophy and the Theosophical Society. The O.E.Library Critic, (Washington) *

1921 "Closed for Repairs", in The O.E.Library Critic, November 23, 1921

1937 "The Story of Leadbeater's Faked 'Lives of Alcyone'", in The O.E.Library Critic, September, 1937*


STURGE, M. Carta: 1918 Theosophy and Christianity, SPCK, London *

STURM, Charlotte: 1923 "The Christology of Steiner", in Occult Review, March, 1923 *

SUBBA ROW, T.: 1910 A Collection of Esoteric Writings, Bombay Theosophical Publications Fund, Bombay *

TPH, Adyar *

1921 The Philosophy of the Bhagavad Gita, TPH, Adyar *

1931 Esoteric Writings, TPH, Adyar *

1978 Notes on the Bhagavad Gita, Theosophical University Press, Pasadena *

SUBRAMANIA IYER, Sir S.: 1908 Letter from the Vice-President, author, Adyar A

TPH, Adyar *

1947 "C.W. Leadbeater, Occultist", in The Theosophist, October, 1947


SUTCLIFFE, C.E.: 1908 An Appeal for Restitution and Peace to Indian Theosophists, Laxmi Vyaya Press, Sholapur A

1912 "Modern Science and Occult Chemistry", in The Theosophist, November, 1912

SWINGLE, Ralph F.N.: 1920 "The Liberal Catholic Church: Past, Present and Future", The Liberal Catholic, September, 1983 *
SYDNEY LODGE NO 404: 1913 Outline of the Origin, Constitution, Principles and Objects of Co-Freemasonry "Le Droit Humain". Sydney Lodge Pamphlet No 1, Sydney Lodge No 404, Sydney #

SYXES, Sir Hugh: 1965 "Liberal Catholicism and the Achievement of James Ingall Wedgwood, Bishop", in The Liberal Catholic, December, 1965 *

1966 "The Rt Rev A.G. Vreede", in The Liberal Catholic, June, 1966 *

SYMONDS, John: 1959 In the Astral Light. Biography of H.P.Blavatsky, Panther, London *

1970-2a "Madame Blavatsky", in Cavendish (Ed), 1970-2 *

1970-2b "Aleister Crowley", in Cavendish (Ed), 1970-2 *

1971 The Great Beast. The Life and Magick of Aleister Crowley, Macdonald, London *

'SYNESIUS': 1950 "Christianity and Theosophy", in The Liberal Catholic, October, 1950


TAYLOR, E.S.; 1956a "Biographical Note" [on F.W.Pigott], in The Liberal Catholic, April, 1965 *

1956b "The New Presiding Bishop" [Adrian Vreede], in The Liberal Catholic, July, 1956 *


TENNANT, Kylie: 1979 Ride on Stranger. Angus & Robertson, Sydney

TERRY, W.D.: 1951 "Reality, Language, Myth and Bishop Leadbeater", in The Liberal Catholic, January, 1951

TETTENER, John: 1927 "C.W. Leadbeater: His Influence on Christianity", in The Liberal Catholic, February, 1927


1924 Theosophy as the Basic Unity of National Life. Convention Lectures 1924, TPH, Adyar

1925 "The World Religion", in The Theosophist, December, 1925

1926 The Three World Movements. Convention Lectures 1925, TPH, Adyar

(1929) The Third Theosophical World Congress August 26-29, 1929, Theosophical Press, Wheaton

1930 Theosophy Past and Future. Convention Lectures 1929, TPH, Adyar

1931 The Future of the Theosophical Society. Convention Lectures 1930, TPH, Adyar

(1934) Adyar Day: 17th February, TPH, Adyar

1935 59th Annual General Report of the Theosophical Society, TPH, Adyar

1937a Sixtyfirst Annual General Report of the Theosophical Society, TS, Adyar

1937b The International Theosophical Yearbook 1937, TPH, Adyar

1938 The International Theosophical Yearbook 1938, TPH, Adyar

1939 The International Theosophical Yearbook 1939, TPH, Adyar
1940 The International Theosophical Yearbook 1940, TPH, Adyar *

1941 The International Theosophical Yearbook 1941, TPH, Adyar *

1973 Introducing You to Adyar, World Headquarters of the Theosophical Society, TS, Adyar *

THEOSOPHICAL SOCIETY IN AMERICA: nd A History of Theosophy and the Theosophical Society, A Study Course, TS in America, Wheaton *

(1900) Report of Proceedings. Theosophical Society American Section Annual Convention, TS in America, (Chicago) A

(1908) Souvenir of the Twentysecond Annual Convention, American Section, Theosophical Society, American Section TS, Chicago A

(1925) Condensed Proceedings. Wheaton Summer School, 1925, TS in America, (Wheaton) A


THEOSOPHICAL SOCIETY, INDIAN SECTION: (1975) The Handbook of the Indian Section, The Theosophical Society, Indian Section TS, Varanasi *

THOMAS, Margaret: nd Theosophy or Neo-Theosophy, Unpub. ms, in Library of the United Lodge of Theosophists, London *

THOMSPSON, Rev. E.W.: 1913 The Theosophy of Mrs Besant, Being a Statement Upon the Teachings of Mrs Besant and Mr Leadbeater with an Account of the Recent Law Suits and a Foreword by the Bishop of Madras and Others, Wesleyan Mission Press, Madras A, BL

1915 Esoteric Theosophy and Public Education, Wesleyan Mission Press, Mysore BL


1970 "Madame Blavatsky and the Hodgson
Report", in *Journal of the Society for Psychical Research*, June, 1970

THURSTON, Herbert: 1916 "The Latest Split Among the Theosophical Bishops", in *The Month* (London), March, 1916 *

1918a "The Scandal of the Theosophical Bishops", in *The Month* (London), July, 1918 *

1918b "The Origin of the Theosophical Priesthood", in *The Month* (London), September, 1918 *

TILLET, Gregory: 1980a *True Christianity Restored: Attempts at the Reconstruction of the Christian Religion in the Late 19th and Early 20th Centuries*, Paper delivered at a Postgraduate Seminar, Department of Religious Studies, University of Sydney *

1980b "The Inner Side of Modern Art", in *The Theosophist*, August, 1980 *


1982b "Why Leadbeater?", in *Canadian Theosophist*, May/June, 1982 *

TIRYAXIAN, Edward: 1972 "Toward the Sociology of Esoteric Culture", in *American Journal of Sociology*, November, 1972 *


TYBERG, Judith: 1968 *Sanskrit Keys to the Wisdom Religion. An Exposition of the Philosophical and Religious Teachings Embodied in the Sanskrit Terms Used in Theosophical and Occult Literature*, Pt Loma Publications, San Deigo *

UBIQUE: 1951 *James Ingall Wedgwood Memorial Issue*, April/June, 1951 *


1924 To Serve Him When He Comes, (OSE), Los Angeles A

1925a The History and Work of "The Manor", author, Sydney A

1925b The Fire of Creation, TPH, Adyar *

1926a "The Twenty-eighth of December", in The Liberal Catholic, Adyar Convention Number, 1925-6

1926b Gods in Exile, TPH, Adyar *

1927a "What the Liberal Catholic Churches Owe to Bishop Leadbeater", in The Liberal Catholic, February, 1927 *

1927b The Dramatic History of the Christian Faith, TPH, Adyar A

1930a Revelation or Realization. The Conflict in Theosophy, NV.V.Theosofische Vereeniging Uitgevers Maatschappij, Amsterdam *

1930b "The Crisis in the T.S. and The Way Out", in The Theosophist, May, 1930

VAN DER STOK, J.E.: (1957) The Place and Dharma of the Huizen Centre, International Theosophical Centre, (Huizen) *

VAN DUREN, Jan: 1974 "Wandering Bishops", in Cavendish (Ed), 1974 *


VAN GELDER, Dora: 1973 The Real World of Fairies, Quest, Wheaton *

VAN HOOK, Weller: 1908 The Enemies of Mrs Besant are the Enemies of Charles W. Leadbeater, of the Masters and of the Future Religion of the World, author, Chicago A,PL

1922 "A Loyalty League and a Movement Back to the Founders", in The Theosophist, March, 1922

1923 "The Occult Government of the Western Hemisphere", in The Theosophist, February, 1923
1948 The Promise of Christ's Return, TPH, Adyar *

VAN MANEN, Johan: 1909 "How 'Occult Chemistry' Came to be Written", in The Theosophist, October, 1909

1911 A Mysterious Manuscript, "The Theosophist", Adyar A

1913 "My Occult Experiences", in The Theosophist, May and June, 1913

1914 Mrs Besant's Theosophy According to the Bishop of Madras, TPH, Adyar A

(1916) Theosophical Essays and Translations, Vasanta Press, Adyar A

(1922) Our Present Trouble, author, Calcutta A


'VERITAS': 1913 Mrs Besant and the Alcysone Case, Godowin & Co, Mysore *

VIDLER, Alec: 1971 The Church in An Age of Revolution, Pelican History of the Church:5, Pelican, Harmondsworth *

WILATTE, J.R.: 1913 "The American Old Catholic Archbishop on 'Bishop' Wedgwood", in The O.E.Library Critic, October 16, 1913 *

VISWAN, Dr Arifirala: 1975 Jiddu Krishna Murti, World Telugu Conference Office, Hyderabad A


VON KRUSENSTIerna, Sten: 1970 "The Search for a New Creed", in Communion, December, 1970 *

1976 "C.W. Leadbeater's Consecration", in The Liberal Catholic, June, 1976 *

1977 The Liberal Catholic Church, Organization: Structure and Function of the Church, Liberal Catholic Institute of Studies, Ojai *
1978 A Brief History of the Liberal Catholic Church Part 2, Liberal Catholic Institute of Studies, (Ojai) *

1979a "C.W. Leadbeater Vindicated", in The Liberal Catholic, March, 1979 *

1979b "The Liberal Catholic - 50 Years", in The Liberal Catholic, September, 1979 *

1979c "The Liturgy - Sixty Years", in The Liberal Catholic, June, 1979 *


1981 Liberal Catholic Doctrine Volume 2 The Teachings of the Liberal Catholic Fathers, Liberal Catholic Institute of Studies, Unit 5, Paper 3, LCIS, (Ojai) *

VREEDE, Adrian: 1948 "Constitutions - General and Provincial", in The Liberal Catholic, April, 1948 *

1956 "The Magazine" [on The Liberal Catholic], in The Liberal Catholic, October, 1956 *

1961 "The Origin of the Liberal Catholic Church", in The Liberal Catholic, June, 1961 *

1962 "The Position of the Liberal Catholic Church", in The Liberal Catholic, February, 1962 *

1964a "An Attack on Bishop Leadbeater", in The Liberal Catholic, February, 1964 *

1964b "Bishops at Large", in The Liberal Catholic, June, 1964 *


WADIA, B.P.: 1907 "Masonry in India", in Theosophic Messenger, June, 1907

1922 To All Fellow Theosophists and Members of the Theosophical Society, author, Los Angeles *

WALKER, Benjamin: 1968 The Hindu World. An Encyclopedic
Survey, Frederick Praeger, New York US

1970-2 "Tantrism", in Cavendish (Ed),
1970-2 *

1974 "Astral Body, Astral Plane", in
Cavendish (Ed), 1974 *

1977 Encyclopedia of Esoteric Man,
Routledge and Kegan Paul, London *

1982 Tantrism, Aquarian Press,
Wellingborough *

WALKER, E: 1982 "A Book Review of 'ESP of Quarks'", in
Theosophical Research Institute - Wheaton Newsletter, No 10,
September, 1982

WALSH, W.W.: 1899 The Secret History of the Oxford Movement,
Church Association, London *,US

WARD, Arthur: 1910 The Seven Rays of Development, TPS,
London *

WARD, Edith: 1908 To The Members of the British Section of
the Theosophical Society, author, Radlett, Herts. A

WATERMAN, Adlai [i.e. Walter A. Carrithers]: 1963 Obituary,
"The Hodgson Report" on Madame Blavatsky, 1885-1960. TPH,
Adyar *

WEBB, James: 1971 The Flight From Reason. Volume 1 of The
Age of the Irrational, Macdonald, London *,US

1974a "Rudolf Steiner", in Cavendish (Ed), 1974

1974b "Theosophical Society", in Cavendish
(Ed), 1974 *

1980 The Harmonious Circle. The Lives and Work
of G.I. Gurdjieff, P.D. Ouspensky, and Their Followers,
Thames & Hudson, London *,US

1981 The Occult Establishment. Vol II The Age

WEBSTER, Nezta H.: 1964 Secret Societies and Subversive
Movements, Britons Publishing Co, London *

WEDGWOOD, J.I.: nda The Facts Regarding the Episcopal
Succession in the Liberal Catholic Church, author, np

ndb Spiritualism and the Great War, TPH, London


1913 Meditation for Beginners, TPH, London

1914a Varieties of Psychism, TPH, Adyar A

1914b "The Modern Ceremonial Revival", in The Herald of the Star, March, 1914

1918a "Some Reminiscences of Mr Leadbeater", in Union Lodge Lectures, (Union Lodge, TS),(London), 1918 *

1918b "The Old Catholic Church", in Union Lodge Lectures, (Union Lodge TS),(London), 1918 *

1913c "The Old Catholic Church", in Occult Review, June 6, 1918

1913d A Statement Concerning the Order of Corporate Reunion, author, London TSL

1919a The Liberal Catholic Church and the Theosophical Society. Where They Agree and Where They Differ, St Alban Press, Sydney *

1919b Reply to Mr Martyn, author, Sydney TSL

1920 The Lambeth Conference and the Validity of Archbishop Mathew's Orders. An Open Letter to His Grace the Archbishop of Canterbury, author, Sydney *

1924 "The Symbolism of the Altar", in The Liberal Catholic, December, 1924 *

1925 "The Blessed Sacrament", in The Liberal Catholic, Easter, 1925 *

(1926)a St Michael's Centre, Huizen, author, Huizen *

1926b "The Liberal Catholic Church. Its Doctrinal Position", in The Liberal Catholic, July, 1926 *
1926c The Distinctive Contribution of Theosophy to Christian Thought, The Blavatsky Lecture 1926, TPH, London, 1926 *

1927a The Place of Ceremonies in the Spiritual Life, St Alban Press, London *

1927b "Principles of Church Worship", in The Liberal Catholic, October and November, 1927 *

1928a "Principles of Church Worship", in The Liberal Catholic, January, February, March, April, June, July, August, September, October, December, 1928 *

1928b A Tract for the Times. An Open Letter Addressed to the Clergy of the Liberal Catholic Church on the Continent of Europe, author, Huizen *

1928c The Presence of Christ in the Holy Communion, TPH, London *

1928d "Methods of Spiritual Training", in The Theosphenist, December, 1928

1929a "Methods of Spiritual Training", in The Theosophist, January, 1929

1929b The Theosophical Society and Kindred Organizations. An Open Letter to the General Council of the Theosophical Society in Reply to a Letter of Mrs Jinarajadasa, author, Huizen TSL

1929c The Larger Meaning of Religion, TPH, London *

1929d Present Day Problems, author, Adyar *

1931 "The Liturgy", in The Liberal Catholic, July, August, September, October, November and December, 1931 *

1932 "The Liturgy", in The Liberal Catholic, January and February, 1932 *

1936a "The Seventh Ray", in St Michael's News, March, 1936

1936b "The Sixth Ray", in St Michael's News, April, 1936
1936c "The Body of the Lord", in The Liberal Catholic, November and December, 1936 *

1937 "The Body of the Lord", in The Liberal Catholic, January, February, March, April, May, June, July, August, September, October, November and December, 1937 *

1938 "The History of the Liberal Catholic Church I. Beginnings", in The Liberal Catholic, January and February, 1938 *

1950 "The Old Catholic Church", in The Liberal Catholic, July, 1950 *

1951a "The Policy of the Liberal Catholic Church", in The Liberal Catholic, July, 1951 *

1951b "Work with the Dead", in The Liberal Catholic, October, 1951 *

1952a "The Longer and Shorter Forms", in The Liberal Catholic, January, 1952 *

1952b "The Work of a Priest", in The Liberal Catholic, April, 1953 *

1952c "The Assumption of the Virgin Mary", in The Liberal Catholic, October, 1952 *

1953a "Talk to Clergy", in The Liberal Catholic, April, 1953 *

1953b "The Work of a Priest", in The Liberal Catholic, January, 1953 *

1953c "The Holy Ghost", in The Liberal Catholic, July, 1953 *

1959 "The Work of a Priest", in The Liberal Catholic, June and August, 1959 *

1960 "The Work of a Priest", in The Liberal Catholic, February and April, 1960 *

1966 The Beginnings of the Liberal Catholic Church, St Albans Press, Ojai *

WEERAPERUMA, Susunaga: 1974 *A Bibliography of the Life and Teachings of Jiddu Krishnamurti*, E.J. Brill, Leiden *

1982 *Supplement to a Bibliography of the Life and Teachings of Jiddu Krishnamurti*, Chatena, Bombay *

WEST, Geoffrey: 1929 *The Life of Annie Besant*, Gerald Howe, London A, BL *

WHALEN, W.J.: 1958 *Separated Brethren*, Bruce Publishing Co, Milwaukee *

WHYTE, E.J.: 1933 "G.R.S. Mead. A Recollection", in *The Theosophist*, November, 1933 *

WHYTE, Herbert: 1914 *Is Theosophy Anti-Christian?*, TPS, London *

TPH, Adyar *

1920 H.P. Blavatsky. *An Outline of Her Life*, TPH, Adyar *


1973 "The Precedents of the Liberal Catholic Church", in *The Liberal Catholic*, September, 1973 *

1977 *The Liberal Catholic Church and Some Facets of Its Doctrine*, St Albans Press, Sydney *

WIEDERSEHN, H.: 1922 "The E.S.T. and Its History", in *Dawn*, January 21, 1922 *


WILLIAMS, Bernard M.: *nd Archbishop Mathew and the Old Roman Catholic Rite in England: Together with Some Notes on Subsequent Events*, Unpublished ms. in the Archives of the Orthodox Church of the British Isles. Copy in *
1918 Proof That the Old Catholic Church in the T.S. is a Fake. Bernard M. Williams' Letter, Celestia Root Lang, Chicago *


WILLIAMS, Herbrand: 1924 "The Position of the Liberal Catholic Church", in The Liberal Catholic Church, October, 1924

1927 "The Challenge of Omman", in The Liberal Catholic, November, 1927

WILLIAMS, Jeffrey: 1948 "C.W.Leadbeater", in The Theosophist, January, 1948

WILLSOUI, A.J.: 1913 Some Reminiscences of Mr Leadbeater", in Union Lodge Lectures, Union Lodge, TS), (London), 1918 *


WILSON, David B.: 1971 "The Thought of the Late Victorian Physicists: Oliver Lodge's Ethereal Body", in Victorian Studies, September, 1971 *

WOODEHOUSE, E.A.: nd The Order of the Star in the East and the Identity of the Coming Teacher, OSE, London A

1916 A World Expectant. The Study of a Great Possibility, Star Publishing Trust, Glasgow A

1926 The Taking of a Body by the World Teacher, OSE, Adyar A

November, 1930 1930 ,An Apologia", in, Adyar 'Theosophist,' November, 1930

WOOD, Ernest: nd Is This Theosophy?, Occult Book Society, London
1925a "The Seven Rays", in Australian EST Bulletin, January, February, March and April, 1925 *
1925b The Seven Rays, TPH, Adyar *
1929 "Krishnaji and Theosophy", in The Australian Theosophist, March 15, 1929
1930a "Are There Two Theosphies ", in The Theosophist, April, 1930
1930b "A Brief History of Modern Theosophical Thought", in The Theosophist, October, 1930
1931 "The Secret Doctrine", in The Theosophist, November, 1931
1934a "Dr Besant and the Theosophical Movement", in The Theosophist, February, 1934
1934b "The Story of 'The Lives of Alcyone'", in Canadian Theosophist, May 15, 1934 *
1936 Is This Theosophy. , Rider, London *
1946 "The Lives of Alcyone", in Eirenicon, July/Aug, 1946 *
1947 Clairvoyant Investigations by C.W.Leadbeater and "The Lives of Alcyone" (J.Krishnamurti). Some Facts Described, TPH, Adyar *
1950a "Rt Revd C.W. Leadbeater", in Eirenicon, Autumn, 1950 *
1950b "A Letter from Ernest Wood to Henry Hotchener", in Eirenicon, Autumn, 1950 *
1965a "Krishnamurti. Memories of His Early Life", in Theosophical Journal, Jan/Feb, 1965 *
1965b "'No Religion...'", in Canadian Theosophist, Mar/April, 1965 *
1969 An Introduction to the Science of Prayer, St Alban Press, London *
1973 Questions on Occultism, TPH, Wheaton *
WOODROFFE, Sir John: The Serpent Power, Ganesh & Co, Madras us
WORRALL, J.: 1872 Worrall's Directory of Stockport, J. Worrall, Oldham BL

WRIGHT, Dudley: 1922 Women and Freemasonry, np, London BL, TSL
