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THE THEOSOPHICAL CRISIS IN AUSTRALIA

The Story of the Breakup of the Theosophical Society in Sydney from 1913 until 1923.

A. J. COOPER

Thesis submitted for the degree of
MASTER OF ARTS IN RELIGIOUS STUDIES,
DEDICATION

This Thesis is dedicated to those Theosophists who really believe that there is no religion higher than truth.

\textit{Satyān nāsti para dharmāḥ,}
\textit{Na anrtāt pātakam param.}

There is no deeper duty than truth,
Nor any deeper sin than falsehood.

Mahabharata
The Book of the Peace
Chapter 160, stanza 24.
The Theosophical Crisis in Australia: the Story of the breakup of the
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Abbreviations used by Theosophists

A.B. Annie Besant
C.J. C. Jinarajadasa
Co-M. Co-Masonry
E.S.(T) Esoteric Section or Eastern School of Theosophy
GdeP G. de Purucker
G.S.A. George Arundale
H.P.B. Helena Petrovna Blavatsky
H.S.O. Henry Steel Olcott
I.T.S. Independent Theosophical Society
I.U. Isis Unveiled
K.T. Katherine Tingley
L.C.C. Liberal Catholic Church
O.C.C. Old Catholic Church
O.S.E. Order of the Star in the East
S.D. The Secret Doctrine
S.P.R. Society for Psychical Research
T.P.H. Theosophical Publishing House
T.P.S. Theosophical Publishing Society
T.S. The Theosophical Society
Tina. Theosophy in Australasia until 1921, when it became Theosophy in Australia, until 1926 when it was renamed The Australian Theosophist. Theosophy in Australia has been the title of the journal since the mid-1930s.
ULT. United Lodge of Theosophists
W O J. W O Judge
Preface
Many people need to be thanked. First of all Professor Eric Sharpe of the Department of Religious Studies of the University of Sydney, who, when I mentioned to him that my M.A. topic might be a comparative study of certain classic and mediaeval texts in Hinduism, responded by suggesting that my thesis might be in an area closer to home. It was then that I thought of the story of the Theosophical Society in Sydney with its larger than life figures and its mysterious split in the early 1920s. At that time this topic had never been critically studied. My thanks are also due to Professor Sharpe for his continuing support and unfailing enthusiasm for the topic. There are other members of the Department whom I must also thank: Dr Garry Trompf for his friendship and support, Dr Bill Jobling for his overall questioning and Dr Arvind Sharma with whom I worked for several years, in the area of Indian philosophy. I wish also to express my gratitude to my fellow students in the Post-Graduate Seminars, who sat through several seminars on this topic and provided needed comment.

Within the Theosophical Society in Australia are many people who have assisted. General Secretaries Elaine Murdoch, Jack Patterson and Diane Kynaston opened, and kept open, the valuable archives of the Theosophical Society. Their generosity and openmindedness are appreciated. Thanks are also expressed to the Librarian of the Blavatsky Lodge, Mrs. Zora Marresh, and the Assistant Librarian, Mrs Cecily Dynes, for making material available.

I should again thank Mr Jack Patterson, who in another capacity allowed me access to the Manor Library at Clifton Garden. Mrs E.M. Fearnside of Adelaide allowed me access to the valuable library at
Klemzig and provided gracious hospitality.

Other members of the Theosophical Society from beyond Australia include Dr. Radha Burnier, President of the Theosophical Society, with whom I had two lengthy discussions on the history of the Society; one at Adyar and one at my home in Sydney. Mr Ted Davy, General Secretary of the Theosophical Society in Canada, obtained for me an almost complete set of *The Canadian Theosophist* and provided valuable information. Miss Joy Mills, Director of the Krotona Institute in Ojai, California, supported my work. Dr Henk Dubbink and Dr H.J. Spierenburg of Holland also provided valuable information. Mr Dick Balfour-Clarke of Adyar told me much of the history, as he remembered it, of many of the events in this thesis.

For help with the history of the Independent Theosophical Society I must thank Mrs Katherine Wade who shared her memories and Mr Karl Anderson who died in 1986, at the age of 90. Mr Anderson gave to me the large portrait of Madame Blavatsky that used to hang in the Sydney Lodge and also many rare papers on the I.T.S. and a T.H. Martyn Notebook.

The Theosophical Society with Headquarters at Pasadena in California are also to be thanked. Their Leader Ms Grace F. Knoche generously made available some of the correspondence between the then Leader of that Society, Dr G. de Purucker, and John Prentice. I must also thank Mr John van Mater for researching this material in their Archives. Thanks are also due to another member of their Society, Mr Clive Bellgrove of Melbourne, who gave me much material on Theosophical history and who died in 1986, while still engaged in theosophical work.

The United Lodge of Theosophists were also of assistance. The
founder of the Sydney Lodge, Miss Dorothy Helmrich, O.B.E., told me her memories and Associates in Los Angeles and London were of help.

The Rt. Rev. Sten von Krusenstierna kindly made available early Liberal Catholic and Krishnamurti magazines. He and his wife Rie also spent much time with me discussing theosophical history.

I also received great help from ex-members of the Society or people who were children of members. These include Mrs Phoebe Schramko, the daughter of T.H. Martyn, who shared with me over many meetings memories of her childhood and many of her father's letters and photos. Her son, Mr Peter Schramko, kindly made available copies of T.H. Martyn's Travel Diaries. Mrs Norna Morton, née Kollerstrom, also shared with me her memories.

There are a number of Theosophists working outside the major theosophical organisations who have been of immense assistance; both with the topic of this thesis and with theosophical history in general. These include Victor Endersby, now aged 95, of California, who helped arouse my interest in this subject. Mr Emmett Small of San Diego made available to me a large amount of theosophical material and gave me his friendship. Mr Walter Carrithers of Fresno, California, pointed out that Mr Samuel Studd of Melbourne was the first Australian Theosophist to publish a defence of Madame Blavatsky. For general help I must thank Mr Leslie Price the Editor of Theosophical History of London, Jean-Paul Guignette of Paris, Armand Courtois of Belgium, Donald Smith of Hawaii, Richard Robb of San Diego, Dara Eklund of Los Angeles and Anita Atkins of New York. Special thanks must be given to the late Boris de Zirkoff, doyen of Theosophical historians, for his support.
The Archives Authority of New South Wales are thanked for giving permission to quote from the file in the State Archives of New South Wales previously marked 5/7792.2 and now numbered 5/7771.2 and titled, "Police Inquiry into alleged immoral teachings of C.W. Leadbeater 'Bishop' of the Liberal Catholic Church 1922–23".

For information on Krishnamurti I must thank Donald Ingram-Smith of Sydney and Susunaga Weeraperuma of Adelaide. Robert Aitken Roshi of the Diamond Sangha in Hawaii also shared his memories.

Gregory Tillet of Sydney deserves special thanks for his friendship, for our many discussions of the byways of theosophic and occult history and for sharing his vast knowledge of the history of religious sects.

Since work was begun on this thesis three publications have had some effect on its shape. Gregory Tillet's definitive biography of C.W. Leadbeater, The Elder Brother (1982) allowed me to ease back from a detailed description of Leadbeater's life and also from the general question of the moral charges against him. Ian Hooker's M.A. thesis, The Foundations of the Liberal Catholic Church (1981) enabled me to deal fairly briefly with the origins, doctrines and history of this denomination. Jill Roe's Beyond Belief (1986) enabled me to shorten the early part of this thesis and to only touch upon the influence of Theosophy on Australian thought. Essentially the above works have enabled me to concentrate on the split in Sydney. None of the above have influenced the writer in his approach to the thesis, nor have they been used as source material. Although many colleagues and friends have contributed greatly to the material in this thesis, none are responsible for its contents and conclusions, apart from the writer.
I must thank Miss Olive Lawson for pointing out textual and stylistic inconsistencies.

Finally I thank my wife and son for their patience and support.

John Cooper
CHAPTER 1

INTRODUCTION

1.1 The intention of this thesis
1.2 Method of approach
1.3 Sources of information
1.1 The Intention of this thesis.

The intention of this thesis is to write an historical account of what happened to the Theosophical Society in Sydney that resulted in a major split occurring and, finally, in two theosophical groups working in the same city - the Blavatsky Lodge of the Theosophical Society and the Independent Theosophical Society. As background the thesis looks at the early history of the Theosophical Society, as several of the splinter groups have a role in this story. It is also necessary to outline the early history of the Society in Australia.

Australian theosophical activities outside Sydney will be mentioned when they form part of the story or where events occurring there are illustrative to the central story. The same rule applies to those organisations closely linked with, though separate from, the Theosophical Society such as the Order of the Star in the East and the Liberal Catholic Church.

One of the problems to be faced is that of interpretation. Many of the facts outlined in this thesis were agreed by both sides to the dispute; yet their interpretations differed greatly. The thesis will attempt to give the facts as accurately as is possible, plus the different interpretations of those facts. Here the problem is what to leave out as an immense amount of material is available. On the other hand some of the essential material is no longer available, such as the records of the Sydney Lodge.
1.2 Method of Approach.

In recording the beliefs of the Theosophists, and the actions that arose from those beliefs, the writer is not concerned to examine their truth or falsity or to compare the Theosophic belief systems with any outside, and similar, systems, such as Buddhism or Hinduism. It is sufficient that both sides of the dispute held to similar belief structures. The situation is analogous to the period of the Christian Reformation where both sides believed that they alone represented the original tradition of Christianity. The above approach does not prevent an internal examination of whether there were two Theosophies and this question is discussed in chapter 17.

In other words, the approach is non-judgemental and sympathetic to the topic, attempting, in a phenomenological sense, to recreate the feelings and actions of the Theosophists in Sydney at that time. Those Theosophists saw themselves as spiritual heroes in a cosmic drama. Like Arjuna in The Bhagavad Gita they saw themselves as warriors on the field of Kurukshetra with preceptors and relations on both sides of the battlefield. The essential question is: on what side was Kṛṣṇa? It needs also to be remembered that the Theosophists were trailblazers in the Journey to the East that became popular in the West in the 1960s and '70s. They were so far ahead of that latter Journey that they had little contact with it.

1.3 Sources of Information

The fundamental problem is the huge amount of material available
in magazines, books, newspapers, diaries and letters. Also in personal interviews as recorded in the Preface.

As there are no complete bibliographies or indexes for most of the Theosophical journals and as the contents page for individual issues generally does not list all the contents for that issue it was necessary to go through every page of the following journals:

*The Theosophist* from 1907 until 1953
*The O.E. Library Critic* from 1911 until 1942
*The Canadian Theosophist* from 1920 until 1986
*The Adyar Bulletin*, almost every issue from 1908 until 1924
*Upadhi* from 1892 until 1893
*The Austral Theosophist* from 1894 until 1895
*Magic* from 1896 until it became *Australian Theosophist* in 1897 (only some issues seen)
*Theosophy in Australasia* from 1895 until 1921
*Theosophy in Australia* from 1921 until 1926
*The Australian Theosophist* from 1926 until 1933
*News and Notes* from 1933 until 1936 (scattered issues)
*Theosophy in Australia* from 1936 until 1986
*The Herald of the Star* from 1912 until 1927
*The Vahan* from 1891 until 1915 (most issues)
*The Liberal Catholic* from 1924 until 1929
*Theosophical Notes* from 1950 until 1976
*The Path* from 1925 until 1949 (I.T.S. - with the exception of a few lost issues)
*Dawn* from 1921 until 1924
*Advance Australia* from 1926 until 1929
There were also a number of individual issues of magazines seen, as
will be listed in the notes to each chapter.

The review of the books on this area started with the standard
histories and biographies which included material on the Sydney crisis.
Critiques on those dealing in some detail with the Sydney crisis are in
Appendix 2. With one or two minor exceptions none of this material
was used in the thesis. The voluminous writings of Besant, Leadbeater,
Jinarajadasa, Arundale and Krishnamurti were read in order to place
the events within a Theosophical framework.

At the time of the Sydney crisis there was a great amount of
newspaper coverage. Almost all of this has been read and included
where relevant.

The Leadbeater Police Inquiry file at the State Archives Office of
New South Wales (File 5/7771.2) was consulted. The Mitchell Library,
Sydney, and Fisher Library, at the University of Sydney, provided
material.

Use has also been made of the letters and diaries of T.H. Martyn as
shown in Appendix 1.

The material published by the Esoteric Section of the Theosophical
Society was, naturally, not made available. A large amount of the
material issued by that body was published by their opponents at the
time of the crisis. These extracts have been used in the thesis.
Subsequent research showed me much of the source material from
which these extracts were taken and they were found to be correct. I
was also given access to a full set of the E.S. magazines by a colleague
now resident overseas.
As the question of titles for Theosophists became an issue in 1919 the thesis goes along with the usage of the writer being quoted, so that in one paragraph we may find Mr C.W. Leadbeater and in the next paragraph the Rt. Rev. C.W. Leadbeater.

Research for the thesis was undertaken in Australia, India, England, Europe and America.

As some of the material used is very rare, with the writer possessing possibly the only copy, many of the quotations are lengthy.

Notes for Chapter 1:

1 Sharpe, E. J., The Universal Gita, p. 91 and following for an outline of the theosophical interpretations of the Gita.
CHAPTER 2

AN OUTLINE OF THEOSOPHICAL PHILOSOPHY
AND
A HISTORY OF THE THEOSOPHICAL MOVEMENT
FROM 1875 UNTIL 1912
In order to understand how the Theosophists view their own history, we need to understand the meaning of Theosophy, as seen by Theosophists. Madame Helena Petrovna Blavatsky (1831-1891) was the major source of theosophical philosophy, as well as being the co-founder of the Theosophical Society, with Colonel Henry Steel Olcott (1832-1907), William Quan Judge (1851-1896) and others, in New York, in 1875.¹ The teachings of Theosophy were never to be regarded as dogma by the members of the Society, who shared only the central belief in universal brotherhood.

The teaching of Madame Blavatsky on the theosophic view of history is interwoven with the theosophic views on cosmogenesis and time. In her monumental work *The Secret Doctrine* (1888)² she outlined the three fundamentals of her teaching as:

1) One absolute Reality which antedates all manifested, conditioned being. This Parabrahman (the One Reality, the Absolute) is the field of absolute consciousness. Once that we pass from this Absolute Negation, duality supervenes in the contrast of spirit and matter.

2) The total Universe is a boundless plane in which numberless Universes incessantly manifest and disappear. This second assertion states the absolute universality of the ebb and flow of day and night, life and death, sleeping and waking that we see throughout nature.

3) The fundamental identity of all Souls with the Universal Over-Soul, the latter being an aspect of the Unknown Reality, and the obligatory pilgrimage for every soul through the Cycle of Incarnation in accordance with cyclic and karmic law.³

To these propositions we can add a few more basic assumptions of the philosophy of Theosophy. The first assumption is that in the evolving
forth of the universe it manifests on seven levels of descending matter, so that from within the duality of spirit and matter, mentioned in the first proposition, there is an interaction that causes matter to evolve downwards until, at the lowest and seventh level, we are in the physical universe. The second assumption deals with the way by which the Theosophist may deduce additional understanding. To the Theosophist everything is related to everything else. From this he may assume that just as the universe consists of seven levels of materiality so the individual man also consists of seven levels. The macrocosm of the universal is mirrored in the microcosm of the individual. So information on the way in which the universe ends may, by analogy, be used to enable the Theosophist to understand the processes that follow the death of the individual.

As it is the intention of this thesis to write from within the structure of the theosophic philosophy it is necessary to explain in greater detail the teachings of Theosophy. These teachings will be given as propounded by Madame Blavatsky, as she was the major teacher within the theosophical movement. Later teachers, such as Alfred Percy Sinnett (1840–1921), Annie Besant (1847–1923) and Charles Webster Leadbeater (1859–1934) differed from Blavatsky in many of the details of theosophic philosophy, as well as differing greatly in their psychological understanding of Theosophy (see Chapter 17).

The three fundamentals mentioned earlier may be regarded as three aspects of the one statement - within absolute Reality there is incessant activity, the activity of universes coming forth into objectivity and then falling back into subjectivity, and throughout this process fundamental unity is continually maintained as both spirit and matter are, in essence,
one. This continuous expansion and contraction is occurring on all levels. From the human viewpoint it is the cycle of sleeping and waking, and, on a larger scale it is the cycle of birth, death and rebirth. On the level of action it can be seen under the heading of karma where all actions, physical, emotional and mental, return to the creator of them. So an act of cruelty will return to the doer either in this or in a future life.

The unity of everything, including the unity of humanity, as expressed in the concept of universal brotherhood, together with karma and reincarnation, are the three most popular teachings of theosophy. Even the post-mortem states of mankind are an expression of karma, for the individual, who after death rests and dreams on the astral plane and, following that, upon a higher plane, until the subjective causes of the past life are exhausted.

Theosophy taught that there are seven planes to the universe. These planes interpenetrate each other in much the same way as our thoughts, feelings and actions interact with each other. The term ‘plane’ is used in theosophy in referring to the range of some state of consciousness or to the matter corresponding to that state. The three higher planes are formless and the four lower planes are in the worlds of form. The lowest of the form planes is the visible universe, the next lowest is the formative or astral world and following these are the intellectual world and the archetypal world.

Furthermore every planet contains within itself six companion globes and these function on the four planes of form mentioned above, so that on our physical plane there is but one globe and there are two globes on each of the astral, intellectual and archetypal planes, making seven globes in all. As H. P. B. wrote:
Everything in the metaphysical as in the physical Universe is septenary. Hence every sidereal body, every planet, whether visible or invisible, is credited with six companion globes. The evolution of life proceeds on these seven globes or bodies from the 1st to the 7th in Seven ROUNDS or Seven Cycles. (S.R., vol. 1, pp. 156-9.

The teachings of theosophy in this area are very complex. In this outline it is sufficient to write that as life evolves it moves through the seven planets, or globes, of the earth chain and that we are now in the fourth round, having evolved some three and a half times around the earth chain.

The next point is important as it was discussed in some detail by the theosophists in Australia shortly after the arrival of Leadbeater in 1914. It is the doctrine of races as understood by theosophists (see Chapter 5). During each evolution on a globe, the humanity of that globe move through seven sequential races called the Root-Races. These follow each other in time with one Root-Race beginning to fade as another Root-Race is rising. The Root-Race preceding ours was called the Fourth Root-Race and resided in Atlantis, until it sank below the oceans some 650,000 years ago. Our own Fifth Root-Race has been in existence for about 1,000,000 years. The Sixth Root-Race is still far in the future. Each Root-Race is composed of seven sub-races. Blavatsky wrote of the Americans that

they are, in short, the germs of the Sixth sub-race, and in some few hundred years more, will become most decidedly the pioneers of that race which must succeed to the present European, or fifth sub-race in all its new characteristics. (S.R., vol. 2, pp. 444-5)

It follows from the above that the nature of man is also sevenfold, with three aspects of man's nature being essentially formless and with four
lower principles within the worlds of form. Although the basic outlines are clear, the names given to each of these seven principles of man differ with the theosophical writer and often, as their teachings develop the nomenclature differs in writings by the same author. Blavatsky, in her first book, Isis Unveiled (1877) wrote of man as being composed of spirit, soul and body. The English journalist A. P. Sinnett, in his second theosophical book, Esoteric Buddhism (1884), gave a sevenfold classification and these seven categories are repeated in The Ocean of Theosophy (1893) by W. Q. Judge. Madame Blavatsky, in The Key to Theosophy (1889), gives much the same classification as Sinnett, with the exception that she reverses the numbering of two of the principles and that she divides mind into the higher mind and the lower mind. Later in her Instructions No. 1 (1889) to the Esoteric Section of the Theosophical Society she altered the classification. As the classification given in The Key to Theosophy is the best known, we will outline it here. The three higher principles are, in the Sanskrit, Ātma, buddhi and manas. The Ātma(n) is usually translated as the Self and is seen as being one with the universal spirit. Buddhi is the spiritual soul and the vehicle of Ātman, while manas is the mind principle. The four lower principles are kāma (desire), prāṇa (life), linga-śarīra (astral body) and the sthūla śarīra (physical body).

Although there is no creative God in this system, as creation and destruction are but the operation of immutable law, there are creative forces which emerge as the universe comes into manifestation. This hierarchy of creators extends from the creative gods, down through the avatars to men who have awoken from within the human family. While still men, and with limited powers, they have achieved relative perfection
and, like the bodhisattvas of Mahayana Buddhism, they act as silent guides to the human race and also as teachers to a few disciples who have been able to find them. In theosophy they are known as the Masters, the Mahatmas or the Brothers. Just as there is this Hierarchy of Compassion there is also its reverse, the dark forces, the black magicians, called the Ma-mo Chohans.

Many theosophists, in learning of the Masters, wish to become their disciples. They are told that to do this they must live a life of almost super-human austerity with complete purity of life and with total unselfishness. In 1887 Blavatsky quoted from the Fourth Book of Kiu-ti.6

In Book IV of Kiu-ti, in the chapter on the Laws of Upasans (disciples), the qualifications expected in a “regular chela” are 1 (1) Perfect physical health. (2) Absolute physical and mental purity. (3) Unselfishness of purpose; universal charity; pity for all animate beings. (4) Truthfulness and unswerving faith in the laws of Karma. (5) A courage undaunted in the support of truth, even in the face of peril to life. (6) An intuitive perception of one’s being the vehicle of the manifested divine Atman (spirit). (7) Calm indifference for, but a just appreciation of, everything that constitutes the objective and transitory world. (8) Blessings of both parents and their permission to become an Upasana (chela); and (9) Celibacy, and freedom from any obligatory duty.7

This listing of the basic qualifications for the disciple is important, particularly in terms of the bitter disputes, in the early years of the twentieth century, as to whether Leadbeater was an initiate or not. Blavatsky refers to seven levels of initiation in the Secret Doctrine, and names four of them. They are based upon the Buddhist scriptures. The
first initiation is called Śrotāpanna, one who has entered the current. The second initiation is Sakridāgāmin, one who will return once more to life. The third is Anāgāmin, one who will reincarnate no more, and the fourth is the Arhat, the worthy one who has reached the goal. There is very little mention of initiations in the early theosophical writings.

The above is a brief, and simplified, outline of the basic Theosophic doctrines, as taught by Madame Blavatsky. Let us next consider 'time' from the Theosophic perspective.

Space and Time are one. Space and Time are nameless, for they are the incognizable THAT. (S. D., vol. 2, p. 612)

Time, in absolute terms, has no validity. Time exists only when there are phenomena. Time, then, is the space between events and only exists when there is manifestation from noumena. Time is psychological; our measurement of eternal duration - the now, now, now of the present moment. Yet time exists in relative, and spatial, terms. Just as we have the cycles of the globes and of the races, we also have the cycles (yugas) of time. The theosophic understanding of the yugas is similar to that of Hinduism. They can be set out as follows:

- **Krita-yuga** | **Golden Age** | 1,728,000 years.
- **Tretā-yuga** | **Silver Age** | 1,296,000 years.
- **Dvāpara-yuga** | 864,000 years.
- **Kali-yuga** | **Iron Age** | 432,000 years.

**Maha-yuga** | **Great Age** | 4,320,000 years.

A thousand Maha-yugas are said to be a day of Brahmā, or 4,320,000,000 years, the period of a planetary cycle, which is followed by an equal period
of planetary rest. A solar cycle is an Age of Brahmā, which is the above figure multiplied by 2 (to add a Night to the Day), multiplied by 360 (the ideal year), multiplied by 100 (the years in Brahmā’s Age).

We are now in a cycle of barbarism, the Kali-yuga, or Age of Iron, which is said to have commenced at the time of the death of Krṣṇa, in 3,102 B.C. This is why 1897 was an important year for the Theosophists. It was the end of the first 5,000 years of Kali-yuga.

There is another cycle of importance to Theosophists. It began with Tsong Kha Pa, the fourteenth-century reformer of Tibetan Buddhism. This was said to be a 100-year cycle focussed on the last 25 years in each century when a spiritual teacher, or teachers, would come to represent Theosophy mainly to the Western world. Madame Blavatsky was the teacher for the 1875-1899 cycle and another teacher, or impetus in the teachings, is expected for the 1975-1999 cycle.

Theosophy taught that religions followed a path of decline; that the period of the founder was the golden age of a religion and this was followed by downward cycles until the religion was buried in credalism, ritualism and the maintenance of the status quo. Theosophy taught an underground stream of revelation which emerged in the great religions and ancient philosophies and was eventually destroyed by the blind followers of the founders. It was in order to prevent the death of the 1875-1899 cycle that the T. S. was itself without dogma, apart from the belief in universal brotherhood.

From the above it is obvious that theosophy was not seen by the theosophists as being a new system. Rather it was

.... the accumulated Wisdom of the Ages .... the uninterrupted record covering thousands of
generations of Seers whose respective experiences were made to test and to verify the traditions passed orally from one early race to another, of the teachings of higher and exalted beings, who watched over the childhood of Humanity. (*S. D.*, vol. 1, pp. 272-3)

In other words, it was a primal revelation given by Priest-Kings to the early races of humanity and revitalised by later teachers. All this was in the outer world. These Teachers maintained their own unity and preserved their secret teachings in private groups, Mystery Schools and in hidden centres away from the multitudes. From these secret ashrams came the messengers, the avatars, the mystics, occultists and philosophers who revealed, each in his turn, one aspect or another of the esoteric tradition.

The esoteric tradition was said to extend back into pre-history, to the legendary continents of Atlantis and Lemuria and beyond. The civilisations of Chaldea and ancient Babylon, Egypt and Greece were said to be based upon secret teachings. Pythagoras was a teacher of Theosophy as was Hesiod, the first poet of the Greek religion. The pre-Socratic philosophers of Greece were said to be of this tradition, as was Plato who was claimed as an initiate of the Greek Mystery Schools. The list is long and includes the Neoplatonists such as Plotinus and Porphyry, Gnostics such as Valentinus and Basilides, and such Schools as the Kabbalah of esoteric Judaism, the Rosicrucians, the Albigensians and the legends connected with King Arthur, the Grail and the Welsh *Mabinogion*. In later times such figures as Paracelsus, Cagliostro, Boehme and the Comte de Saint Germain were said to be either messengers of the esoteric tradition or, at least, inspired by it.
It was the same in the East. The legendary seven Rṣis of Hinduism, the founders of some of the schools of Hindu philosophy, Buddha, Kṛṣṇa, Śaṅkara and many others were said to be presenting the same original doctrine in the language of their time. This was particularly so with the Buddha, who was seen as being the most advanced teacher from within the human system. Blavatsky taught that the Buddha had an esoteric doctrine which was transmitted through the Arhats and Bodhisattvas, particularly of northern Mahayana Buddhism, and that as India had gone into a decline, with the Islamic and later English invasions, so the esoteric doctrines of Buddhism had been hidden in central Asia, particularly in Tibet. The teachers of Madame Blavatsky were said to be Indians living in Tibet and travelling from there to other parts of the globe. So Tibet was seen to be the Holy Land for the theosophists, who believed that many of their own teachers were initiates of Tibetan Buddhism. One of the earliest books on Theosophy, by A. P. Sinnett, was called Esoteric Buddhism. Later, in her Secret Doctrine, Blavatsky wrote that the title of this work was unfortunate, and should have been Esoteric Buddhism (with only one 'd'), signifying esoteric wisdom, rather than to give the appearance that theosophy was connected with any one religion.9

In the opening pages of The Key to Theosophy, Blavatsky states that the word 'theosophy' comes from the third century of our era and means the wisdom of the gods. The term is not seen as meaning the wisdom of God; but rather the divine wisdom possessed by the gods. When asked to prove that such a secret teaching as theosophy existed in the ancient world, Blavatsky wrote:

... it is a well known fact that the MYSTERIES of the ancients comprised with every nation the "greater"
(secret) and "lesser" (public) MYSTERIES - e.g. in the celebrated solemnities called the Eleusinia, in Greece. From the Hierophants of Samothrace, Egypt, and the initiated Brahmmins of the India of old, down to the later Hebrew Rabbis, all preserved, for fear of profanation, their real bona fide beliefs secret... Not one of the ancient nations ever imparted through its priests its real philosophical secrets to the masses, but allotted to the latter only the husks. Northern Buddhism has its "greater" and "lesser" vehicle, known as the Mahayana, the esoteric, and the Hinayana, the exoteric, schools.¹⁰

Madame Blavatsky stated that she had been taught by Mahātmas in the East and that her own teacher was the Mahātma M. (Moria). Another prominent Mahātma was K. H. (Koot Hoomi).

Such, then, was the understanding of theosophy, as taught by Madame Blavatsky, in the early days of the Theosophical Society. We need, next, to look at the history of the Society from 1875 until 1912.

Helena Petrovna Blavatsky was born at Ekaterinoslav, a town on the river Dniepr in Southern Russia, on 31st July, 1831, according to the Julian Calendar then current in Russia. The date is 12th August in the Western Gregorian Calendar. She was born into a family of distinction. Her mother was a famous Russian novelist, and her grandmother, on her mother's side, was Helena Pavlovna Fadeyev, nee Princess Dolgorukova, noted scholar and botanist. One of H. P. B.'s mother's sisters was the mother of Serguey de Witte, who became Prime Minister of Russia. Helena's father was Captain Peter von Hahn, who was a descendant from a family noted for its military exploits.

In July 1849, at the age of 18, Helena married N. V. Blavatsky (1809-?), who shortly after was appointed Vice-Governor of the Province of Yerivan, a position he held until 1860. In October 1849 Helena left her
husband, and after that date her travels are difficult to follow. Between 1849 and 1851 she travelled in Europe, for in the latter year she claimed to have met her Master in London. She next travelled to Canada, the United States of America and South America and was in Nepal in 1852.\textsuperscript{11} She claimed to have stayed in India for nearly two years, and in 1854 was again in London, and then North America, returning to India in 1855. It was at this time that she claimed to have entered Tibet via Ladakh. She returned to Russia in 1858, spent about a year with her husband, and left Russia for Europe in 1865. It was said that she was in India and Tibet during the next few years. In 1870 she was again in Europe and in 1872 spent some time in Cairo, and then Paris in 1873. In that year she sailed for New York and in October 1874 she met Colonel Henry Steel Olcott.

Olcott was born in 1832 in New York State. He became an agricultural expert. During the American Civil War he was appointed a Special Commissioner of the War Department and was promoted to the rank of Colonel for his work in exposing corruption. In this regard, Olcott received a letter from the Secretary of the Navy, bearing testimony to

\ldots your entire uprightness and integrity of character, which I am sure has characterised your whole career, and which, to my knowledge, has never been assailed.\textsuperscript{12}

Olcott was admitted to the Bar in 1866, becoming a specialist in customs, revenue and insurance. For many years he had been interested in Spiritualism and Mesmerism and, reading of the strange spiritualist phenomena taking place in Vermont, he secured a journalistic assignment as a special reporter for the \textit{New York Sun} and later for the \textit{Daily Graphic}. At Vermont he met with Blavatsky and they immediately became colleagues.
The Olcott newspaper articles were read by another New York lawyer, William Quan Judge. Judge was born in Dublin in 1851, came to America in 1864, and was admitted to the Bar in 1872. After reading the newspaper articles, Judge wrote to Olcott requesting an introduction to Madame Blavatsky. Throughout 1875 Judge was a frequent visitor to H. P. B.'s apartment and the three of them were present when the idea of forming a Society for occult study was discussed.

On November 17, 1875, Olcott gave the Inaugural Address of the Theosophical Society and the Society was founded. In September 1877, Isis Unveiled, a Master-Key to the Mysteries of Ancient and Modern Science and Theology, written by Blavatsky, was published in two large volumes. In December 1878 Blavatsky and Olcott left America and arrived in Bombay on February 17th, 1879. India welcomed the Theosophists, particularly as they stated that India was the ancient repository of hidden teachings that were still there behind the dogmas of Hinduism. They started their journal, The Theosophist, in October 1879. Branches of the Theosophical Society were formed in India. The two made powerful friends within the Anglo-Indian community, including Alfred Percy Sinnett, the Editor of The Pioneer, and Allan Octavian Hume (1829-1912), recently Secretary to the Government of India and, later, Father of the Indian Congress Party.

In December 1882 the Founders moved the headquarters of the Theosophical Society from Bombay to Adyar, just south of Madras. With them went Emma and Alexis Coulomb who were in charge of the household. In February 1884 Blavatsky and Olcott travelled to Europe and were interviewed by members of the newly formed Society for Psychical Research. Towards the end of 1884 the Christian College Magazine in Madras published an expose of certain occult phenomena, performed by
Blavatsky, based upon the Coulomb claim that they had been her confederates. Olcott and Blavatsky returned to Adyar and accompanying the latter was Charles Webster Leadbeater, an ex-Anglican curate turned Theosophist, and then Buddhist, who had come to Adyar to work for Theosophy. In December 1884 the private and confidential First Report of the S.P.R.\textsuperscript{14} was issued. The Committee stated that they "found themselves in a state of suspense of judgement as to the genuineness and significance of the alleged phenomena". And they announced that an Australian, Mr Richard Hodgson (1855-1905), was on his way to Adyar to conduct the required further investigation. In December 1884 Hodgson arrived at Adyar; in December 1885 the Report of the Committee appointed to Investigate Phenomena Connected with the Theosophical Society\textsuperscript{15} was published. Called 'the Hodgson Report', it announced the Blavatsky phenomena to be fraudulent and Blavatsky "one of the most accomplished, ingenious and interesting imposters in history". By this time Blavatsky had returned to Europe, where the Theosophists were defending their leader, to continue writing and, in 1887, to move to London. Her work flourished in that city. The Blavatsky Lodge of the Theosophical Society was formed around her and in September 1887 she founded the magazine \textit{Lucifer}, which contained some of her most trenchant articles. In 1888 her magnum opus, \textit{The Secret Doctrine}, was published in two large volumes and on October 9th, 1888, she formed the Esoteric Section of the T.S., also called the Eastern School, and the Eastern School of Theosophy with herself as Outer Head and the Master as the Inner Head. The work flourished, and on 10th May, 1889, Annie Besant became a member of the T.S. On August 20th, 1890\textsuperscript{16} an Inner Group was formed within the E.S. who were bound to H.P.B. by deeper pledges than those given by the ordinary
members of the E.S. On April 1st, 1891, Annie Besant was made Chief Secretary of the Inner Group and Recorder of the Teachings. In the meantime Judge had been building up the American Section of the T.S. and he was the American representative for H.P.B. in the E.S. On May 8th, 1891, H.P.B. died in London.

Following the death of H.P.B. there emerged a divergence between those who saw her as the Messenger for the Theosophical cycle of the 1875-1975 period and those who saw her as a brilliant, somewhat erratic teacher who had given them the bones of a Theosophy that they could develop into a living body of knowledge. Foremost among those of the fundamentalist tradition were Judge and Besant and those in the latter position included Olcott, Sinnett and Leadbeater, who at the time of the death of Blavatsky was Secretary to Sinnett’s London Lodge. After the death of H.P.B. it was agreed by the senior members of the Esoteric School in London that Judge and Besant should be joint Outer Heads of the E.S. For administrative purposes Judge was in charge of America, where most of the E.S. members lived, and Besant was in charge of the rest of the world.

In August 1893 Annie Besant sailed for America accompanied by Professor Gyanendranath Chakravarti, an Indian Theosophist. They were bound for the World Parliament of Religions which was held in Chicago in 1893 and was probably the high-water mark for the Theosophical movement in the 1875-1975 cycle. The Theosophists presented their own Parliament within the World Parliament of Religions with marked success, and it seemed that Theosophy was becoming a popular movement.17

On November 16th, 1893, Annie Besant arrived in India, where she lectured before audiences numbering thousands. Here she was presented
with papers which claimed that Judge was guilty of forging letters from the Masters. Letters were sent from Besant and Olcott to Judge asking him to resign or to meet a committee. Judge denied the charges and a Judicial Committee met in London in July 1894 and decided that it had no jurisdiction to try Judge as Vice-President of the T.S. At the European Convention held the same month it was announced that the charges against him had been dropped.18 As a result of this, Besant and Judge announced that their joint Outer Headship would move further apart.

In October 1894 the London Westminster Gazette commenced a series called "Isis very Much Unveiled; the Story of the Great Mahatma Hoax". It contained the material used in the trial of Judge and it made the Theosophists the laughing stock of the English-speaking world. In response Judge, in an E.S. circular dated November 3rd, 1894, and called "By Master's Orders" deposed Annie Besant from her co-Headship of the E.S., as she had gone outside the lines laid down by H.P.B. and had come under the influence of Gyanendranath Chakravarti who, in his turn, he claimed, had come under the influence of the dark powers. In April 1895 Annie Besant issued her pamphlet, The Case against W. Q. Judge.

Also in April, the American Section held its Annual Convention and declared itself an independent organisation to be called The Theosophical Society in America. A year later Judge died and Mrs Katherine A. Tingley became the Outer Head of the E.S. in America with Mr E.T. Hargrove as President. A World Crusade followed. In February 1896, at the Annual Convention, the T.S. in America was renamed The Universal Brotherhood and Theosophical Society, with Mrs Tingley as Leader and Official Head with full control. Mr Hargrove and some 200 members left the Universal Brotherhood and remained The Theosophical Society in America, which
they renamed, in 1908, The Theosophical Society. Another offshoot was the Temple of the People which still maintains a colony at Halcyon, California. A third offshoot, again in 1899, was the Theosophical Society of New York, which published a journal, The Word, edited by Harold W. Percival. By 1900 the Universal Brotherhood had moved to Point Loma, at San Diego, California, where they commenced the building of the huge theosophical colony which became famous as Point Loma. Mrs Tingley continued as Leader. In 1906 Robert Crosbie (1849-1919) left Point Loma to form the United Lodge of Theosophists, which is now a world-wide association of students of Theosophy. Following the Judge split, the Adyar Society, for some years, continued on an even course. Mrs Besant divided her year between India with Professor Chakravarti, and Europe with C.W. Leadbeater. She remained as sole Outer Head of the Adyar E.S. Both A.B. and C.W.L. became known as Initiates and were highly regarded by Olcott, Sinnett and the many members of her E.S. Then, in 1906, charges were laid against Leadbeater of teaching masturbation to youths. He did not deny the charges, simply stating that he did give this advice to a few youths as being preferable to their going to prostitutes. After an inquiry in London, chaired by Olcott, Leadbeater’s resignation from the T.S. was accepted and, for a time, Mrs Besant believed that he had fallen.

In 1907 Olcott died and Mrs Besant was elected President, amidst a war of claims over whether the Masters had appointed her to the position and whether she would allow Leadbeater to be reinstated. Leadbeater returned to membership and came to live at Adyar in February, 1909. As a result, many prominent members left the Society, including Sinnett, who returned later.
In April 1909 Leadbeater discovered Krishnamurti (1895-1986) and investigated his past lives. By the end of that year he believed that Krishnamurti was to be the vehicle to be used by the Lord Maitreya, the World Teacher. In Buddhism Maitreya is the name of the future Buddha, who is not expected for thousands of years. Blavatsky had stated that Maitreya was not expected until the time of the Seventh Race. On 5th December, 1909, Krishnamurti was made a member of the E.S. and in 1911 the Order of the Star in the East was founded in order to prepare the way for the World Teacher. In February 1912 Krishnamurti and his younger brother, Nityananda, travelled to England in order to receive an English education. In the same year the father of Krishnamurti had taken Mrs Besant to court, alleging that his son was being placed in too close proximity to Leadbeater. Mrs Besant conducted her own defence. The Judge ruled that Leadbeater was a person who held immoral views. As Krishnamurti was then in England, the trial continued through appeal after appeal, until Krishnamurti reached an age when he could decide for himself.

As a result of the growth of the Order of the Star in the East within the T.S., Dr Rudolf Steiner, who was General Secretary of the German Section, and also in charge of the E.S. in that country, left the T.S., together with a large number of German Theosophists, to form the Anthroposophical Society.

The next chapter gives an overview of the early history of Theosophy in Australia.
Notes for Chapter 2:

1. The T.S. was actually founded on Sept. 7th 1875, following a lecture by Mr G. H. Felt. On Sept. 13th, the name of the Society was agreed. On Nov. 17th Olcott gave the Inaugural Address, and this date is regarded as the official founding date for the T.S.

2. The Secret Doctrine is regarded by all Theosophists as the basic textbook on Theosophy. For fundamentalist Theosophists it is the Bible of their beliefs; for progressive Theosophists it remains the starting-point upon which rests all later revelations. There was also a middle school which advocated The S.D. as revelation and also admitted later teachers. The edition used in this thesis was published by the T.P.H., Adyar, 1978, edited by Boris de Zirkoff, where the pagination agrees with the original edition.

3. Taken from The S.D., vol. 1, pp. 14-17, with minor changes.

4. There are different versions of the seven principles of man. There is also a more esoteric version, where man has ten principles: seven in the worlds of form and three in the formless worlds.

5. This way of achieving understanding in theosophy was basic to the early developments of theosophical philosophy. Later it was abandoned in some sections of the Movement and was replaced by knowledge achieved by means of psychic investigation. This difference was a basic issue in the 'Mars, Mercury' dispute of the 1890s and later between the fundamentalist Theosophists and the Leadbeater-, Besant- and Sinnett-led Adyar Theosophical Society.

6. By Kiu-te Blavatsky means the rGyud-sde of the Tibetan Buddhist Kanjur. See The Books of Kiu-te, a Preliminary Analysis, by David


8. Except that in Hinduism the four yugas are believed to repeat themselves and this is unclear in theosophy, where some commentators believe that Kali-yuga is followed by Dvāpara up to Krita-yuga; again in a sevenfold system.


11. This visit was verified to Olcott by Major-General C. Murray on 3rd March, 1893. Blavatsky told Murray that she was "trying to get into Tibet via Nepal". *The Theosophist*, April 1893, pp. 429-31.

12. The only biography of Olcott is *Hammer on the Mountain, the Life of Henry Steel Olcott* by Howard Murphett, T.P.H., Chicago, 1972.

13. Blavatsky, H.P. *Isis Unveiled, a Master Key to the Mysteries of Ancient and Modern Science and Technology*. Here the edition used is that edited by Boris de Zirkoff, which contains the same pagination as the original edition. T.P.H., Chicago, 1972.


15. *Report of the Committee Appointed to Investigate Phenomena Connected with the Theosophical Society*. London, 1885. It is interesting to note that in *The Journal of the Society for Psychical Research* for April 1986, there is an article by Dr Vernon Harrison entitled "J'Accuse: An Examination of the Hodgson Report of
1885." Dr Harrison, who is a member of the S.P.R., and a handwriting expert, concludes that Blavatsky did not write the letters to the Coulombs attributed to her. Nor did she write the Mahatma letters.


18. The Judge case has never been objectively studied. For much of the basic documentation see The Theosophical Movement, 1875-1950. The Cunningham Press, Los Angeles, 1951.
THE THEOSOPHICAL MOVEMENT
1875 - 1906

CHRONOLOGICAL CHART

1875  Theosophical Society founded in New York by Blavatsky, Olcott, Judge and others.
1879  Blavatsky and Olcott arrive in Bombay, meet Sinnett and commence the publishing of The Theosophist.
1882  Headquarters moved to Adyar.
1887  Blavatsky moves to London.
1888  The Secret Doctrine published. Esoteric Section formed.
1889  Annie Besant joins the T.S.
1891  Death of Blavatsky. Besant and Judge appointed joint Outer Heads of the E.S.
1893  Theosophists represented at the Parliament of Religions in Chicago.
1894  Judge accused of forging Mahatma letters.
1895  American Section becomes independent with Judge as President. Adyar T.S. American Section
1896  Death of Judge, Katherine Tingley becomes Outer Head of E.S.
1906  Leadbeater resigns from T.S.
1907 Olcott dies. Besant elected President.

1909 Robert Crosbie forms the United Lodge of Theosophists.

1911 Order of the Star in the East formed with Krishnamurti as Head.

1912 Steiner forms Anthroposophical Society.

1914 Leadbeater to Australia.

1922 Besant visits Australia.

1923 Independent Theosophical Society formed in Sydney.

1929 Krishnamurti dissolves Star. Leader.

1929 Death of Tingley. G. de Purucker new Leader.

1933 Death of Annie Besant.

1934 Death of Leadbeater. Arundale new President.

1942 Death of Purucker. Cabinet control.

1945 Death of Arundale. A. L. Conger new Leader.

1946 Jinarajadasa elected President.

1951 J. A. Long new Leader.

1953 Death of Jinarajadasa. Sri Ram elected President.


1973 Death of Sri Ram. John Coats elected President.

1979 Death of Coats.

1980 Radha Burnier elected President.
CHAPTER 3

THEOSOPHY IN AUSTRALIA UNTIL 1912.
Mrs Emma Hardinge-Britten, Spiritualist, and one of the founding members of the T.S., toured Australia in 1878-79. The details of the tour were published in the Melbourne Spiritualist journal, The Harbinger of Light, founded in 1870 by William H. Terry (1836-1913). Terry reviewed People from the Other World by Colonel Olcott in the August 1875 issue of The Harbinger of Light, became the Australian agent for The Theosophist and joined the T.S. in 1880. It was Terry who wrote a series of letters to The Theosophist which received long replies, initially by A.O. Hume and later by A.P. Sinnett, published first in The Theosophist (1881-83) and later as pamphlets under the general title of "Fragments of Occult Truth". These fragments became Sinnett's Esoteric Buddhism (1884), one of the basic texts of early Theosophy.

During her visit Mrs Britten met Professor John Smith (1822-1885), who was Professor of Chemistry and the Philosophy of Physics at the University of Sydney. They discussed the new Theosophical Society, the Professor wrote to Madame Blavatsky and she, in her turn, wrote to Terry from India, on November 5th 1881, asking him to pass on her enclosed letter to Professor Smith, as she had lost his address. On the bottom of this letter to Mr Terry is a note from Mahatma M., also asking for the address as he has "a promise to redeem". Professor Smith stayed with Blavatsky and Olcott in Bombay in January 1882 and became a member of the T.S. While there he received a Mahatmic letter asking him to "Work for us in Australia, and we will not prove ungrateful, but will prove to you our actual existence, and thank you. - M." The Professor then wrote a letter to M. which he had his wife sew up in such a manner that it could not be opened without it being obvious. Blavatsky wrote to the Professor from
Bombay on July 23rd 1882 and her letter went via Melbourne and London to be received by the Professor in France. Blavatsky had written that there had been no reply to his letter to M. The Professor wrote from Nice on January 31st 1883:

You think that my note to Morya was a failure - but let me now tell you the facts. You may remember that you concluded your letter with a P.S. requesting me not to be angry with the Brother. This was followed by a few words in red ink in Morya's hand, to the effect that your advice was very kind and considerate (evidently sarcastic). But more than that. Inside your letter was a small envelope, curiously folded and gummed, and addressed to me in red. On cutting this open, I found my own little note to Morya, absolutely intact. My wife, who sewed it up, and other ladies to whom I showed it, are satisfied that the stitching has never been disturbed. At first I was inclined to think that it had come back just as it went, but on cutting it open what was the astonishment of all of us when I drew out a piece of China-paper with a curious picture on it, and some writing in red ink around the margin, with Morya's signature or rather cryptograph.¹

Professor Smith and his wife considered this a convincing test as to the existence of the Masters. Later, when the Coulomb statements were published, Madame Coulomb claimed that she had opened the stitching and after inserting the note had closed it using a hair. Professor Smith refused to believe it was possible until Mr Hodgson borrowed the sewn up letter and had a colleague re-sew it by using a hair. This was sent to Professor Smith but he was, at the time, too ill to consider it. His wife wrote to Hodgson that they could no longer regard the test as conclusive. He died on October 12th 1885.
In the meantime Mr Terry had availed himself of an exceptionally lucid clairvoyant in Melbourne who claimed to see in trance the astral double of a living man who professed to be the Master Koot Hoomi. H.P.B. advised that the Master would neither affirm nor deny the truth of this vision. There is no further reference to this in the journals.

Another person strongly impressed by Theosophy was the Australian novelist Rosa Praed. Born in outback Queensland in 1851, she arrived in England in 1876 and lived there until her death in 1935. Mrs Praed attended many meetings at the London Lodge and knew Olcott, the Brahmin Theosophist Mohini M. Chatterjee, who so impressed Yeats, Countess Wachtmeister and many other Theosophists who were made into the characters of her novels The Soul of Countess Adrian and The Brother of the Shadow. Besides learning Theosophy Mrs Praed also studied Paracelsus, Boehme, Swedenborg and the Jewish Kabbalah.

A. P. Sinnett worked with Mrs Praed, using Miss Nancy Harward as the sensitive, to record a memory of a past life in Rome which was published under the title of Nyría. The entire notes of the record of the past life were published as The Soul of Nyría in 1931.

Also influenced by Theosophy was Alfred Deakin (1856-1919) the second Prime Minister of Australia. In 1878 he read Isis Unveiled. He was amongst those mentioned by Manning Clark who were "fascinated by the arrival of The Secret Doctrine (1888) in two large volumes." While a student at Melbourne University, Deakin was introduced to Spiritualism by Richard Hodgson, the author of the famous report on phenomena connected with Madame Blavatsky. Deakin joined the Theosophical Society in the 1890s and resigned in May 1896. In November 1894 he heard Annie Besant lecture in Melbourne.
The first Theosophical Lodge in Australia was formed in Brisbane in 1881. The major founder was Carl Heinrich Hartmann (1843-1887), the first European to explore the Owen Stanley Range in New Guinea and a noted botanist. He was the third Australian to join the T.S. and his membership is dated February 16th 1881. The first Australian member was Gilbert Elliott, from Victoria, who joined on December 29th 1879, and the second member was William Terry.

The second Australian Theosophical Lodge was formed in Hobart, Tasmania, in 1890 and the third in Melbourne on December 9th 1890. This Lodge had its origin some four years earlier, when Professor Chainey and his wife, who were both members of the American Section of the T.S., came to Australia to lecture on Spiritualism. From interested members of their audiences they formed The Gnostic Society, in order to study the basic Theosophical writings plus the Hermetic Christianity of Anna Kingsford. Then a Russian, Mrs Elise Pickett, arrived in Melbourne. She was a member of the T.S. and so invigorated the Gnostic group that the members decided it should become a Lodge of the T.S.

On March 18th 1891, Colonel Olcott made his first visit to Melbourne. He met with Mrs Pickett and the Melbourne members and sailed on to arrive in Sydney on March 23rd, attending a garden-party at Government House that afternoon and dining with the Governor and Lady Jersey on the next evening. On the 25th he sailed for Brisbane, arriving on the 27th, and then went to Toowoomba, where he arrived on March 30th. In his Will Carl Hartmann, who had extensive property in Toowoomba, had left everything to the T.S. and nothing to his family. Olcott offered back to the family four-fifths of the estate, less his travel expenses. They were delighted to accept this more-than-generous offer as Olcott had clear legal right to the
entire estate. His action led to great public interest in Theosophy in Australia.

In his Diary for May 10th Olcott wrote in Sydney that, "I feel as though H.P.B. were dead; the third warning." The day before he had written that he had "an uneasy foreboding of H.P.B.'s death. She had died on May 8th, the month that the Sydney Lodge was formed by Olcott with 23 members. One of these was Mr T.H. Martyn, who handed to Olcott the telegram announcing the death of Madame Blavatsky. The first President of the Sydney Lodge was Dr Alan Carroll, who had studied medicine under Charcot in Paris. While the Colonel was in Australia he also formed Branches in Toowoomba and in Adelaide. With Branches already formed in Wellington (1888) and Auckland (1891) in New Zealand, this gave a total of seven Branches, sufficient to charter the Australasian Section, which the Colonel did on 27th May 1891, with Dr Carroll as General Secretary and Mr T.W. Willans as Assistant General Secretary. However, both the Brisbane and Toowoomba Branches soon closed and the Section ceased to exist. Olcott annulled the Section in January 1892.

In 1893 Isabel Cooper-Oakley (1854-1914) came to lecture on Theosophy in Australia. She had been a member since the early days and had spent much time with Madame Blavatsky. She visited most of the Lodges in Australia and New Zealand and then sailed to the U.S.A. to attend the 1893 World Parliament of Religions as a Delegate to represent the Theosophists of Australasia. Like Olcott she was very much taken with the Australians, and is quoted in the Auckland Herald as saying, "I have discovered when in Melbourne more psychic temperaments than I have met with in any English-speaking race with the exception of America." One result of her visit was the commencement of the first printed
Theosophical magazine in Australia, *The Austral Theosophist*, which lasted for fourteen issues from January 1894 until February 1895. It was published from Melbourne and its editor was Mr Besant-Scott, the son-in-law of Mrs Besant.

In September 1894 Mrs Besant arrived in Melbourne and began to lecture. Her visit was a tremendous success. She lectured as well in Sydney, Adelaide, Auckland, Wellington, Christchurch and Dunedin. *The Sydney Morning Herald* wrote that her lecture was "probably the most eloquent address ever delivered from a platform in this city and the large house was visibly affected." She left Australia on December 5th 1895. She had been empowered by Olcott to reform the Australasian Section. She wrote to the Colonel on October 25th 1894, to advise that the Section had been formed with Mr J. C. Staples as General Secretary. The applying Branches were Sydney, Melbourne, Adelaide, Rockhampton, Bundaberg, Auckland, Christchurch, Wellington and Dunedin. Mr Staples arrived in Australia from England, via Adyar, in February 1895. The journal *Theosophy in Australasia* commenced publication, as a monthly, in April 1895. In the same month the first Australasian Convention was held in Sydney. The Countess Wachtmeister (1839-1910), another pupil of H.P.B., arrived in Adelaide in April 1895 and lectured for a year in Australia and New Zealand. As a result of her visit, in April 1896 New Zealand became a separate Section with seven Branches. Its first General Secretary was Miss Lilian Edger (1862-1931), who was the first New Zealand woman to take the M.A. degree.

In spite of the visit by Mrs Annie Besant and the issuing of a circular by the Countess Wachtmeister in support of her, through these later years the Judge Case was having its effect on the Australian Theosophists. Many
of the Sydney members were with Judge, and in 1895 a new Lodge was
formed in Sydney called the Sydney-N.S.W. Centre of the T.S. in America,
with Mr T. W. Willans as President. The Lodge had 30 members. This Lodge
drew up a draft Constitution with W.Q. Judge being elected President. On
October 21st 1895, the Theosophical Society in Australasia was formed.
The first Convention of the T.S. in Australasia was held later that year. In
October 1896 they started a monthly magazine, Magic, which about January
1897 was renamed Australian Theosophist. Magic, in its first issue,
onnounced that Mr E. T. Hargrove had been elected President of the T.S. in
Australasia. It also announced the World Crusade led by Mrs Tingley. The
January 1897 issue contains a letter from the Irish poet and mystic
George Russell (1867-1935) which follows, as it has never been reprinted
and also as it shows the mood of the time for the Judge Theosophists:

Dear Magic, -Hurrah and more power to ye. You have
brought with you the old fresh inspiration, and your aura
sparkles with the liveliest colours of the Akasa. I like
feeling the leaves; there is something good emanates
from them. You say such kind things of us here that one
colours all over with mixed shame and pleasure. Oh! boys
put the same life into all your pages and you'll create a
new Australia. You have got the power behind you that's
clear. One can see the currents in the Archaicus are being
turned into the veins of humanity when from your distant
land sounds the same hope, the same thought as here we
feel. It is a grey evening here, as I write, the rain drips,
and nature is all a dismal swamp outside; but, as I lean
my arm on your pages and think of you over there I grow
all golden inside. Soon all our hearts will turn to gold if
such comrades everywhere appear. I feel as if I know you
all well. Are we not all brothers, working now distantly
and now side by side through many ages. It is only with
those that speak out of the heart we feel such
intimacies. I am sure it would not surprise any of you in
the least or seem strange if I were to saunter in, not
shaking hands like people who see each other continually,
and speak in this fashion: "As I remarked in Chaldea and
before that in Egypt, when you were a dusky sublimity,
the earth is a very good old place if you know it" and so
on; and you would answer indignantly denying that in all
the incarnations you knew me you ever held the opposite
point of view. Our people here are delighted with MAGIC
and send, such of them as are present with me as I write,
all kinds of compliments. Our printer, a superlatively
critical person, declares the get up and appearance are
excellent "a sane mind in a comely body." Good now, my
friends, send me from the beginning of your manvantara
month by month as you appear to Geo. W. Russell, 5
Seapoint Terrace, Seapoint, Co. Dublin, Ireland. I enclose
P.O. for 4s. (to descend to plug details) and wish you all
success. Hail! Hail! Hail! - Yours AE.

Yet it was Katherine Tingley, rather than AE, who arrived in Australia
with her World Crusade. On January 5th 1897 she arrived in Sydney,
accompanied by Mr E. T. Hargrove, Mr Claude Falls Wright, Mrs Alice L.
Cleather and the Rev. Dr Williams. Mr Hargrove said that Sydney was the
most intelligent audience they had encountered in the World Crusade.
Some 1,500 attended their public meeting. A Brotherhood Supper was
arranged as well as several Lodge meetings. On January 12th the Second
Annual Convention of the T.S. in Australasia was held. Two important
E.S.T. meetings were also organised which resulted in a large accession of
members. The next day the Crusaders left for Auckland. The Convention
report stated that the T.S. in Australasia now had five Branches - the
Thames and Waitemata in New Zealand and in Sydney the Central Lodge in
Carrington Street, the Isis Lodge in George Street and the Tibetan Lodge in
Surry Hills. Sydney had 71 members and the total Australian membership
was 110. This was the beginnings of the Point Loma Theosophical Society
in Australasia. It continued and was mainly based in Melbourne and Sydney.

In November 1895, Mr John Staples, as General Secretary of the Australasian Section T.S., wrote to Colonel Olcott to report that the Section now had 15 Branches, with 365 members. He also reported that 27 members had resigned over the Judge Case. A year later Mr T. H. Martyn, writing as Acting General Secretary, advised that since New Zealand had become an independent Section, there were 11 Branches with 267 members. At this time Mr Staples was visiting England. He died there in April 1897. By the end of that year the Section had 13 Branches and 384 members.

Miss Lilian Edger, then General Secretary of the T.S. in New Zealand, agreed to tour Australia. In North Queensland she was joined by Colonel Olcott, who remained in Australia from June until October of 1897. His visit included New Zealand. Olcott and Lilian Edger lectured together in Rockhampton, Maryborough, Bundaberg and Brisbane. They met again, and lectured, in Sydney, and at a large meeting of the Sydney T.S. it was agreed that Miss Edger be appointed Branch Inspector. They then moved on to Melbourne, where Olcott renewed his friendship with Mr W. H. Terry. At that time Mr W. H. Hunt was President of the Melbourne Lodge. Olcott lunched with Mr Alfred Deakin, then a member of the T.S. and later Prime Minister of Australia. He also lunched with Mabel Scott, daughter of Annie Besant. He dined at the house of Mr James Stirling, who was a member of the T.S. and the Government Geologist, and also met his daughter Amie Livingstone Stirling, who wrote:

We had lots of visitors.... including Colonel Olcott, who had been with Madame Blavatsky in India. Colonel Olcott was a jolly old boy, with a long white beard. After meeting him, I no longer believed in the remarkable
stories told of Madame Blavatsky's having translated *The Secret Doctrine* with the aid of Mahatmas or Psychic Forces or what-have-you. 4

In August Olcott and Edger visited Tasmania and this visit was followed by seven weeks in New Zealand, then lectures and meetings in Sydney, Melbourne and Adelaide; Olcott and Edger leaving on November 10th for India. Miss Edger gave the Convention Lectures at Adyar.

By the end of 1898 the Section had 14 Branches and, still, 384 members. By this time the practice of holding conventions was well established and the Fourth Annual Convention had been held in Sydney on April 8th 1898, with delegates from nine Branches attending. At the Convention Mr T. H. Martyn was appointed Honorary General Secretary. Because of a severe illness during May, Mr James Scott resumed the duties of Acting General Secretary until Mr Martyn recovered. The Convention also decided to accept the offer of Dr A. Marques of Honolulu to become General Secretary. By the end of 1900 Dr Marques was reporting 12 Branches and 392 members, with the Fifth Annual Convention being held in Melbourne on March 31st with delegates from five Branches attending. During 1899 Miss Edger had lectured to all active Australian Branches and had given more than 60 public lectures.

By the end of 1900 there were ten Branches and 350 members in Australia. The Bubonic Plague in Sydney prevented a Convention being held that year. Miss Edger had again lectured before leaving for India. At the end of 1901 there was a report stating that the Section now had 12 Branches and a membership of 405. Dr Marques had found that the Sydney winters were too trying for him and he returned to Honolulu in April 1901, following four months of lecturing in Sydney and the holding of the postponed Convention. At the next and Seventh Convention held in
Melbourne on May 4th and 6th Mr H. Arthur Wilson was appointed General Secretary. From then on there is a record of slow growth. By the end of 1902 membership was 374, by 1903 it was 404, by the end of 1904 it was 418, and then 551 (1905), 597 (1906), 630 (1907), 745 (1908), 849 (1909), 954 (1910), 1004 (1911), and 994 (1912).

The gain in membership during 1905 was mainly due to the visit by Mr C. W. Leadbeater who reached Australia, from America, on his first visit. His itinerary was:

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<th>Location</th>
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<td>Sydney</td>
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<td>Cairns</td>
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Leadbeater was accompanied by two young followers, Fritz Kunz and Basil Hodgson-Smith. In Sydney they stayed at the home of Mr T. H. Martyn (1860-1924). Lectures were packed. Mr W. G. John (1852-1916) was then General Secretary.

In Mr John's Report for the year 1906 he wrote that, "although satisfied at the action of the European Council in the matter of Mr Leadbeater's retirement from the Society, we deplore the fact of his loss to our work in the future, and desire to place on record our abiding appreciation of the services he has rendered for so many years." Two
thousand copies of his *An Outline of Theosophy* had been reprinted and a copy presented to every library in Australia.

In May 1906 Annie Besant, now President of the T.S., arrived in Perth. She lectured there and then in Adelaide, in Melbourne, where Prime Minister Deakin attended her talk, and then in Sydney, Brisbane and New Zealand. She was attended throughout her Australian tour by her daughter Mabel and by Mrs John, the wife of the Australian General Secretary. In 62 days she conducted 44 public lectures and 90 meetings. In 1909 the Section published 3,000 copies of Annie Besant's *Australian Lectures*, 1908. In 1910 a Sydney member published a copy of Mr Leadbeater's article "Magic in the Christian Church" and sent copies to all the clergy in the State. In that year the Branches totalled 19.

Between 1910 and 1913 nothing momentous happened. Growth was slow and steady. On May 17th 1906 Leadbeater wrote to Mrs Besant to advise that as a result of the 1906 charges he was no longer in the Society and to ask her advice on what work he could do in the future. He then wrote:

I met Martyn in Rome and told him of this accusation. I found that he had already received a letter from Dennis (Mrs Dennis of the American T.S.) giving it in a wildly exaggerated form but had simply put the letter in his pocket and kept silence. It is possible, by the way, that I might find an opportunity to be useful in Australia or New Zealand. Martyn seemed to feel a little difficulty with regard to the circulation of the last Eastern School notice. He asked whether it might not be wiser to send it only to those whom you might choose for the Inner School, as if it were sent to members obviously unfit for admission, it could only arouse in them a sense of jealousy and wounded pride. ... Considering the condition of affairs in Australia there does seem reason in this;
and Martyn is so eminently a man of common sense that I always feel disposed to allow great weight to any suggestion which he ventures to make. His earnest desire was that you should yourself personally select members for the Inner School when you visit Australia: would it be possible to allow the majority of Australian members to wait till then? Martyn himself and John are, I should think, fully worthy of immediate admission, and I think that I should feel sure of three others in Australia, but hardly more than that.  

Leadbeater knew Martyn well from having stayed with him while in Sydney in 1905. Also since 1892 Martyn was the Australasian Corresponding Secretary for the E.S. and was highly regarded by Mrs Besant. He was in Siam and Burma, on business, at the beginning of October, 1912, and from there decided to drop in on Adyar on his way back to Sydney. He wrote of the visit in an article called A Few Hours at Adyar. He was in Penang, after a few weeks of rough and tumble in the jungles of Siam and Lower Burma, where he had some business interests. On arriving there he saw a newspaper account of Mrs Besant's Appeal in the court case over the custody of Krishnamurti and his brother. He drove to the Madras High Court and after losing his way "in a maze filled with chattering native litigants" was finally ushered into the sought-for Court, where Mrs Besant was then addressing the Judges. Her address had commenced the previous day and did not end until nearly five o'clock that evening, which Martyn noted was "not a bad example of physical and mental endurance for a woman of 66". Martyn evidently lacked this stamina, for he left the Court at 2 pm and met Leadbeater at the Adyar estate of the Theosophical Society. Martyn found C.W.L. looking a little older than when they had last met, yet this impression was instantly forgotten in the light-hearted greeting that followed.
"How long will you be able to stay?" C.W.L. enquired and on hearing that Martyn was only calling he said, "Oh, I say, we must walk around and show you something of the place". And shown around he was. He saw the original quarters of the founders, and the Shrine Room of the Esoteric Section, containing the portraits of several of the Masters, and a sketch of the place of residence of two of the Masters. When Martyn and C.W.L. were on the roof of the Headquarters building they heard the tooting of a car from the direction of the entrance gate. "Must be the President; let us go and meet her", C.W.L. suggested. When the President alighted from her car she looked very tired. She greeted Martyn with the utmost cordiality and they had tea together on the President's balcony and partook of the rapidly disappearing birthday cake. The next day was a public holiday which gave Martyn the opportunity for a quiet talk with the President, when it was made clear to Martyn that Annie Besant "is in the council of Those still greater, who are directing the movement". Martyn recognised that she is "the mouthpiece of the Great Lodge". The quiet talk was followed by another walk around the grounds, this time guided by Mrs Besant, and then a train south to meet a boat connection for Australia.  

Shortly after his return to Australia, on October 30th 1912 Martyn wrote a letter which outlined the growth of the new movements within the Theosophical Society. The letter was originally intended for members of the Esoteric Section and was then released to a wider audience. It stated that Mr Martyn had recently met with Mrs Annie Besant, who had handed to him some application forms for admission into the "Sons and Daughters of England". He had pointed out to her that the success of these new movements depended on the personal support of the same few members who stood at the back of Lodge work and that they found it difficult to find
the time to promote everything. Mrs Besant remarked that their help is necessary as they should set going each activity in turn and then when it was running smoothly they can retire from the offices they have temporarily filled and then have the time for something else. Remember, she said, that the future has in store a series of new efforts and our old workers will be called into requisition again and again. But we must remember that there is now a flood of power available to us in lesser spheres. There is no limit to the use that can be made of us as vehicles for the newly freed life forces. Mr Martyn then pointed out that all the newer movements are quite distinct from the T.S., which must remain neutral to them all. Martyn then wrote:

In the E.S. some of us are aware of the signs of the time and it is for E.S. members to pour what life they can into each new channel as it is indicated, and to work away for its success in our own land.

With regard to Co-Masonry H.P.B. was closely associated with the Master Racocse [sic] Comte de St. Germain and therefore it is not surprising that we should in this century stimulate Masonry.

The Order of Service which was announced in 1908 should be a centre of propaganda work and in it our efforts should be reduplicated.

The Order of the Star in the East was formed in 1911 to announce the Coming of the Great One. .... the President has announced the Coming may be in one of various ways, not all of them involving the bursting in on the sense world of a Divine Presence."

Mr Martyn then states that the Temple of the Rosy Cross began in 1917, to be, he thinks, the inner temple of the O.S.E., for here we have the propagandist effort on the exoteric side and the Mantric Ritual on the inner side. This was Mr Martyn's private opinion.
The last big, new movement was "The Sons and Daughters of Australia", an extension of "The Sons and Daughters of India" to the different parts of the Empire and to the world generally. This new order is to embody the Spirit of Service. Mr Martyn then urges co-operation and refers to the history of the Chicago Lodge where the one big Lodge there decided to split into several smaller Lodges. The result is not satisfactory and the small Lodges are now merging into one big Lodge again. He finishes by calling for solid support from those who have resolved to devote their lives to working out the Divine Plan as it is being unfolded at this particular time.  

Mr Martyn had also been appointed National Representative for Australia for the Order of the Star in the East with Mrs Isabelle John as the National Representative for New South Wales.

Notes for Chapter 3

1. Neff, M. K., How Theosophy Came to Australia and New Zealand, Australian Section, T.S., Sydney, 1943, p. 32.
5. Veritas, ed., Mrs Besant and the Alcyone Case, Madras, 1913, p. xvii
6. Theosophy in Australasia, December 1913.
7. Theosophy in Australasia, December 1912.
J. C. Staples 1895-1897
J. Scott 1897-1898
A. Marques 1898-1901
H. Arthur Wilson 1901-1902
W. G. John 1902-1916
T. H. Martyn 1916-1919
Dr J. W. Bean 1919-1924
J. Ransom 1924-1926
G. S. Arundale 1926-1928
H. Morton 1928-1934
C. Codd 1934-1936
R. G. Litchfield 1936-1946
J. L. Davidge 1946-1957
H. Zahara 1957-1964
R. Berenger 1964-1972
E. Murdoch 1972-1980
J. Patterson 1980-1983
D. Kynaston 1983-
Orthodox Parsons. To Col. Oscar (of the party) Steamer. "Hi, I say, you've left something behind!"

The Bulletin, May 16th 1891.
SYLLABUS OF PUBLIC LECTURES.

SUNDAYS—Commencing at 7.30 p.m.

1902.

Sept. 7.—“A Bird’s Eye View of Theosophy” Mr. J. Scott, M.A.
14.—“Consciousness Without Thought”

Oct. 21.—“Christian Doctrines and Theosophy.”
No. 1, "Ideas of God." ... Mr. T. H. Martyn
No. 28.—“Hypnotism” ... Mr. E. J. Redman

Nov. 5.—“The Ancient Wisdom—Its Revival and Power” ... Mr. G. H. Chappel
12.—“Sun Worship” ... Mr. G. Köllnerström
19.—“Christian Doctrines and Theosophy.”
No. 2, “The Atonement” ... Mr. T. H. Martyn
26.—“Spiritualism” ... Mr. E. J. Redman

Dec. 2.—“The Submerged Continent of Atlantis” ... Mr. G. H. Chappel
9.—“The Epic of India—the ‘Song Celestial’”
16.—“Christian Doctrines and Theosophy”
No. 23.—“The Day After Death” Mr. T. H. Martyn
30.—“Sound and Vibration” Mr. W. G. John
Dec. 7.—“Reincarnation and Karma” Mr. G. Köllnerström
14.—“Christian Doctrines and Theosophy”
No. 4, “The Sacraments” Mr. T. H. Martyn
21.—“Eastern Christianity” Mr. G. H. Chappel
28.—“The Life—(or Many)” Mr. W. G. John
COMMONWEALTH OF AUSTRALIA.

LECTURES
BY
MRS. SIDNEY RANSOM

UNDER THE AUSPICES OF THE
THEOSOPHICAL SOCIETY
(AUSTRALASIAN SECTION).
132 PHILLIP STREET, SYDNEY.
CHAPTER 4

THE COMING OF CHARLES WEBSTER LEADBEATER
TO AUSTRALIA
On Friday 21st and Saturday 22nd March 1913 the Nineteenth Annual Convention of the Theosophical Society was held in Melbourne. The General Secretary, in calling the meeting to order, asked the retiring President of the Australian Section, Mr T. H. Martyn, to speak. Mr Martyn was received with acclamation and referred to the policy of the Society in being perfectly passive before the persistent attacks upon it. However, he said, the Society seemed now to be moving into a fighting phase and Mrs Besant's present defence of the Society would probably result in its final vindication before the world. Martyn ended his speech by claiming that the Society had accomplished much in influencing public thought in Australia and that it should aim to bring about, by degrees, a complete change in the national life. He appealed for the utmost tolerance and concluded his speech by quoting a few lines on the value of being kind.

In his Report, the General Secretary of the Australian Section, Mr W. G John, stated that the membership of the Section now totalled 1133, compared with 999 for the previous year. The largest membership was in the Sydney Lodge with 253, followed by Brisbane with 136 members and Melbourne with 135. Perth had 87 members, Adelaide 84, Hobart 51 and the remaining Lodges all had memberships of less than 50. There were 20 Lodges in Australia in 1913, including Ibis and Besant in the Melbourne area and H.P.B. and Gnosis Lodges in the Sydney area. The only activity of the Section of note over the past year had been the tour of Mrs Josephine Ransom (1879-1960) who had lectured in Australia from the far north of Queensland to Fremantle in Western Australia. He noted that the printing undertaken during the year had been chiefly through the Order of the Star in the East. Only
one charter had been issued during the year and that was for the formation of a Lodge in a small bush centre in Tasmania, to which two elderly members had moved. The General Secretary referred to the numerous Orders now formed on the outskirts of the Theosophical Society, such as the Order of the Star in the East, the Order of Service, the Round Table, the League of Helpers and Co-Masonry and stated his belief that these organisations may be regarded as sowers of the seeds of future T.S. Lodges.

The Sydney Lodge reported a membership of 253, which represented an increase of 47. Apart from the Esoteric Section and Co-Masonry, the Lodge organised nine meetings a week, five of which were open to the public. The average attendance at the 52 Sunday public lectures was 161. The H.P.B. Lodge, at Newtown, a suburb of Sydney, had 36 members while the Gnosis Lodge, also of Sydney, contained such activities as the Systematic Study Group, the Pythagorean Music Society, the Bible Group, the Thought Group, the Sons and Daughters of the Empire, a Sodality of all Souls and a Guild of Art Workers. In spite of the many activities of this Lodge its membership was also 36.

On the first day of the 1913 Convention it was decided that a committee be formed which would meet during the luncheon recess, in order to prepare recommendations having a bearing on the financial possibilities of the Section for the year. During the recess the Committee met under the Chairmanship of Mr Studd of Melbourne, who outlined the remarkable work being done by the Lotus Circle in Melbourne, where an insertion in the school journal of Victoria resulted in nearly 3,000 applications for membership from the
schoolchildren. A discussion followed the announcement of this startling fact, as it was felt that the Section must look more and more towards the rising generation for the influx of workers into the movement. Mr T. H. Martyn then brought forward a scheme for the free issue of some books and urged the value, for this purpose, of Education as Service, recently written by J. Krishnamurti. Martyn suggested an Australian edition be published, with valuable local information added, for free distribution to State school teachers. As Australian representative of the O.S.E., Martyn undertook to carry out the whole of this work through the O.S.E. staff. Mrs Hunt, in supporting this scheme, urged the occult magnetic value of the printing being done at Adyar. After lunch the Convention approved up to 200 pounds for this purpose.

Mr Martyn then brought up the question of the great debt which the whole Society owed to its two great leaders, the President Mrs Annie Besant and her coadjutor and comrade Mr Charles Webster Leadbeater, and he brought forward the following motion, which was carried with acclamation:

That this Convention express its loving sympathy with the President in the duty which has been thrust upon her of upholding the good name of the T.S. in the law courts of India, and that it express its unbounded confidence in both herself and Mr C. W. Leadbeater, and its deepest gratitude for the intellectual and spiritual help which every member in Australia has received from their literary publications, as well as for the personal help and advice so freely rendered to all who have sought them during the last quarter of a century. That copies of the foregoing be sent to Mrs Besant and Mr Leadbeater.
Mr Martyn then went on to speak of Mr Leadbeater's personal association with Australia, of his self-effacement when visiting Australia in 1905, and of his courage generally under gross misrepresentation. He moved the following resolution:

That a cordial invitation be tendered to Mr Leadbeater to visit Australia in 1914, accompanied with the fullest assurance of the hearty co-operation of the various Lodges in extending the usefulness of the Society hoped for as the result of such a visit.

This motion was carried with acclamation.

Mr Martyn also brought forward the possibilities for the formation of a centre in Australia which could be regarded as a home for the Great Teacher who, when He comes, may be expected to journey afar into many countries, and thus in time reach Australia. Narrabeen, a suburb of Sydney, and Cudgen Headland, near The Tweed in Northern New South Wales were mentioned as possible sites for the centre.

Among the other matters discussed was the suggestion by Mr J. M. Prentice that a fare subsidy be provided for lecturers visiting country towns. The location for the next Convention was agreed to be Hobart, the capital of Tasmania. Miss Hawkins of Adelaide then brought forward the following motion:

That this Convention consider the advisability of sending a student to Adyar to prepare to be a public lecturer and organiser for the T.S. in Australia.

There was a general discussion on this motion. Mr Hunt saw grave objections to the creation of "positions" in the Section. One or two members objected to the idea of any paid service at all in connection with the T.S. Mrs Hunt stressed the danger of young and inexperienced people being subject to the strong vibrations of Adyar, the unique
influence of which place had upset the balance of many who had gone there with, perhaps, enthusiastic intentions. Finally it was decided to leave men to think over the proposal for another year. Apart from the election of office-bearers and various speeches of thanks this was the business of the 1913 Convention.

On Monday 24th March 1913 the Conference of the Order of the Star in the East was opened by Mr Martyn, the National Representative of the Order for Australia. Mr Martyn related his experiences in England where he had met the Head of the Order; he spoke of the general expectation of members in regard to the Coming of the Great Teacher and His choice of a body for the purpose of carrying on the work which was before Him. Mr Martyn then called for the representative delegates to present the reports for their States. Miss Suter of Queensland reported that there were 181 members on the roll, and that the clergy had been circularised and supplied with literature with only a very sparse reply as a result. New South Wales had also distributed literature to the clergy of every denomination in the State, which had brought in few replies of any promise. Comment on these papers had been made in a Church journal in which the editor contended that when the Lord Christ came again it would be to the Church, and would not be associated in any way with such organisations as the T.S. Reports were also received from South Australia, Western Australia, Tasmania and Victoria. The total Australian membership was 954, with New South Wales well ahead of any other State. Mr Hunt said that the Order had no right to crystallise the idea of the Great Teacher as occupying a dark-skinned body at all times, as he might require the use of a Western body.
The Conference of the Order of the Star in the East was immediately followed by one held for the purpose of considering the initial stages of the movement already known as the "Sons and Daughters of Australia". From the Chair Mr Martyn related the circumstances which led to his acquaintance with this new Order as launched by Mrs Besant. Its object was to sow the seeds of brotherhood in all sections of society and all corners of the Empire, to teach the mechanic and the labourer that prosperity did not consist in the confiscation of the property of the wealthy, and to infuse throughout the ranks of the nobility a spirit of possession of all that they had for the benefit of the country at large. Mrs Besant's great idea was to get the King to consent to be the Head of the Order. If that end were secured, the coming into the movement of the higher orders of society was only a matter of time. The movement had really been started by a great Master of Wisdom, which fact alone constituted a powerful argument for its success. Study, character building, the elimination of the white slave traffic, study of economics in the widest sense of the word; these were seen as channels for the dissemination of the influence of the Order. Mr Martyn advised that centres would soon be started for this new Order. He also pointed out that this Empire movement was not an activity of the T.S. proper; rather it was a thing for the world at large.¹

The 1913 T.S. Convention and the associated meetings have been outlined in some detail in order to convey the attitudes of the Theosophists at that time. It is interesting to note the authority possessed by T. H. Martyn and his close association with Annie Besant and Charles Leadbeater. Martyn was also the great supporter of A.B
and C.W.L. and the defender of their personal and occult reputations. He was also at the head of the new movements that were arising from Theosophy and was the first to suggest that a permanent centre be created for the World Teacher when He came to Australia. In this Martyn was a decade ahead of Dr Mary Rocke and the building of the Amphitheatre at Balmorel Beach.

There is also a strong occult element in the meetings. The Theosophists saw Adyar as being a centre of great occult power and in this they were going along with the Besant/Leadbeater theory that we are all channels through which spiritual power is conveyed. It was this theory that was behind the magic of the Mass, as understood by Leadbeater and Wedgwood, and used by them in the Liberal Catholic Church.

Also apparent is the naivete of the members. They believed that the clergy would respond favourably to the Adventist propaganda of the Order of the Star in the East. There was also a strong element of class and snobbery linked in with the Sons and Daughters of the Empire, with the King and the higher orders of society being, in their minds, involved.

Hence, in 1913, T. H. Martyn was the agent of the leaders of the T.S. and its associated organisations, a devoted disciple of these leaders and a staunch supporter of their policies.

Judging by the minutes of the 1913 Convention of the T.S. in Australia there were few troubles in the Section and few in the world-wide Theosophical Society. Mr T. H. Martyn, in his speech as retiring President of the Australian Section, mentioned the attacks on the Society, but there appeared to have been no discussion of these
attacks during the Convention. Yet there must have been some concern in the Section, for *Theosophy in Australia* in the same year published a letter already printed in *Theosophy in India*, with the editorial preface that:

> It is now all over the world an open secret that our Society has for some months been the object of violent attacks which have culminated in certain law cases in Madras, the verdicts in which were given some weeks ago. The verdicts ... have ... left our President and the Society generally in a position of defeat as regards the retention of the President's two wards, with the education and future of whom so much is bound up. This position has caused in the minds of some timid members - chiefly in India - a feeling of despondency and misgiving as to the future, and a doubt as to whether the leaders of the T.S. are not the victims of delusion and glamour. A letter from one of these timid ones has drawn forth the following reply. This letter is so magnetic in its quick seizure of the real position in which those leaders stand ... that we reprint the whole of it.

The letter is a long one. In it the writer points out that C.W.L. has been completely cleared of the charges brought against him by the father, as also has Krishnamurti. All that the judge said was that he considered C.W.L.'s views on a certain matter immoral. But C.W.L. has made no secret of those views and adhered to them firmly in court, as a matter of principle; and surely we must concede him to be just as high an authority on any purely abstract question of ethics or physiology as the judge himself. The letter writer then points out that:

> A big crisis, like that represented by the case, is a force in the hands of the Masters which can be readily manipulated to bring about whatever results may be desirable for the work ... and the longer the tension, or suspense, can be maintained,
the longer will this particular instrument be at the disposal of the Brotherhood.

So ... you should rather be prepared to find even greater apparent difficulties, and a complete shattering of hopes (also apparent) in the near future; and you should also be prepared to hang on like grim death and not to be shaken. Things being as they are, you have two alternatives before you, either to trust or to mistrust: and I strongly recommend - if for no other reason, merely as an "occult investment" - the wisdom of trusting. ... Our not understanding does not matter. In time we shall understand clearly enough.

Here we can again pause to note some of the meanings in what is being said and also to look again at the attitude of the Australian Theosophists.

There is a general tendency to look upon criticisms and disputes as 'attacks' upon the Theosophical Society and its Leaders. In the case of the law-suit instituted by the father of Krishnamurti the word 'attack' can be seen as a fair summary but in many other cases this was not so.

Also basic to their psychology was the belief that an attack, or a crisis, is for an occult purpose. In the current instance to build up force for the Master's use and to quickly bring Krishnamurti before the eyes of the world, even in a negative manner. In other words, when things are getting worse they are really getting better.

One of the basic reactions to crisis shown by the Theosophists is that the crisis is being used to get rid of those members of the Society who are weak or faint-hearted. This theme has been repeated throughout theosophical history in the Judge case, the Leadbeater Affaire and in the split with Rudolf Steiner and the German
Theosophists.

Here too can be seen the emphasis upon trust in the Leaders; that the average Theosophist cannot expect to understand the workings of the Great Ones and, therefore, must trust his or her Leader. This trust can be seen as an occult investment. In other words, trust and you will get ahead.

This leaves the Theosophists faced with the question of what is a real charge against a member and what is an attack or a personal opinion. Theosophists have time and again explained an 'attack' in terms of the motivations of the 'attacker'.

The General Secretary of the Theosophical Society in Australia must have continued to feel concern, for, a little later, he wrote an article for Theosophy in Australia called "Following the King". In this article he asks why it is that

.... a few who, after years of diligent and even prominent service in the Society's ranks, have dropped out of these ranks more or less under the pressure of a personal refusal to follow Mrs Besant into the special ground which she has latterly taken up. During the last year or so more particularly, these refusals have been accompanied with an atmosphere of bitterness which has forced many to wonder if in the individuality of that remarkable woman there is not something which antagonises many who are brought into personal contact with her ..... I have several times spoken of her as our great President. For we have to remember first of all that she is great, and the keeping of this before the mind may be more than half of the key to the mystery of the whole position ..... all who are worthy of anything, all who in the end did anything, were assailed by enemies who feared and hated the new spirit. Look at Socrates, Bruno, Cromwell, Lincoln and Jesus
Himself — they are all instances. The enemies of these great people — enemies following them down life after life as those of A.B. have followed her before and after the tearing limb from limb on the steps of the Alexandrian temple² — pitilessly pursued and fought their efforts for the betterment of the people who stood in need of their help, and whom they were sent to help .... The heavy tasks which such as these performed for the pushing forward of the race can only be done by the strong .... Of such characters were Hypatia, Bruno, Annie Besant and H. P. Blavatsky .... Gradually upon my own mind has grown the certitude that you and I .... must be ready to let go all expectations in regard to many who may once have worked with us, to wince not one whit, if our nearest and dearest .... fall out, only allowing ourselves to feel a little sad that they are not strong enough to keep in line .... not strong enough to set personalities on one side, not able to bear the strong vibrations. Realise that those coming into constant contact with a great missionary of the White Lodge like A.B. are eternally being subjected to the stimulation, the fire of her Aura; there comes a time when this finds out their weak spot and the ceaseless pressure of it proves too much for them. Thus they fall back out of it into an atmosphere, not at such high pressure, where they can still go on with something of service but not amongst the instruments given to her to use by those Great Ones whose primary instrument for the time she is. .... if I have one abiding desire it is that I may be strong enough, true enough to remain at their side and so go forward into the great hereafter still linked with them, and that thus I may be a sharer in the final accomplishment of whatever task the future may hold for them.

W. G. John³
However, at least one member of the Theosophical Society in Australia was not happy with the way in which the T.S. was progressing. This was John Murdoch Prentice who wrote an article in Theosophy in Australasia called "On some Theosophical Activities" in which, after referring to the storms of 1884, 1895 and 1906 which had served to shake from the ranks those unable to stand the strain and to unite more closely those able to stand steadfast, he refers to the presidential policy of Mrs Besant, "which is admittedly on different lines from those laid down by Col. Olcott and H.P.B." He admits that the vast majority of the T.S. are fully satisfied with the new aims of the present policy,

... yet to some the insidiousness of the change that is going on in alarming. A host of new activities have grown up around the old trunk of the T.S. and are flourishing luxuriantly. ... There are two such activities in particular that we might well discuss, as they are first in importance and interest, viz., the Order of the Star in the East and the Order of Universal Co-Freemasonry. Neither of these has any direct or official connection with the Theosophical Society, yet both are found figuring on the Convention Syllabus for the Australian Section Convention, as well as on that for Adyar, while pages of the Sectional Magazine are in some cases devoted to the first named. In addition the National Representative for Australasia, speaking in Melbourne at an O.S.E. meeting on October 27th, 1913, uses the expression, "this (the O.S.E.) and other Theosophical activities". Both these movements have been initiated in Australia by the T.S. and approximately ninety per cent of their members belong to the T.S. also.
Prentice claimed that the O.S.E. has caused a world-wide antagonism amongst Christian people, and most of the Churches are openly opposed to it. He writes that "if the coming Avatar is to be stamped beforehand with a Theosophic imprimatur, His worth will be hampered and the Theosophical function misunderstood." Of Co-Freemasonry Prentice writes that it is not recognised by the Grand Lodge in Britain who declared it spurious and that this action has been followed by the Grand Lodges in most of the Australian States. Prentice points out that the close association of the T.S. and Co-Freemasonry has prejudiced the T.S. in the eyes of the whole Masonic community and he closes with a statement of loyalty to older ideals together with a tolerance of those who follow the new.4

As was to be expected, there was disagreement with the views expressed by J. M. Prentice and in *Theosophy in Australasia* there is a reply by Arthur Seddon, also headed "On Some Theosophical Activities". Mr Seddon sees the connection between the O.S.E. and the T.S. as a matter for rejoicing, not lamentation; for tolerance, not for consideration. Mr Seddon sees himself as a Sower and that the Sowers do not trouble themselves with expectations as to how He will prove Himself, they know He will. He concludes with the hope that His Light may be with Mr Prentice and Arthur Seddon.5

Yet there was still cause for concern and in *Theosophy in Australasia* there is a letter from Patrick J. Murdoch F.T.S. - a pen name of J. M. Prentice - titled "The Personal Touch: a Letter". Murdoch writes to a friend and points out that even if our Leaders are wrong then the Masters will soon swing the Society back on to saner and wiser lines of activity. He bears witness to the reality of the Master,
for he once had

... a powerful rush of psychic force surround me,
playing on my body as the lights play on a figure on
the stage. Streams of yellow light, soothing and
healing, of wondrous and exquisite quality,
surrounded me, parting only to disclose a face. I
do not attempt to go into details: the memory of
that face, however, has remained with me and kept
me going when other things would have sent me
down and out. It was the face of the Master who is
the true writer of Light on the Path, that
splendid writer of English who is behind so much
that was given through H.P.B.

Murdock concludes by invoking the Peace of the Elder Brother,
who is our Teacher, upon the unknown recipient of this letter.

The Twentieth Annual Convention of the Australian Section of the
Theosophical Society was held at the Masonic Hall, Murray Street,
Hobart, from 10th to 12th April, 1914. Mr Studd of Melbourne, as the
retiring President, took the Chair and spoke of the tests of the past
few years which had resulted in a weeding out of the weaker elements
in order to create a more effective instrument in the hands of the
Great Ones. Mr Studd was elected President for the next year. Mr John
reported that membership stood at 1185. Mention was made of the
distribution of 7000 copies of the book Education as Service by J.
Krishnamurti to the State schools at a cost of 150 pounds. John also
reported that the visit by C. W. Leadbeater was the chief focus for
1914.

Adelaide Lodge, with a membership of nearly 100, had acquired a
site in King William Street and had laid the foundation stone on
February 23rd 1914, of a new building involving an outlay of over 3,500
pounds. Launceston Lodge, with 22 members, had purchased premises
at 54 Elizabeth Street. The Sydney Lodge had 281 members and a library of 1200 books.

Mr John was re-elected as General Secretary and Mrs John as Assistant Secretary. A telegram of hearty greetings was read from Mr Martyn. Mr Martyn was to be asked to give the 1915 Convention address in Sydney.

On the Sunday afternoon Mr McConkey, the Organising Secretary for Australia, held a meeting of the Order of the Star in the East, which was followed by an exposition by Mr Studd and Mr Benjamin of the Sons and Daughters of the Empire Movement.

There was considerable discussion, at the Convention, of the near visit of Mr Leadbeater. A text of an address of welcome had been prepared, which was to be written and illuminated by a Sydney artist member, Mr G. H. Hammon. It was decided to delete from the address references to the actions of certain people who had opposed the actions of the two chief leaders. With this excision it was unanimously resolved that the address be presented to Mr Leadbeater as the spontaneous greeting of the Section upon his arrival. The basis of his visit to centres would be public lectures twice a week with meetings for members only at other times.

In *Theosophy in Australasia* there is another article by Mr J. M. Prentice called "The Theosophical Outlook". He writes of the T.S. being a democratic body and yet it is the President who controls the Society rather than being controlled by it; that Mrs Besant holds a dual position: Spiritual Head of the E.S. and at the same time President of the outer Society. As the members of the E.S. are pledged to obey Mrs Besant and as the majority of the General Council are members of the
E.S., this means that Mrs Besant is in a position to impose her absolute authority on the T.S. Yet he believes this is not the worst, for Mrs Besant

... has slowly and subtly, yet in a surprisingly few years, turned the whole policy of the Society ... into other channels. The old activity that was given to the propaganda work of Theosophy has been very largely subdivided, and there have been formed numerous activities, nearly all of which are personally directed and governed by Mrs Besant ... Yet the total result of these activities has been to antagonise the world rather than help it. The Order of the Star in the East has been responsible for the antagonising of the mass of the Christian Church and is directly responsible for the loss of influence on the Board of the proposed Hindu University. ... the Order of Co-Freemasonry has introduced another secret organisation ... and in addition has antagonised the whole order and fraternity of Freemasons.

He goes on:

Mrs Besant's present policy has resulted in what she terms a "great shaking out" of individuals who could not accustom themselves to the newer ideals ... but she has shaken out many whom we would gladly have retained, and who would never have gone had it not been for her policy.

Mr Prentice concludes by stating that he writes with pain at heart, for a great psychic wave is moving in the T.S. He refers to the Mrs Besant of the past as a great spiritual teacher who is now obscured in psychic matters supported by her friend Mr Leadbeater. 6

Mr T. H. Martyn replied in the same issue to state that the E.S., of which he had been Corresponding Secretary in Australia since 1892, had never tried to control the external Society. He points out that the writings of Madame Blavatsky antagonised the Christian Church some
30 years earlier. He then suggests that the T.S. is more autocratic than
democratic and that he is with those who pray for a President who can
and who will lead.

The September 1914 issue of Theosophy in Australasia advised
that the Sydney Lodge premises at 132 Phillip Street had to be vacated
by September 30th, as the Lodge had decided to sell the unsuitable
building and to build anew. The Lodge rented premises at 164 Phillip
Street in the building occupied as the Rectory of St James Anglican
Church.

Mr Leadbeater arrived in Townsville in Northern Queensland on the
14th May, 1914. The Australian Section had arranged a tour for him
which was intended to cover much of Australia. However Mr
Leadbeater and other circumstances changed the itinerary. The
itinerary as originally planned covered:

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<tr>
<th>Location</th>
<th>Dates</th>
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<tbody>
<tr>
<td>Townsville &amp; Cairns</td>
<td>May 14-23</td>
</tr>
<tr>
<td>Rockhampton</td>
<td>May 25-28</td>
</tr>
<tr>
<td>Brisbane &amp; Tweed River</td>
<td>May 29-June 16</td>
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<tr>
<td>Toowoomba</td>
<td>June 16-18</td>
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<td>Armidale</td>
<td>June 18-21</td>
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<td>Sydney</td>
<td>June 22-July 15</td>
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<td>New Zealand</td>
<td>July 19-September 14</td>
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<td>Hobart</td>
<td>September 17-22</td>
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<td>Lanceston</td>
<td>September 22-26</td>
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<td>Melbourne &amp; Victoria</td>
<td>September 27-October 20</td>
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<tr>
<td>Adelaide</td>
<td>October 22-November 5</td>
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<tr>
<td>Perth &amp; Fremantle</td>
<td>November 9-24</td>
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This represented a total of 174 days for lectures and meetings plus 19 days for travelling.

After the success of his visit to Sydney Mr Leadbeater decided to return to that city and rearranged his itinerary by shortening his stay in New Zealand, and by eliminating the country areas of Victoria from his tour. This modified itinerary had to be altered as bad weather in New Zealand and the resulting shipping problems caused him to cut back his visit to the South Island of New Zealand. After two days in Dunedin he hastened back to Wellington and took the steamer for Sydney, arriving there on 2nd September. This meant that his Australian tour had, again, to be rearranged and he decided to lengthen his stay in Australia by two weeks - to lecture in Melbourne and Tasmania from 9th October until 4th November, to be in Adelaide from 5th to 19th November, and then in Perth and Fremantle from 23rd November until 11th December. Later Mr Leadbeater decided, for occult reasons, to end his tour at Adelaide and to return to Sydney. His companion Mr Mazel visited Western Australia and then departed for Adyar.

When Mr Leadbeater returned to Sydney it was to be for a short visit of two weeks before he returned to Adyar. There was also the possibility that he might stay in Sydney for an indefinite period. He was awaiting a letter from Mrs Besant that would determine his movements.

Before going on to the future movements of Mr Leadbeater it is interesting to note how he was received by the Australian Theosophists. At the 1915 Convention, the North Queensland representative reported that the visit by Mr Leadbeater was the one
great event of the year. One old member had made a special trip to Cairns and reported that he had not had such a happy time in 22 years. Mr Leadbeater commenced his Brisbane activities on Sunday May 31st at a Lotus Circle children’s meeting where three lotus songs were sung. That evening the 400-seat hall was filled to overflowing and Mr Leadbeater was listened to with rapt attention with many of the audience expressing their conviction that the speaker was more powerful and fluent than on his previous visit and looking in the best of health and not the age he claimed to be. In Brisbane a Branch of the Order of the Servants of the Star was formed with Master Morris Briggs as State Secretary.

From Northern New South Wales the Armidale Lodge reported that the visit by Mr Leadbeater was the red-letter spot in the year and left some harvest behind it.

In Sydney the Lodge had to modify the program as Mr Leadbeater insisted that members’ and friends’ meetings be closed to all but members. So three afternoon were set aside for public question and answer meetings. Two lantern lectures on Man, Visible and invisible and on Thought Forms were added to the program in Sydney at an admission charge of two shillings. The Sydney Lodge warned Lodges that had not yet had Mr Leadbeater that they must be prepared to place children and young people in prominent places in their Sunday programmes. Also the Lotus Circle and Round Table must be ready with their best efforts. They were further advised that a feature of Mr Leadbeater’s tour was a keen search for any signs of old souls in young bodies. For members, there should be a meeting of some sort every night, otherwise time would be considered as wasted. The Lodge
reported that every day in the two or three weeks before Mr Leadbeater arrived, they held Committee meetings in order to plan his visit. Mr Leadbeater arrived in Sydney on 21st June and at once plunged into a "veritable network of meetings". The Lodge reported with pleasure that one Sunday early in June did more than any previous Sunday had ever done for the Society in Sydney. On that Sunday he held a Star in the East meeting in the morning, two addresses to children and young people in the afternoon and a partly public address in the evening, showing "the splendid sanity and sweet reasonableness of Theosophy". During his stay in Sydney on this occasion Mr Leadbeater gave three public lectures at the Protestant Hall, two lantern lectures and three Sunday addresses at the King's Hall, three question-and-answer meetings for the public and nine evenings to members only at which questions were answered. "Only a proportion (of the questions) were of a character to afford anything like a good opportunity for the real qualities of a teacher to come forth, the rest being quite commonplace and some indeed too trivial and paltry for the speaker's serious consideration."

After his unexpected return from New Zealand the ordinary meetings were cancelled and Mr Leadbeater gave three Sunday evening lectures in the Concordia Hall, which seated 750. An induction meeting for new members was held on September 15th, when he handed their diplomas to 30 new members.

In Melbourne, because of the alterations to the schedule, only one public lecture was given, on The Life after Death, at the Masonic Hall. The audience was charmed by the personal magnetism and cultivated delivery of the speaker. Another public meeting was arranged at the
Australian Church on Theosophy in Relation to Christianity. On Sundays, Star meetings were held in the mornings and Lotus Circle and Round Table meetings in the afternoons. As reported in Theosophy in Australasia.

Perhaps the most pronounced impression which our Visitor made ... was his "bigness" - and by the way he gave a most inspiring address on that very quality to a meeting of "The Order of the Star"; it was the one, he thought, most needed by earnest members to prepare themselves for the Coming, and the lack of which discounted the value of other necessary virtues which they possessed in greater or lesser measure. And, indeed, he displayed this faculty for our copying - not merely talked about it. The breadth and sweetness of his tolerance, the largeness of his point of view on all subjects, were most uplifting and stimulating to us little people, absorbed in our own personal interests for the most part, though trying fitfully to rise above them.  

Mr Leadbeater reached Launceston on Tuesday 27th October and, after lunching with the vice-president proceeded to Hobart by the express. He returned on the Thursday and held two meetings on that day and three on the day following. At the 1915 Convention the Hobart Lodge delegate said that the visit by Mr Leadbeater was the principal event of the year, five meetings being held during the two days of his visit.

Adelaide laboured strenuously to make its new rooms fit for Mr Leadbeater. At the members' meetings the questions were not always of the best, and judging by the rapid disposal of many questions the Lodge had not learnt from the warning sent on by Sydney. They had engaged a large public hall for the Sunday lecture, but
... on proceeding to prepare for the lecture there we found difficulties on obtaining entrance, and, although part of our audience had already gathered in considerable numbers, we had to abandon any idea of using the place, so our President announced an adjournment to our own hall in King William Street, whither the crowd at once wended their way.

The hall was packed and late-comers were forced to leave. The lecture was heard with rapt attention. On the following Sunday the large hall was used, this time without mishap. Mr Leadbeater lectured on Reincarnation. The last meeting in Adelaide was on November 18th, when Mr Leadbeater announced he was returning to Sydney, and he hinted at a possible return visit when he would, at last, visit Perth.

The Perth and Fremantle Lodges who failed to have a visit by Mr Leadbeater reported that they were pleased by the visit of Mr Mazel who had given, for the first time, public addresses in both centres.

In January 1914, the first Star publication appeared in Australia, called "The Order of the Star in the East, Gazette No. 1". It was issued by the National Representative, Mr T. H. Martyn and contained 20 printed pages. It stated that the Gazette would be issued occasionally when sufficient local news was available. It also contained eleven directions from the Head. These included directions as to who could wear Gold Stars and who Silver Stars. The Gazette also contained the Declaration of Principles, acceptance of which were necessary for admission to the Order. These were:

1. We believe that a Great Teacher will soon appear in the world, and we wish so to live now that we may be worthy to know Him when He comes.
2. We shall try, therefore, to keep Him in our minds always, and to do in His name, and therefore to the best of our ability, all the work which comes to us in our daily occupation.

3. As far as our ordinary duties allow, we shall endeavour to devote a proportion of our time each day to some definite work which may help to prepare for His coming.

4. We shall seek to make devotion, steadfastness, and gentleness prominent characteristics of our daily life.

5. We shall try to begin and end each day with a short period devoted to the asking of His blessing upon all that we try to do for Him and in His name.

6. We regard it as our special duty to try to recognise and reverence greatness in whomsoever shown, and to strive to co-operate, so far as we can, with those whom we feel to be spiritually our superiors.

The Gazette stated that membership was 1060 in December, 1913.

In Sydney, on 20th December 1914, Mr Leadbeater gave a Sunday evening Address on The Christ: the World Saviour. In it he pointed out that

Christ is a mighty Official - the World Teacher ... but we hold that Jesus the man, Jesus who was born in Palestine some hundred years or more before the date usually fixed for his birth, was a pupil of the Great Teacher, and that it was he who lent his body to that Great Teacher in order that He might come and found His religion and preach His gospel upon earth. ... He steps into the full-grown and fully prepared body when He is ready to do so ... To us, who are Theosophists, Jesus Christ means two persons and not one - the disciple Jesus, who prepared and lent the body, and the Great Teacher,
the Christ who took it and used it ....

Mr Leadbeater then went on to explain that the true Christ is within and that salvation is not escape from the mythical hell, but escape from the wheel of birth and death. He goes on to say:

We who are Theosophists expect the Second Coming of the Christ just as truly as do our Christian friends who sing hymns about it all through Advent. .... we expect Him to come in power and glory .... in human form to help the world, precisely as He came before. The very same Great One, who took the body of Jesus some two thousand years ago, is ready soon to come again and to bless the world once more. ..... That is our belief .... based upon definite knowledge as to the intentions of the Great Ones who are concerned.

Mr Leadbeater goes on to say, with regard to the Coming:

What form that presentation will take we cannot hope yet to know, but we may know a great deal with regard to it. ...... we do expect that He will come again, and we expect that the voice which spake as never man spake, will speak once more in the ears of men now living, and at no great distance of time from the present day. Fifteen years, twenty years, we do not know exactly; but we do expect that that Coming will be comparatively soon.10

As 1914 came to a close, one thing was clear in Theosophical circles in Australia; although the Coming of the Christ was still in the future, Mr Leadbeater had, indeed, come to Australia.
Notes for Chapter 4

2. This is a reference to a previous incarnation of A.B. as the Alexandrian Neo-Platonist Hypatia.
3. From *Theosophy in Australasia*, September 1913.
6. The true author of *Light on the Path* was said to be the Greek adept Hilarion.
Mr. C. W. Leadbeater was born in England on 17th February, 1847; he took Orders in the Church of England in 1878 and officiated as priest until 1884. He gradually became interested in Spiritualism, and began to investigate the phenomena, but failed to find therein an explanation of the problems of life and death. He was then introduced to the study of Theosophy by Mr. A. P. Sinnett, author of "Esoteric Buddhism," and soon recognised in its philosophy a reasonable explanation of those problems. He did not, however, remain satisfied with second-hand information, but followed up the subject of occultism for himself with the result that, in this department of investigation and research, he has become one of the chief exponents of the reality of the unseen and a writer on all matters pertaining to the occult. In the year 1904 appeared his first Theosophical publication. It was a manual called "The Astral Plane." In this little book every student of Theosophy recognised that its author was one who spoke of what he knew from observation, and not of what he had read or heard from others. From this time onward there has followed from his pen in rapid succession one publication after another, each one of which is treasured by students of Theosophy as a gem of occult knowledge. Mr. Leadbeater is held in love and reverence by all who have the privilege of knowing him personally, not only because of his vast knowledge, but also as a man of unblemished character and of high moral worth. All his books are written in such clear and lucid English that the most abstruse subjects become intelligible to the reader, and the following list will be found useful to those who earnestly seek after knowledge.

To Those Who Mourn
The Outline of Theosophy
The Astral Plane
The Devachanic Plane
Dreams
Invisible Helpers
Clairvoyance

The Christian Creed (with coloured plates)
Man, Visible and Invisible (with coloured plates)
The Inner Life (2 vols.)
Thought Forms (with coloured plates)
Man; How, Whence, Whither
Text Book of Theosophy
CHAPTER 5

THE GREAT WAR IN EUROPE AND THE GREAT INITIATIONS
OF AUSTRALIAN THEOSOPHISTS.
In her editorial in *The Theosophist*, January 1915, Mrs Annie Besant wrote:

My ever-honoured colleague, Mr C. W. Leadbeater, is doing splendid work in Australia, and I have consented to the urgent request of the Australian brethren, that he may remain there for some time longer, to help in their propaganda work.¹

Gertrude Kerr, an English member, visited Sydney and wrote a long article on "Mr. Leadbeater in Sydney". She records that originally he was to be in Australia from May to November, 1914, and that in December he was to be back in Adyar for the 1914 Convention. However, shortly after he arrived in Queensland, Mr Leadbeater saw that Australia was to be the home of a branch of the new sixth sub-race and that the White Australia Policy, although based upon prejudice, was being used to form a cradle for the new type. When this was realised the suggestion was made to Mr Leadbeater that he stay in Australia and "help things along". Mr Leadbeater agreed to consult the President and hear what she had to say. His approval to stay was received in Adelaide, just before leaving for Western Australia, and immediately Mr Leadbeater returned to Sydney to settle down in the Martyn home, which reminded him of ancient Taormina.

Mrs Kerr described the meeting of the Order of the Star in the East:

There is a certain amount of congregational singing at these meetings, a few good hymns having been either written for the purpose or adapted. After opening with the hymn, the audience remains standing and chants the beautiful "invocation" composed by the "Protector". ....

Mr. Leadbeater is never, so it seems to me, more happily inspired than when speaking at the "Star" meetings .... After the Address comes the inevitable collection, and the meeting closes with the Benediction, which the lecturer intones in
orthodox "High Church" fashion, the audience joining in the final Amen.²

It is interesting to note that Leadbeater is already involved in Ritual of a "High Church" nature, before the English Theosophist and Ritualist Wedgwood (1883-1951) arrived in Sydney.

Mr Leadbeater planned some ten lectures in Sydney during January, February and March, 1915. Typewritten copies were to be circulated among the Lodges. The lectures were given at the Concordia Hall on Sunday nights. He also gave a series of Tuesday evening addresses to E.S. members at the Phillip Street rooms. The first of the E.S. talks commenced on 8th December, 1914, and, apart from a break between Christmas and the New Year, continued on every Tuesday for fifteen weeks until March 23rd 1915. The sixteenth talk was given on April 20th, 1915 and they went on, on a regular weekly basis, until the twenty-sixth talk in this series which was given on June 29th 1915. The course recommenced on July 27th 1915 with the twenty-seventh talk and concluded with the thirty-second talk on August 31st 1915. These talks were later published in book form as Talks on At the Feet of the Master (Theosophical Publishing House, Adyar, Madras, 1922).

The twenty-first Convention of the Theosophical Society in Australia was held in Melbourne from the Thursday evening of April 1st 1915 until the close of the Easter weekend. Originally the Convention was to have been held in Sydney, but the venue was altered to Melbourne because the new Sydney Headquarters were not yet completed. The business session commenced on the Good Friday morning with Mr Studd of Melbourne presiding over the 39 Lodge members and 12 proxies. The opening address was delivered by Mr Leadbeater who emphasised the value of harmony and efficiency. Mr Studd, as retiring President, gave an address on the great work being done in India by Mrs Besant for social reform. Mr J. B.
McConkey, the President of the Melbourne Lodge, was elected Convention President for the coming year. The Adelaide Lodge reported the completion of its King William Street premises and the Armidale Lodge advised that its energetic president, Col. Braund, had gone on service to the seat of war, for, on 4th August 1914 the War to End all Wars had commenced. The Beuliba Lodge faced the problem of owning a small wooden hall and of having very few members. The hall stood "as a melancholy testament of ineffective zeal for a splendid cause, which placed elsewhere might today show results of a more lasting kind." Brisbane Lodge now occupied its own premises at Concordia Hall in Charlotte Street. The Sydney Lodge reported a record average attendance of 228 at the Sunday evening lectures. The League of Helpers had been doing splendid work. The Sydney Lodge hoped that the new headquarters would be completed before the end of 1915. The H.P.B. Lodge in Newtown reported special attention to the Order of the Star. The Gnosis Lodge in Sydney was specialising in ceremonial and educational work.

Mr Studd submitted a resolution affirming
That the Australian Section of the Theosophical Society in Convention assembled, very cordially conveys to its esteemed President this assurance of its implicit confidence and love, and its sincere prayer that the power and blessing of the Great Ones who guide our movement may long continue abundantly to manifest through her.

Mr Studd said that "Mrs Besant is the greatest living woman in the world", adding, "Those who know her most love her best". Miss Radcliffe of Adelaide then rose and said "Any dissentient voices are just as bubbles on the stream of the strong tide of loyalty that flows from the Australian Section to the President of the Society." Mr Prentice (Melbourne) said that "whatever he was as an individual member" (presumably meaning that as an individual he did not support the resolution) he supported the motion as a
delegate. Miss Rose Seaton expressed disgust with an article hostile to Mrs Besant that had lately appeared in a theosophical journal. The Convention then rose to its feet and carried the resolution of confidence in, and love for, Mrs Besant. The resolution was subsequently cabled to Adyar.

Then Mr Tweedie of Adelaide proposed

That the very hearty thanks of the Australian Section of the Theosophical Society be tendered to Mr C. W. Leadbeater for the generous and gratuitous assistance rendered by him to our lodges during the past year; and that the General Secretary be directed to convey to Mr Leadbeater the assurance of its unbounded esteem for him as well as appreciation of the help afforded to so many of its members by his addresses and writings.

In seconding this resolution Mr Martyn said he had in his own house enjoyed the privilege of close association with Mr Leadbeater and just as Mr Studd had affirmed that Mrs Besant was the greatest living woman, so he believed that Mr Leadbeater was the greatest living man. He believed that it was his duty to say it, though Mr Leadbeater did not need it from him or from anyone else. The motion was carried by acclamation.

It was resolved, on the motion of Mr Prentice, that Theosophy in Australasia should continue to be an activity of the Society. A resolution, moved by Mr Martyn, was adopted:

That controversial matters relating to the policy of the Society or its Leaders be excluded from T. in A. for the ensuing year.

Mr Martyn read letters of appreciation from educationists who had received complimentary copies of Education as Service. Mr John reported that the Leadbeater tour had not lost money, this being due almost entirely to reimbursement from the Sydney lectures. Mr John was re-appointed as General Secretary.
Mr John read a telegram from the English Theosophist Mr J. I. Wedgwood, saying, "Greetings to Convention from a marooned Islander". The telegram had been sent from Torrens Island, the South Australian quarantine station in the Port Adelaide river, where Mr Wedgwood was detained, owing to an outbreak of small-pox on the mail steamer in which he travelled from India.

Mr Wedgwood had arrived in Adelaide on 26th March 1915, on the P. and O. liner "Morea". He reached Melbourne on April 9th, to meet with Mr Leadbeater and to proceed with him to Sydney. Mr Wedgwood advised that he planned to stay some five months in Australia, mainly working for the Co-Masonic movements and outside activities. Theosophy in Australasia reported: "He will remain longer with us than thought and that as soon as certain work he is undertaking in N.S.W. is finished, he will go north to Queensland, possibly as far as Townsville and Cairns."³

In Theosophy in Australasia is an article, "Paths and Methods", by Mr John M. Prentice. In it he condemns the division of the ways of finding truth into watertight compartments, such as the occult and the mystical. He considers this division to be external and unimportant for there is only one path in reality. He points out a tendency to disparage Mysticism in favour of Occultism.⁵

Writing as Jocelyn Underhill in "The Reincarnation of Theosophy", John Prentice points out that just as the human ego reincarnates, so does the ego of the Theosophical wisdom, leaving behind it the dead bodies of such groups as the Troubadours, the Templars, the Rosicrucians and, by implication, the Theosophical Society.⁵

In Theosophy in Australasia,⁶ the death of Lt-Colonel George Frederic Braund was announced. Braund was killed in the Dardanelles. The Sydney press paid tribute to him as a soldier, a prominent citizen and as a member
of the House of Representatives. The official war historian wrote of Braund:

The 2nd Battalion had lost sixteen officers and 434 men killed and wounded. Almost isolated, strongly attacked during three days and nights of heavy fighting, it had held the most vital position in the area. Its Commander Braund - theosophist, teetotaller, member of parliament - had shown every quality of a really great leader....

T. in A. wrote that Braund had "given his life to his King and his Country and that his sacrifice will not be overlooked by the Great Ones, who labour ceaselessly for the progress of the race." Yet apart from the mystery of whether the Great Ones did, or did not, overlook his sacrifice we do have the mystery of just how he died. C.W.L. wrote that "Braund .... died a few weeks ago while leading his brigade against the Turks"; while Annie Besant, as Outer Head, said that Braund "was shot by a sentry at Gallipoli". Yet it is the historian Bean who tells the detailed story:

At 1 a.m. on May 4 the gallant Colonel Braund of the 2nd Bn. returning to the rest camp in the scrub on Braund’s Hill, met his death. He was slightly deaf, and appears to have disregarded the challenge of one of his sentries. The sentry shot him.

It was C.W.L. who gave an occult reason for Braund’s death. He addressed the E.S. in Sydney and said:

To Theosophists, it is at least an interesting coincidence that he fell upon May 8th, the anniversary of the day upon which our great Founder, Madame Blavatsky, passed away from her body. The work entrusted to him is to select, from among those who are killed, such men as are fit for immediate rebirth, here or in New Zealand, in the new sub-race.

Jinarajadasa returned to this matter during the second World War and wrote to the E.S. members that
When the last great war began ... the Inner Head, acting on behalf of the Lord Vaivasvata Manu, organised a new department of work, and Colonel Braund, His pupil, was put in charge of it.

Jinarajadasa then wrote that those soldiers who had died in action were given the chance to renounce their rest between births in order to be born again to go on with their work of Reconstruction. He added that Lord Roberts, as also King Edward VII, who had died, were both brought into the scheme which affected the whole British Empire.

Jinarajadasa then brought this story to its conclusion:

When this war began in 1939, I wondered where these "returned" egos were ... So I wondered and looked. In a flash I saw them, in England, on all sides of me ... reborn but as women this time.\textsuperscript{12}

Jinarajadasa saw them as the women in uniform who this time were not called to fight in the trenches but rather to serve in non-combatant work.

On June 12th 1915, C.W.L. was initiated into Co-Freemasonry by J. I. Wedgwood and at once took a deep interest in its ceremonial work and, passing rapidly into the higher degrees, greatly influenced the growth of the Order.\textsuperscript{13}

In July and August he gave a series of talks on "Australia and New Zealand as the Home of a New Sub-Race". These lectures Mr Leadbeater repeated in Melbourne and Adelaide from October 15th until November 4th.\textsuperscript{14}

Asked whether T.S. members should join the O.S.E. even if they feel from their own studies that they are not acquainted with the grounds of expectation of the coming of the Great World Teacher, C.W.L. replied that T.S. members should certainly join the O.S.E. and that if

... they are not acquainted with the grounds for such expectation they should study more. All T.S. members should join, because they alone can bring
knowledge and reason to bear on the subject where others can only bring a feeling. And even if they cannot grasp it intellectually they should still join, because the President is the one chosen to be the Outer Head for this organisation in the world. As members of the T.S. have followed her in other things, they should be able to follow her in this.\textsuperscript{15}

C.W.L.

Here Mr Leadbeater forgets that the Head of the O.S.E. is Mr Krishnamurti. Mrs Besant is Protector of the Order, together with himself.

Within the Lodges 1915 was a quiet year. Both Adelaide and Brisbane Lodges had public readings from the texts of Mr Leadbeater's Sydney lectures and both reported good attendances. Adelaide complained that in spite of the large attendances for the readings of the Leadbeater lectures they faced a great difficulty in inducing members to attend the fortnightly Lodge meetings.

Melbourne Lodge reported that it had held a public meeting for the Order of the Star with not very encouraging results, possibly because of inclement weather.\textsuperscript{16}

Brisbane Lodge reported that "Mr Leadbeater is with us". No date is given, but it must have been between June 29th when he gave an E.S. talk in Sydney and 25th July, 1915, when Mr Leadbeater was to give the first of four talks in Sydney on Australia - the Home of a New Sub-Race. He was accompanied to Brisbane by Mr T. H. Martyn and the visit was "a feast of reason and a flow of soul".\textsuperscript{17} Mr Leadbeater was into his usual rounds of activities including a public meeting of the Centennial Hall which attracted some 900 listeners, many of whom voiced their appreciation. A week-night illustrated course of five lectures on Man took place to packed houses.

While Mr Leadbeater was in Brisbane during July the Sydney Lodge utilised Mr Wedgwood at several Lodge meetings and at a public lecture.
On 24th December C.W.L. accompanied by T. H. Martyn and three boy pupils travelled to New Zealand to be met by a number of early rising members at Auckland. The New Zealand Conference was planned from Christmas until the end of December. Two hundred delegates attended and Mr Martyn was invited to preside. Mr Leadbeater opened the Convention with an address. The report indicated a rise in members to 1052. The National Lecturer, Miss Christie, had given in 1915 a total of 197 public lectures, 126 class meetings, 16 fellowship meetings and a number of informal meetings. Dr Sanders was General Secretary. On December 28th C.W.L. spoke to members on "The War" and the next day "On the Nature of Theosophical Evidence". There were meetings of the Round Table, E.S., Servants of the Star and Lotus Classes. Early in January the Auckland Town Hall was the venue for the first public lecture, on "Life After Death: with special reference to Those Killed in War". About 1200 listened with rapt attention. Up to three meetings were held each day during January and intense interest was aroused when it was mooted that a Co-Masonic Lodge was to be inaugurated. Some 15 Co-Masonic meetings were held that month. The visit was confined to Auckland where the H.P.B. Lodge was the largest in the Dominion and second in size only to the Sydney Lodge. The Auckland Lodge had more than 300 members in 1915.

On June 1st 1915 Mr Leadbeater gave an address to the E.S. in Sydney in which he advised that on the Saturday before, the Wesak Festival was celebrated at the full moon. He pointed out that the Wesak Festival is the greatest festival of the Buddhist world and is also celebrated by the Great White Brotherhood. Unfortunately for the brethren in Australia the ceremony took place at half past seven in the morning, when most of the members were waking up. Therefore a good many failed to arrive. The brethren were expected to try to attend these ceremonies in their astral
bodies, during the sleep of the physical body. Mr Leadbeater then announced that

... on this occasion two more members of our Theosophical Society "entered upon the stream" and became initiates. A few days ago the number of initiates living in physical bodies in the world was seven, now it is nine, and these two who have been added to that sacred band come from our own Theosophical Society.

Mr Leadbeater then spoke about Australasia and the sixth sub-race. He announced:

... when I arrived on the shores of Australia on this visit about a year ago, I at once saw that we clearly had to extend our conceptions, for the new sub-race is clearly appearing here also, manifesting itself among the young people in a type unmistakably similar to that in America, although not actually identical, for it has its own special characteristics.

The names of the two new initiates were not made public. They were T. H. Martyn and Oscar Kollerstrom, a young protege of Leadbeater. What follows is an edited account of their initiation. Much of it is in The Masters and the Path by Leadbeater but there are significant differences between the two accounts. The major difference is that in the book Oscar is the sole initiate, whereas in the text that follows he was accompanied by T. H. Martyn under his star name of Canopus. Also this version lists the previous two incarnations of Oscar. Sirius is C.W.L. Alcyone is Krishnamurti.

As the Wesak Festival was this year (1915) on the morning of May 29th, the night of May 27th was chosen for the initiation of the candidates, and we were all instructed to hold ourselves in readiness ... the Lord Maitreya was the initiator, and consequently the ceremony took place in his garden. ... There was a large gathering of the
Adepts, all those whose names are familiar to us being present. ... The LORD Maitreya sat in His usual place on the great marble seat, and the Masters grouped themselves round in a semicircle on His right and left. ... A great host of angels floated above the group, and accompanied the ceremony with indescribably lovely music. ... In the centre of the scene stood the two candidates, each between his proposer and seconder. The Master Horya took Canopus by the right hand, while the Master the Count, in His splendid crimson cloak, stood at his left. Oscar was led forward by his own Master K. H. and the Master Jesus stood as His seconder.

The questions of initiation were asked and the responses were satisfactory.

For Canopus the Master Morya said:
"For many years this candidate has worked steadily and wisely as my representative in his country, and has remained faithful through many trials and much evil report, always helping unobtrusively whenever help could be given."

The Master the Count added:
"I have also to thank him for good service in connection with my department of work in his country."

For Oscar, his Master spoke:
"This candidate's life this time has been short, but even already he has many good deeds to his credit, and he is beginning to do our work in the world. Also in his life as Archytal he did much to spread my philosophy, and to improve the country in which he lived."

And the Master Jesus added:
"Through two lives of vast influence he patiently did his work, righting wrong and introducing a noble ideal as King Arthur, and spreading abroad the teaching of love and purity as the monk Francis of Assisi. For those reasons I stand by his side now."

... Fixing His eyes upon them, [the LORD] said:
"Do you desire to join the Brotherhood which
exists from eternity unto eternity?"

Oscar replied:
"I do, LORD, if You think that I am fit to do so while my body is still so young."

And Canopus said:
"I do so desire, if I am deemed worthy of such an honour."

The initiator asked:
"Do you know the object of this Brotherhood?"
And each answered that its object is to do God's will by carrying out His plan, which is evolution.

Then said the LORD:
"Will you pledge yourselves to devote all your life and all your strength henceforth to this work, forgetting yourselves absolutely for the good of the world, making your lives all love even as He is all love?"

And each answered:
"I will endeavour to do so to the utmost of my ability, and with the help of my Master."

....

To Canopus the initiator spoke a few words of hearty appreciation, commending the rare qualities of balance and common sense which he had shown in his work, and remarking that administrative and organising capacity is exactly what is needed for the duties undertaken by the First Ray.

To Oscar He spoke at greater length, saying:
"Your body is very young to bear so heavy a responsibility as this great gift of initiation, yet that very youth offers you an opportunity as wonderful as any that has ever fallen to the lot of man."....

Then the LORD turned to the other Masters and said:
"I find these candidates satisfactory; do all present agree to their reception into our company?"

And all answered: "We agree."

Then the initiator rose from His seat and turned towards Shamballa, and called aloud:
"Do I this, O LORD of Life and Light and Glory, in
Thy Name and for Thee?"

Over His head in response blazed forth at once the Silver Star which conveys the consent of the KING, and all bowed low before it. ... The LORD placed his hands on the head of each candidate in turn, and said to him:

"In the Name of the One Initiator, whose Star shines above us, I receive you into the Brotherhood of Eternal Life. See to it that you are a worthy and useful member of it. You are now safe for ever; you have entered upon the Stream; may you soon reach the further shore."

...

So the wonderful ceremony ended, and the Masters gathered round the new Brothers and gave them hearty congratulations as the Blazing Star disappeared.

******

On the following night I [Leadbeater] had orders to present Oscar to the Lord of the world, so we repaired to Shamballa at the appointed time, and were received in the great Hall as usual. We found the KING in conversation with the LORD Gautama [sic] Buddha and the Lord Maitreya. The latter presented Oscar to the King as "our newest Brother, the ever glowing Love-Star", and Senat Kumara smiled graciously upon the boy as he knelt before Him. Oscar raised his hands in the eastern salutation, and the King put forth His right hand and grasped them as He said to him:

"You have done well, my son, and I am pleased with you. I have called you thus before me to tell you so. Go on and do better still, for I expect you to play a great part in the future of the Australian division of my new sub-race...."

Then the LORD Buddha, laying His hand on Oscar's head, spoke:

"I wish also to give you my blessing and my congratulations for I think that your rapid progress now is an earnest of that which is to
come and that in the future I shall greet you as a Brother of the Glorious Mystery, a member of the Spiritual Dynasty through whom light comes to the worlds."

The "On the Watch-Tower" editorial is on the tumult of war. Mrs Besant wrote of the carnage of the destruction of the Great War. She writes of the British Empire as being based upon the ideal of freedom and the embryo German Empire as being based upon force. She writes that "The chosen people of the [German] God stink in the nostrils of Europe. This embryo-Empire of the bottomless Pit, conceived of Hatred and shaped in the womb Ambition, must never come to birth." 19

Four months later, in the same journal is a letter of rebuke written by J. M. Prentice of Melbourne:

To the Editor of "The Theosophonist"

The peculiar positions you hold, and the great veneration in which you are held, make it very difficult for me to write anything that will appear to offer open opposition to you, and I would not be found doing so were it not that I feel the force of an inner compulsion urging me to do so. I have read your notes on the present War with infinite regret and feel that to keep silent and not protest to the uttermost would be to prove myself a traitor to all you have taught me, and to be little better than a hypocrite. There is, indeed, much that you have said and done in recent years that it has been impossible to agree with or see any reason in, yet in most cases it has been possible to keep silence because of the conviction that the true inwardness of Theosophy was a spirituality that would come victorious through even the severe strain you were placing upon it, to keep silence when strongly convinced that your actions and conduct imperilled and belittled the T.S. and its neutrality on questions of religion and politics.
But this present utterance is so utterly opposed ..., to Theosophy and Brotherhood, ..., that I am shocked and outraged at it ....

..., You, who have been our teacher, you at least might have realised that Theosophy is not for any nation or group of nations, but for all, the Rhineland children as well as the splendid and heroic Belgians. Have you not taught us that war is after all a great instrument in the hands of the Guardians of Humanity, and could you not trust Them to bring out of this most evil cause a result better than mere human prescience could have perceived, without the necessity of your writing to inflame passions and stir up hatred, strife and anger? The message of Theosophy has hitherto been one of Peace and Unity - you have made it one of hatred and war, and I wonder if you realise what you have done and what the consequences must be?

..., I am loyal to the core, I have to do my share of providing for the success of the arms of my people, but I demand that Theosophy should be kept above the dust of conflict, to be ready to do its splendid work of rebuilding when the present hideousness of life is swept away. ..., perhaps, you will realise in fact what you have taught in speech, the all-embracingness of Karma: the words of the Christ apply to the German Emperor, yourself and Judas Iscariot: "the Son of Man indeed goeth as it is written of Him, but woe unto him by whom the Son of Man is betrayed."

Melbourne                                                                 J. M. M. Prentice 20

The Prentice letter aroused many letters of defence. Mr Fritz Kunz wrote from Colombo, Ceylon, to point out that Mrs Besant had assured her readers in a previous Editorial that she would confine her Editorials to Brotherhood and to the world problems, including politics, that come under that broad heading. He then points out that Mrs Besant has struck a very high note, for the world is with the cause of the Allies, the Dual Alliance
excepted. On this account the November Editorial is in accord with international sympathy. He feels that the Prentice letter gives needless offence to a venerable woman and surely this is a betrayal of the spirit of Theosophy.

Another writer sees war as an instrument in the hands of the Guardians of humanity and protests at the strong language of the Prentice letter. Lt-Col. W. Beale writes from Aden to state that the Prentice letter leaves a bad taste in his mouth and that the President should be able to express "righteous indignation".

And Mr Davidge writes from Australia that the Australians are shocked and outraged by the Prentice letter which is presumptuous and discourteous. In his letter he expresses the loyalty of the Australian Section to the President. Another writer asks where is Mr Prentice's charity.

However, Mary V. Jones comes in on the side of Prentice by writing to The Theosophist to ask why there are articles in the magazine flaying America, in the most intemperate language, for staying neutral. She asks: "Has the T.S. entered politics?"

In The Theosophist is an open letter to Mr Prentice from the Dutch Theosophist Johan van Meter in which he advises Mr Prentice that there are conditions in this War that justify a certain measure of departure from the forms of neutrality on the part of T.S. members. He points out there is the need for the creation of a mighty world-embracing thought-form that will help to bring about right results from the War. He admits that Mrs Besant sees the dark powers as arrayed on the side of Germany. However, the Society is not bound by the views of Mrs Besant.21

In her "On the Watch-Tower" Mrs Besant refers to the inspiring and vitalising influence of Mr C. W. Leadbeater in Australia in spite of the
efforts of a small and active band of conspirators in America, with offshoots in other countries, using the well-known German methods of slander and bribery. They have circularised Australia, as they circularised India and other countries, against him.\textsuperscript{22}

In \textit{The Theosophist} for November 1915 there is a letter from Mr Prentice, written from Cairo, in which he apologised for the language used in his earlier letter. He wishes it to be made clear that although his attitude is unchanged he withdraws the sentiment and words of the final sentences. He then goes on to write that he enlisted in the Australian Imperial Force in May, 1915, and has not seen any of the correspondence arising from his original letter. Mrs Besant thanks Mr Prentice and recommends the lesson of the \textit{Bhagavad Gita}, to fight hard without any hard feeling.\textsuperscript{23}

In her “On the Watch-Tower” for February 1916, Mrs Besant notes that Mr A. P. Sinnett in England, Mr C. W. Leadbeater in Australia and she herself in India had written in similar terms of the War. She then points out that “as we three are somewhat better instructed in the things of the occult world than our fellow-Theosophists .... we are not likely to be wrong”. They all agree absolutely that this great War is a struggle between the White and the Dark Forces. She then commends Mr Leadbeater’s article on The Great War in which he sees the Lords of the Dark Face who ruled in Atlantis as being behind the Germans and that they are attempting to create an attitude of extreme selfishness and sensuality.\textsuperscript{24}
Notes for Chapter 5

1. The Theosophist, January 1915.
2. The Theosophist, October 1915.
3. Theosophy in Australasia, June 1915.
4. Theosophy in Australasia, June 1915.
5. Theosophy in Australasia, July 1915.
12. E.S.T. Letter no. 11 from Brother Raja, dated Dec. 15th, 1941.
15. Theosophy in Australasia, June 1915.
17. Theosophy in Australasia, August 1915.
19. The Theosophist, November 1914.
22. The Theosophist, September 1915.
23. The Theosophist, November 1915.
The Old Catholic Church
in the British Empire

Miss Marquerite Goubert
was Confirmed
according to the Old Catholic Rite

in Brisbane, Q.

On August 23rd, 1919

"Therefore, go thou forth, my Brother,
in the Name of the Lord, for in His
Strength thou canst do all things."

"Know ye not that ye are the Temple
of God, and that the Spirit of God
Dwelleth in you?"

by the undersigned

J. S. Wedgwood,
Bishop
CHAPTER 6

THEOSOPHICAL GROWTH
The Sydney Lodge of the Theosophical Society commenced its work in May 1891, the first accommodation for the Lodge being at 42 Margaret Street. In 1908 they built the first King's Hall at 132 Phillip Street, which became the Headquarters for the Section.

Then the Lodge decided to build larger premises. They sold King's Hall and temporary premises were rented at 164 Phillip Street. On August 19th 1915, Mr Leadbeater laid the foundation stone for the new King's Hall. By April 1916 the new building was almost completed in time for the Annual Convention. It stood eight stories high with a 63 ft frontage to Hunter Street. The ground and first floors were designed for Theosophical activities and the upper six floors were designed for residential suites. From the street the spacious and marble-panelled entrance led into the main hall which measured 64 ft by 44 ft, exclusive of the stage. Over the proscenium arch of the stage was the Society's motto, "There is no Religion Higher than Truth".

On Easter Saturday, April 22nd, Mr Leadbeater dedicated the lodge room to the service of the Great Ones. Mr Leadbeater first entered the room alone and, as he said later, recited the Gayatri, the great Raja Mantram of India. Then, when this dedication was completed, the members entered the lodge room to join in the Invocation to the Great World Teacher Himself, Who was soon to come. Then they called upon the Highest and the Holiest One to pour down His Light.

The Twenty-Second Annual Convention of the Society was held in Sydney. The first meeting was a reception held on the evening of April 20, 1916, the day before Good Friday. At this reception Mr Leadbeater, speaking as a servant of the Masters, offered Their welcome and Their blessing. The next day Mr Leadbeater spoke on the need for harmony. A
telegram was received from Sergeant J. M. Prentice, from Cairo. It said: "Members Egypt send good wishes Convention, Prentice." Among the business under discussion was the need for the Executive Committee to consider the advisability of publishing a book of hymns suitable for Lotus and Star in the East and Lodge meetings. It was decided that Mr Leadbeater's article "An Occult View of the War" should be distributed as widely as possible throughout Australia, and that members be encouraged to distribute it so as to reach the statesmen of the Empire, France, Russia and Italy. Mr. John was re-elected as General Secretary.

The Lodges reported on their work in 1915. Again it had been a quiet year, apart from the excitement of visits by Mr Leadbeater and Mr Wedgwood. The Brisbane Lodge spoke of unsettled times and felt that "by avoiding the carping criticism so fatal to unity of purpose .... each member will become a radiating centre of an ever increasing circle, spreading the light our glorious teachings give." The Sydney Lodge reported a membership of 393, with attendances of 16,353 at the Sunday evening lectures; an average of 314.

Under the chairmanship of T. H. Martyn, 120 members of the Order of the Star in the East met on the Easter Monday. Membership was 1,541 although Mr Martyn did not quite know what these figures were worth. The Round Table met with 19 knights and 45 companions in attendance. The meeting was in the charge of the Senior Knight of Australia, Mr S. Studd (Knight Gareth). Mr Leadbeater formally inducted five knights and initiated six companions.

At a Lotus Circle meeting, Mrs Hynes of Melbourne said that in all their Lotus work they laid great stress on the Coming of the World Teacher, as was done in the Servants of the Star.

On June 14th 1916, Mr W. G. John the General Secretary of the
Theosophical Society in Australia died after a year-long illness. He was born in London in 1852 and came to Australia in the eighties, after having lived in the East for several years. He had been the first Secretary of the Brisbane Lodge, but had been a member of the Sydney Lodge for some years before that. Mr Martyn and Mr Leadbeater were the chief mourners and Mr Leadbeater said that the deceased "has entered a larger and fuller life out of the body, and has already expressed the great sense of relief which he feels". Mr Martyn wrote a retrospect in which he recorded first meeting Mr John about 1896 in Sydney and said he was later married at "my house in Ashfield and ... I acted in the capacity of best Man". The marriage took place in 1901.1

As the church that was mainly founded by Bishop Wedgwood was to be a key factor in the later developments of Theosophy in Sydney, it is necessary that we look briefly at its history and background. The source of the Liberal Catholic Church is later than the Reformation. It began in Holland in the eighteenth century. In 1739 the Catholic Bishop of Babylon, Dominicus Marie Varlet, consecrated Peter John Meindaerts as Archbishop of Utrecht. Since then the Catholic Church of Holland has remained separate from the Catholic Church of Rome and became known as the Old Catholic Church, as it believed that the Roman Church had moved away from the original teachings of Christ. From that time on there were two Catholic Churches in Holland. In 1892 Gerardus Gul was consecrated as the 12th Archbishop of Utrecht.

Archbishop Gul expressed an interest in the Old Catholic Church spreading further afield and, believing that there was a strong interest in his Church in England, he consecrated, on 28th April 1908, an English retired Roman Catholic priest, Arnold Harris Mathew (1852-1919), as Regionary Bishop of the Old Catholic Church in the British Isles. This
mission struggled on for a few years with a few followers until Mathew attempted to return to Rome in 1915. Before that he consecrated an ex-Anglican priest, Frederic Samuel Willoughby, to the episcopate in 1914. Willoughby also turned to Rome but consecrated a few Theosophists as Bishops before becoming a Roman Catholic. Among these new Bishops was Bishop James Ingall Wedgwood, who was consecrated by Bishops Willoughby, King and Gauntlett on 13th February, 1916. On April 20th, 1916, a Constitution and Rules for the Clergy were agreed. These included the statement that “It regards the Pope as the Primate of Christendom and Patriarch of the West, and in that capacity prays for him in its Liturgy.”

Wedgwood was a member of the well-known pottery family, and was considering whether he should become an Anglican minister when he heard Annie Besant lecture. He joined the Theosophical Society and became General Secretary of the British Section from 1911 until 1913. He was also Grand Secretary of the British Jurisdiction of the Co-Masonic Order. In the autumn of 1914 he visited Adyar in connection with his Co-Masonic work. In 1915, as mentioned earlier, he visited Australia, largely in connection with Co-Masonic work. On that visit he initiated C. W. Leadbeater into Freemasonry. He then returned to England where he was consecrated a Bishop.

The Rt Revd J. I. Wedgwood returned to Australia, arriving on Sunday, June 4th 1916, on the P. and O. RMS “Medina” at Fremantle, where that afternoon he addressed members of the Order of the Star in the East. He spent two weeks in Western Australia lecturing for the Fremantle and Perth Lodges and at meetings of the E.S., the Healing Group, and members’ meetings. After a stormy passage across the Great Australian Bight he received a warm welcome in Adelaide, where he gave public lectures on “Theosophy and Christianity”, “The Life After Death”, “The Spiritual
Development of Man" and "The Rationale of Ritual Worship". There were a couple of members' meetings at which Wedgwood spoke on "The Etheric Double" and "Occult Development" and a Star meeting, three E.S. meetings, two Co-Masonic meetings and other interesting events.

During a week-end at Melbourne there was a Co-Masonic meeting, a Star meeting followed by a "very interesting" baptismal ceremony performed for two very young Theosophists and, in the evening, a lecture on "Where Are the Dead?"

In his capacity as Bishop of the Old Catholic Church, Wedgwood, at their special request, performed the Baptismal Ceremony for many families, both privately and publicly. The Brisbane Lodge loaned its rooms. There were 38 Baptisms and 21 Confirmations.

In 1916 Mr Leadbeater entered the Old Catholic Church, was consecrated a Bishop by the Rt Revd J. L. Wedgwood and was made Regional Bishop for Australia on July 22nd.²

On July 25th, 1916, Bishop Leadbeater wrote to Mrs Besant to advise that the coming of the Old Catholic Church under Theosophical control appeared to be part of the Plan for the Coming and that with the LORD MAITREYA's permission

Wedgwood has consecrated me as a Bishop, on the understanding that I am at perfect liberty to wear my ordinary dress, and am in no way bound to perform any ecclesiastical ceremonies or take any outward part in the work unless I see it useful to do so, but am to act as intermediary between the LORD and this branch of His Church, referring to Him any points of action or of doctrine upon which it desires instruction.³

The two Bishops spend much of that year working on the ritual, which they saw as
... the only one combining the power of the ancient Church with a true Theosophical expression of the real relation between GOD and man.4

By December 1916, they had finished the revised Ritual of the Mass to be used by the Old Catholic Church. In a talk to a group in Sydney in December 1916, Bishop Leadbeater said that when he and Wedgwood had handed the Ritual to the LORD he was in rather a hurry and gave them the following instructions:

Whenever possible, it is eminently desirable that all public services should begin with a procession, which passes singing among the people. The Asperges should always be said or sung at every public Mass, and even at a private and solitary Mass the Priest should dip his finger or a sprinkler into holy water, and therewith sprinkle the Altar thrice, cross himself once and sprinkle thrice with his back to the Altar ....5

Even the Master M. was brought into the Ritual process for the Lord Maitreyag sent for him and asked his permission to use the E.S.T. invocation in the Mass. This permission was requested because the Master M. was the Inner Head of the E.S.T.6 The Master K.H. also was asked to give information on uncertain points.7

Wedgwood and Leadbeater spent the next two years revising the ritual of the Mass. In 1917 Wedgwood returned to England, via America, where the First Synod was held in London and the name The Liberal Catholic Church was adopted. In 1918 Wedgwood returned to Australia to finalise the work on the ritual which was published in 1919.

During that time T. H. Martyn was actively interested in the Church. His son Tom was an altar boy and built the altar that is now at the Manor. Three Martyn children by his second wife, Thomas Leadbeater (born 1905), Phoebe Jane (born 1907), and Richard Francis (born 1910), were baptised by Leadbeater on May 20th, 1917. Martyn's daughter by his first wife,
Alice Dorothy (born 1892) was baptised by Leadbeater on June 23rd, 1918.

In a long article by J. I. Wedgwood on “The Old Catholic Church” he wrote that he has been asked to lay before the readers of the magazine an account of the Old Catholic Church and how it has come to occupy a position “free from papal interference and yet possessing unchallenged the apostolic succession”. He traces the history of this Church from the Jansenist break-away up to Bishop Mathew. After writing of the Principles of the Church he tells his readers that to Theosophists “the Sacraments may prove helpful beyond description” for “we are dealing with buddhic and other forces far higher than the ordinary T.S. or E.S. student can touch for himself”, and he concluded by writing: “Whatever new channel of the Master’s influence comes among us, let us be worthy of the name of Theosophist, and welcome it.”

The Australian Theosophists wanted more information on the Old Catholic Church and their magazine contained an interview with Mr Leadbeater in which he also says that this Church has unchallengeable Orders and that it is available for use by the Lord if He wishes to use it.

In January 1917 Mr T. H. Martyn, as Corresponding Secretary of the E.S.T. commented on the suggestions made by Mrs Besant in The Theosophist for October 1916 on the three specialised movements which are destined to influence the coming civilisation. After commending Co-Freemasonry and the New Education to the members, he writes of the New Religion. After pointing out that the new religion has appeared with rather startling suddenness, he recommends the article by Mr Wedgwood mentioned above, entitled “The Old Catholic Church”, and he wrote that “here again we can all help, and should look for openings to help ....”

Mr Martyn concludes by pointing out that

.... the Outer Head invites support of these three movements, because each has been approved by the
Bodhisattva Himself, but we are particularly asked not to repeat this outside the E.S.T.

The twenty-third Annual Convention of the Australian Section of the Theosophical Society was again held in Sydney over Easter 1917. Amongst the company were Mr Leadbeater and the Revd J. I. Wedgwood who had returned from a New Zealand tour. Some 300 delegates and members attended. In his address as retiring Convention President Mr Martyn paid tribute to the immense help given by Mr Leadbeater in Australia. In opening the Convention Mr Leadbeater warned of the danger of members trying to do everything themselves, instead of sharing the work. He said that the World Teacher was coming quite soon and that it was the work of Theosophists to prepare the way for Him. He then referred to recent articles by their great President in which various lines of activity had been specially suggested to the Theosophical Society and that all these lines were part of the preparation for the coming of the World Teacher. Mr Martyn then vacated the chair in favour of Mr Studd who was president of Convention for the ensuing year.

Since the death of Mr John in June 1916 Mr Martyn had been acting as Hon. General Secretary. In his report for the year ended December 31st 1916, he advised that the membership at the end of the year totalled 1478, a gain of 33 members. He then said that

The mighty Ones are using old means and inaugurating new, to meet the spiritual needs of a new world and this Society may surely hope not merely to follow but to lead in the battles of the great Lord of Hosts, whose great Lieutenants, the Masters, fathered its establishment.

He then paid further tribute to Mr Leadbeater as a writer. He then urged the establishment of a Theosophical Educational Trust in Australia in order to forward one of the "certain activities" urged by Mrs Besant in The
Theosophist for October 1916. On Mr Martyn’s motion the Convention agreed that the time was now ripe to establish a school at their Australian Headquarters in association with the Theosophical Educational Trust. 339 pounds and 10 shillings was promised by individuals for this purpose.

Mr Martyn was appointed Hon. General Secretary for the coming year. The Convention made 100 pounds available to Mr Leadbeater as a token of its esteem and gratitude and 25 pounds to Mr Wedgwood to partly defray travelling expenses.

The Lodges reported. Adelaide praised the visit of the Rt Revd J. I. Wedgwood and advised that the full attendances fell off after he left. The Chatswood Lodge in Sydney advised average attendances of 80 at a series of lectures given by Wedgwood. Fremantle reported one new member. The Gnosis Lodge in Newtown reported that it was working in the direction of simplicity and definiteness and Hobart reported that such subsidiary activities as the Order of the Star in the East, the Round Table and the Sons and Daughters of the Empire had been kept up during the year. Melbourne reported the commencement of a property purchase to eventually realise their dream of a hall of their own. A centre at Manly was inaugurated on 8th December 1915 and there were regular lectures. Sydney membership now totalled 422 and they had never missed a Sunday lecture since 1893. Mr Leadbeater had occupied the platform almost continuously during the year with the exception of a few lectures delivered by Mr Wedgwood. Attendances at these lectures averaged 307. Mr Leadbeater had paid particular attention to the Lotus Circle, the Order of Service Movement and the Round Table.

On Saturday 8th April, there was a Conference of The Order of the Star in the East, with Mr Martyn as National Representative presiding over an attendance of 150. Australian membership was now about 1,500. They
decided to make Child Welfare a definite work of individual members of
the Order. Mrs John said that many mothers were teaching their children
to say the Star invocation by way of saying prayers and that many mothers
had sewn Stars in the clothing of their sons who had gone to the Front.

On the Monday of April 9th there was a Conference of workers
interested in education. The Round Table was discussed and it was
mentioned that the Order is affiliated with the Order of the Star in the
East. The motto of the Order is: "Follow the King", but this King is not
King Arthur, unless they choose him, "rather it is One far greater than he,
He whom we know as Jesus Christ, while in Eastern lands He is called
Krishna or Maitreya or the Bodhisattva". The Round Table has Mrs Besant as
its Protector and recently Mr Leadbeater had been named Protector of the
Order in Australia. It was suggested that a "Knights of the Grail"
movement be started in Australia for seniors.

At a Propaganda meeting held the next day, Mrs Osborne Wilson of Perth
said that she held out a book with large print when travelling so that the
person next to her might read it. Mrs Wilson said that Esoteric
Christianity was very suitable for this purpose.

An Australian member, Mr J. L. Davidge, reported on the Sydney 1917
Convention:

Sydney has become one of the most vigorous and
influential centres of Theosophical propaganda in
the world. No sooner had the three special lines of
future work been propounded by the President than
the Sydney people swung into line. Co-Masonry
was already strong upon its feet. The Old Catholic
Church was being propagated by its Bishop, the
Right Reverend J. L. Wedgwood, throughout
Australia and New Zealand. The Theosophical
Educational Trust stood for an ideal soon to be
realised. The strength of all three movements
converged in the activities of the Easter
Convention held in Sydney in April...
... With Bishop Wedgwood generously traversing the State capitals Mr. Leadbeater has now no occasion to leave Sydney, and his great work, which he hopes to carry on uninterruptedly to its final consummation, is the preparation of the liturgy of the Old Catholic Church, in which Mr. Wedgwood, as the presiding Bishop, collaborates. Lest it should not be generally known, it is worth noting here that Mr. Leadbeater also is a Bishop of the Old Catholic Church, so that a great impetus is being given by the brother Bishops to the Church Movement and its foundations are being "well and truly laid".

While the Church is being pioneered and the Masonic movements fostered by our Bishops, there stands another strong man in the midst of the organisation — Mr. T. H. Martyn, who succeeded Mr John as General Secretary of the Australian Section. Mrs. Besant well knew his quality in referring to him as "this quiet, strong man". Round him the Sydney Lodge has been built up, and now the Section confidently follows his guiding hand.

... A final reference to the Old Catholic Church will suffice. Heretofore the services had been conducted in a private house. But on Easter Sunday morning the first public service was held in a rented room in Elizabeth Street, both Bishops officiating and explaining the meaning of the ceremonies before the preparation for Mass. ... The spectacle of our two right reverend Fathers of the true Apostolic Succession, and world-renowned as teachers of the occult philosophy, celebrating Holy Mass before a congregation of Theosophists, augured well for the future when the Old Catholic Church will have become a refuge for Mystics and Occultists ..."}

In reply to letters from members, the Revd J. I. Wedgwood commented on the Old Catholic Church. He wrote that the Old Catholic Church was not being introduced into the Theosophical Society. It is a parallel movement.
just as are the Order of the Star in the East, the Co-Masonic body and the Theosophical Educational Trust. He admitted that the President of the T.S. had recently called attention to three of these movements and invited support for them on behalf of sympathisers but, he assured the readers, no pressure was placed upon members to join them in opposition to their inclinations. He pointed out that the Old Catholic Church on the Continent was somewhat violently anti-Roman.\footnote{13}

On May 6th 1917 Mr C. W. Leadbeater told a gathering at the Sydney Lodge that as he was on the way across the Harbour Madame Blavatsky gave him a message for the Lodge members. He said that Madame Blavatsky now lived in a male Indian body which she had occupied since her death on May 8th 1891.\footnote{14} Her message was:

I greet you well, you who meet to celebrate my birthday into my present body.

Mine was the rough pioneer work. I bore the brunt of the storm. Yours is the smoother sailing of the entrance into port. Yet both were needed, and but for that clearing of the ground you could not sow your seed so easily, you could not gather in your crops.

Now you have many lines along which you can choose your work, but none of them would have been possible unless the parent Society had first been firmly established. More than once I have had to shake and to sift its members before they were ready to follow where the Bodhisattva wished to lead them, before they had conquered all their ancient, time-honoured, moss-grown prejudices, and were prepared to open their minds to comprehend the wide ocean of His all-embracing love.

You who live here, in the metropolis of the Southern Hemisphere, you have a grand opportunity before you. See that you take it, that your part of this new Sub-race may not disappoint Him when He comes to rouse it and to lead it. I watch you, as I watch my whole Society. You have my earnest
good-will and the Great Master's blessing in all your lines of work. Go on and prosper, but remember that only by utter self-forgetfulness can success be attained.

As a reward for his services in connection with the new church Wedgwood was initiated into the Brotherhood in July 1917. At the same gathering Martyn passed the second Initiation. 15

Mr Martyn reported on activities for 1917. Membership was then 1496, an increase of 20. A new Lodge had been charted at Strathfield and the Gnosis Lodge of Newtown had returned its charter. Mr Martyn thanked the American Theosaphist Mr Irving Cooper for his inspiring lectures in Sydney. The Theosophical Educational Trust had found a suitable property in which to open a school, the property trustees being Mr Martyn and Mr Mackay. 10,000 copies of Leadbeater's *Australia and New Zealand: the Home of a New Sub-race* had been published and copies posted to many public-school teachers. A New Hymn and Song Book was prepared, thanks to Mr Leadbeater, and publication was awaiting a few copyright replies from London.

On Friday March 28th 1918, the Twenty-fourth Convention of the Theosophical Society in Australia was opened at King's Hall, Hunter Street, Sydney. The previous evening a reception was held where the delegates were welcomed by the President of the Sydney Lodge, Mr John Mackay, and were entertained by several musicians, including the singer Dorothy Helmrich (1889-1954). About 200 members were present at the opening of the Convention, including over 100 delegates. The retiring President, Mr Studd of Melbourne took the chair and invited Mr Leadbeater to formally open the proceedings. In his address Mr Leadbeater emphasised the need for harmony and good friendship. Mr Studd then welcomed several overseas visitors including Mr Irving S. Cooper, National Lecturer for the American Section, Dr Mary Rocke of London, who until recently had been helping the
President at Adyar as private secretary and Dr Lindberg M.A., for many years a prominent worker in the American section. Mr Studd, in giving the Retiring President’s Address, paid tribute to Mr Cooper’s lecturing ability, which had attracted capacity audiences. Mr John Mackay was then elected President for the next year and took the chair.

Mr Martyn, as General Secretary, raised the matter of the Theosophical Educational Trust and said that a six-acre property at North Sydney had been purchased with a fine residence for the sum of 3,500 pounds. Professor E. A. Wodehouse had been approached to be Principal, but it was felt that this was unlikely because of the war duties which still claimed him.

Mr Martyn then spoke on the Old Catholic Church and said that he had three resolutions to place before the Convention. He asked the Chairman’s permission to read the three together and to comment on them prior to their being formally taken one by one, as would be necessary. He submitted:

1) That the Theosophical Society in Convention assembled disclaims any official association with the Old Catholic Church or any other division of the Christian Church, or with any other religious organisation, and re-asserts its firm adherence to the first object of the Society, i.e. to form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, sex, caste, creed or colour, and its sympathetic interest in the spiritual work of all religions alike.

2) That in the opinion of this Convention, it is desirable in the best interests both of the Theosophical Society and of the Old Catholic Church that the activities of the latter be at all times definitely distinguished from the work of the Society, and be conducted in different premises.

3) That this Convention, in what it regards as the best interests of Theosophical propaganda,
strongly recommends that the use of priestly titles, such as Father, Reverend, etc., be avoided in connection with the Theosophical activities of those of its members who take Orders in the Old Catholic Church.

Mr Martyn expressed his sympathy with the Old Catholic Church organisation which had adopted certain tolerant principles which strongly appealed to Theosophists. This Church, he said, stood for perfect freedom and aimed at carrying on its work with a voluntary priesthood. He pointed out that many T.S. members felt it a duty to support this Church and quite a number of members had taken Orders in it. He referred to the confusion in the minds of members and quoted from one of the Lodge Annual Reports which contained the item:

Members of the O.C. Church are indebted to Father ----- who visits us once in six weeks to perform the sacrifice of the Holy Mass in our Lodge Room.

Then he referred to the matter of ecclesiastical titles. If the T.S. was going to apply such titles as Bishop, Right Reverend, Reverend Father, etc., then some Lodges would find themselves in a ridiculous position. The Sydney Lodge, for example, would have to introduce most of its lecturers, class leaders and workers as Bishops or Priests.

Mr Cooper supported the motions. He felt that the O.C.C. arose out of an impulse from the Theosophical movement. He said that while he worked as a Theosophist he had requested that he be called simply Mr Irving S. Cooper. He then said that he did not think it right for Theosophists to identify the two movements. Mr Davidson, of Chatswood, thought the resolution suggested a disclaimer against the O.C.C.:

We cannot possibly dissociate ourselves from this O.C.C. any more than Mrs Besant can be dissociated from her work among the Hindus, any more than she can be dissociated from her work in the Buddhist Church in Ceylon.
Mr Mazel and others suggested that the resolution be modified and that no one religion should be named. Senator Reid questioned the wisdom of discussing the resolution at all. "The Old Catholic Church does not want defending" he remarked, "and has never asked the Society to recognise it in any way". This proposal met with a few friends and a number of amendments were discussed. Eventually the original resolutions and all amendments were withdrawn in favour of the following amendment, which was unanimously adopted:

That the Australian Section of the T.S. in Convention assembled, in view of misconceptions which have arisen, disclaims any official association with any and all divisions of the Christian Church or with any other religious organisations, and reasserts its firm adherence to the first object of the Society, i.e., to form a nucleus of the universal brotherhood of humanity without distinction of race, creed, sex, caste, or colour, and its sympathetic interest in the spiritual work of all religions alike.

At this stage Mr Leadbeater came in and was invited to address the Convention on the O.C.C. He was given a copy of the resolution. He said that there was no relationship whatever between the O.C.C. and the T.S. On the other hand there was a connection in the minds of many people because the same great Masters who founded the T.S. also took up the movement known as the O.C. Church. He then invited the delegates to the service on the following Sunday. Commenting on the question of using Church titles in Theosophical work Mr Leadbeater said that those taking Orders did not claim any titles. If I were going to lecture to the Royal Asiatic Society I should have the letters M.R.A.S. put after my name, because that is the thing that would appeal to those particular people. If I were going to preach in a Christian Church, then I should mention the fact that I am a bishop, because it would show that I belong to it. If I were going to lecture to the
Theosophical Society I should use the letters F.T.S.

Mr Martyn expressed satisfaction at the exhaustive and friendly discussion which his resolutions had evoked.

Mr Martyn was re-elected as General Secretary and it was agreed that the next Convention should be in Sydney, provided that Mr Leadbeater was still there. Mr Martyn said that it had given great pleasure to have Mr Leadbeater present and that he hoped there would be a permanent recovery in their great leader's health.

The Annual Conference of the Order of the Star in the East was held on Saturday, 30th March 1918, with Mr Martyn presiding. About 200 members attended including Dr Rocke and Mr Cooper. The Conference opened with a Star hymn followed by the Invocation. The National Representative reported an Australian membership of 1,644. Dr Rocke urged the desirability of a national Journal and Mr Martyn said that they had once issued their own Star Bulletin but had dropped it when the Herald of the Star and the English Bulletin took up propaganda work. He proposed to re-issue a local Star Bulletin.

Volume 1, no. 1 of Star in the East, Australian Division, was published on July 15th, 1918. It contained articles by C. W. Leadbeater, Dr Rocke and T. H. Martyn on the Coming.

From the early days of the Society Theosophists had been very concerned with education. Madame Blavatsky wrote that if Theosophists had money they would start schools were children would be taught to be free beings. Later, as a result of the enthusiasm of Annie Besant, Lotus Circles were started. These were a type of Sunday School where children were taught the stories of the world religions and inculcated with moral precepts. Mainly on the initiative of the English Theosophist G. Herbert Whyte, a Round Table movement was inaugurated to provide a chivalric code for young people, along the lines of the Arthurian legends. There was
also an Order of the Golden Chain, intended to bring young people together. On a larger scale, Annie Besant started the Central Hindu College at Benares and Colonel Olcott was responsible for starting a number of Buddhist schools and colleges in Ceylon and schools for caste-less children in India. Krishnamurti wrote *Education as Service* in 1912. After Annie Besant announced that education was one of the major initiatives for the Coming there was considerable interest expressed by Theosophists in education in Australia. The T.S. Convention of 1916 approved the principle of inaugurating schools along the lines of *Education as Service*.

On March 30th 1918, the delegates to the T.S. Convention in Sydney visited the Morven Garden School. The dormitories had been fitted with specially made oak bedsteads and the Principals, Miss Macdonald and Miss Arnold, were kept busy. Mr Leadbeater was there and assisted by some Masonic visitors he laid the foundation stone. Under it were a number of signatures including that of Krishnamurti. The address was Lane Cove Road, North Sydney, and it was a co-educational school.

The Morven Garden School opened its first term on April 9th, 1918. Children of all ages were welcome. The new building for boys provided accommodation for 100 boarders and there were facilities for laboratory, engineering, carpentering, dark-room and library. Special instruction was available in French conversation, singing, business principles, typewriting and shorthand.

Mr Martyn wrote "Prejudice or Experience, Which? The Old Catholic Church". In this article Martyn wrote of the worn-out system of priestly caste and priestly titles, which has fastened itself during the centuries on the older Christian Churches and he expressed the opinion that many people, including many Theosophists, entirely distrust this system. Martyn felt that priesthood was no concern of his except that the O.C.C. cannot be
kept apart from the T.S. Since the last Convention the Church had become a burning issue in the Sydney Lodge where recently three T.S. members had resigned because of the intrusion of the O.C.C. and the parents of four young children had taken them away from the Round Table because they took objection to a Senior Knight [Leadbeater] appearing at their meetings dressed in the ceremonial garments of a Bishop of the Old Catholic Church. Martyn writes that it has become abundantly clear to him that the root of the anti-church feeling lies in an intense dislike of priests. He says that not all the officers of the O.C.C. have the same modesty as Mr Leadbeater, who at the last Convention said that when appearing on the T.S. platform he was content to be identified as plain Mr Leadbeater. Some officers have made a definite claim for the full dignity of their title to be applied publicly. Martyn applauds the value of the occult investigations by Mr Leadbeater into the hidden side of Christian ritual and then recommends that the O.C.C. abandon professional titles altogether. He then quotes Madame Blavatsky on the dangers of priestcraft and finishes by stating that the real priest of the future will be one because of his qualities, rather than by the use of titles.20

This was followed by an article called "Another Viewpoint" by H. G. Oliphant in which he compared a priest to an ordained channel—a conduit pipe and nothing more. As an adherent of the O.C.C. Oliphant writes that its members are over-zealous and concentrate too much on the magical side of the service. He then points out that members of the O.C.C. are Christians and are therefore sectarians.21

The General Secretary's Report for 1918 states that Morven Garden School was thriving. Total expenditure was 8,000 pounds. The Lotus Hymn and Song Book was now ready for publication. Membership totalled 1,695. The 1919 Convention was postponed because of the influenza epidemic.
Notes for Chapter 6

2. Ransom, J.A. A Short History of the Theosophical Society, p. 420.
4. Ibid., p. 5.
5. Ibid., pp. 8-9.
6. Ibid., p. 11.
8. Theosophy in Australasia, December 1916.
12. The Theosophist, July 1917.
14. The statement that Blavatsky has immediately reincarnated led to some controversy amongst Theosophists as it contradicted the famous 1900 Mahatma letter to Annie Besant, which stated that she had not reincarnated.
15. Dawn, September 1922.
16. In the January 1918 Australasian E.S.T. Bulletin, it states that Mr
Cooper is taking "Orders in the O.C. Church, with a view to assisting that activity, but he does not wish the title of Reverend to be linked with his name in connection with any work other than that of the Church".

17. E. A. Wodehouse was the brother of the novelist P. G. Wodehouse and a prominent educator in India, Theosophist and Star member.

18. It was Olcott, not Besant, who had worked for the Buddhists of Ceylon.

19. Some critics believed that this book was written by the English Theosopist G. S. Arundale, then teaching at the Central Hindu College at Benares.


21. *Theosophy in Australasia*, January 1919. H. G. Oliphant was the father of the scientist and Governor of South Australia, Sir Mark Oliphant. Mr H. G. Oliphant later left the Society.

SYDNEY LODGE BUILDING AND HEADQUARTERS
OF THE THEOSOPHICAL SOCIETY IN AUSTRALIA
(REPRODUCED FROM A DRAWING)
CHAPTER 7

THE SYDNEY TROUBLES BEGIN
Mr Joseph H. Fussell was Secretary to the Universal Brotherhood and Theosophical Society, based at Point Loma, California. On June 1st, 1917, he wrote to the Hon. D.R. Hall, Attorney General and Minister of Justice for the State of New South Wales. After referring to earlier correspondence on matters of prison reform he wrote:

There has recently come to Mme. Tingley's attention the fact that a certain C.W. Leadbeater is now residing in Sydney, and as I have considerable information regarding this man which Mme. Tingley feels it important for you to know, she has suggested that I write to you.

Mr Fussell then refers to the 1906 trial and the suit brought by Krishnamurti's father alleging misconduct by Mr Leadbeater. The letter continues:

I am informed that, owing to the indignation of a very large number of Hindus who were acquainted with the case, and with Leadbeater's admissions, he suddenly left India, and as said above that he is now residing in Sydney. I am further informed that at the house where he is residing there are several boys, and hence the danger that he may be continuing his degraded reachings (sic) and possible practices.

He then refers to Mr Alexander Fullerton, who was the first Secretary of the Adyar Theosophical Society in America after the Judge split and who attempted to further debauch one of the boys concerned in the 1906 Leadbeater Case. He wrote that Mme. Tingley had placed correspondence written by Fullerton to the boy in the hands of the Postmaster General in Washington. (She had also written to the notorious Anthony Comstock, Secretary to the New York Society for the Suppression of Vice.) As a result of these letters Fullerton was arrested and judged insane and confined in the State Lunatic Asylum, where he died. The letter continues:
Mme. Tingley feels that the presence of such a man as Leadbeater is a menace to the youth of your city, and being in possession of the above referred to facts in regard to him, she feels it to be a duty to place them in your possession in order that you may take such action as you may deem fit.

It should also be stated for your information that Leadbeater is a very clever man, that he poses as a spiritual teacher, and is so regarded by a considerable following, and further, that, as is the case with almost all who follow such a line of immoral teaching and conduct with young boys, he is a clever hypnotist, and capable of resorting to any sophistry in order to gain victims and blind any who may have the slightest inkling of his proclivities.

In view of this Mme. Tingley feels that it is not out of place to suggest that in the event of the Police Department's investigating Leadbeater's conduct, it will be necessary to do so with the utmost care, in order to prevent his suspecting that any such investigation is being made. It may be a long time before actual evidence can be obtained, but at least his past utterances and record give without doubt a clue to his present methods and teachings.

It is doubtless needless to say and yet for the sake of the record it must be said, seeing that Leadbeater claims to be a teacher of Theosophy, there is nothing whatever in the teachings of Theosophy which give the slightest excuse for any immoral conduct or teaching, but that they everywhere insist upon purity of life and conduct. The main reason why Mme. Tingley has asked me to bring this matter to your attention is to prevent the spread of such teachings and practices, the further degradation of youth, and to prevent other victims from falling under such pernicious influences.

Possibly it may be that this letter should be addressed to some other department or officer, but as you know something of Mme. Tingley's efforts to help prisoners in the publication of The New Way
and as in this connection some correspondence has passed between us Mme. Tingley bespeaks your interest and begs that you will see that it reaches the hands of the proper official in order that the whole matter may be taken under consideration.

Respectfully yours,
Joseph H. Fussell

This letter was received in the office of the Department of the Attorney General and of Justice on the 19th July, 1917. On the top of the original letter is written:

Bringing under notice the character of C.W. Leadbeater a leader of Theosophic thought in this State, with a view to his conduct, here being investigated.

The next day this matter was referred to the Inspector General of Police. On the 24th July the Inspector General's Office, Police Department, referred it to the Metropolitan Superintendent, who, on the same day, passed it on to Sergeant 1st Class Frank Allen. The brief was for "attention, careful inquiry and report".

On the 26th August Sergeant Allen, from the No.2 Police Station, Regent Street, Sydney, handed in his report. It said in part:

I beg to report that I have made careful inquiries regarding ..... Leadbeater ..... residing at 17 Raymond Road, Neutral Bay and I am informed that he has taken no part in Theosophic work for the last two months through illness. He appears to have a fairly large following here, and to be in good monetary circumstances. The King's Hall, Hunter Street, has been built by the Society since Leadbeater arrived here, he laid the foundation stone, and his name is engraved on it.

I am unable to obtain any information that Leadbeater has continued to teach young boys here the same methods that he is alleged to have done during his stay in America, namely masturbation or self abuse, and participating with them in it,
as a remedy to counteract the desire for sexual intercourse, the object being to make boys "Women proof". Leadbeater has the reputation of being a very clever man, and hypnotist, and I have had to use great care in making my enquiries, as everyone that I have approached seems to be very suspicious as soon as Leadbeater's name is mentioned...

Frank Allen
Sergeant 1st Class

This report went to Inspector Branston, of the No.2 Division, who forwarded it to the Metropolitan Superintendent, Sydney, on the same day. On 28th August Allen's report was sent to Sergeant Baker at the Police Station at Mosman with the note that:

Constables Sharpe and Garlick should make discreet inquiries as indicated herein, and report as soon as possible.

They reported from Mosman Police Station on 16th December, 1917.

We beg to report that Charles W. Leadbeater has resided at "St. Michaels", Raymond Road, Neutral Bay, for about 3 years with T.H. Martyn and family. He started his Theosophical School with Martyn's two boys.

Mr Gustaf Kollerstrom of "Crendon" Raymond Road, is also a member of the Society and gave his son to Leadbeater, with whom he resided for some time. At present there are seven boys attending the School, viz., 2 Martyns, Kollerstrom, Ringer, Player, Rudd, and one whose name cannot be ascertained, their ages ranging from 8 to 14 years, five of whom reside at Kollerstrom's, which is opposite "St. Michaels". They are all well developed, healthy looking boys, dressed always in shirts and pants, no boots or hats.

The report advises contact with "one who left the Society" because of Leadbeater's reputation in America and in India who, advised that Leadbeater was training the boys so that, when they grew up, they could become Theosophical lecturers. He or she also said that Leadbeater was "a most powerful hypnotist and was positively sure
that the boys were under his power. The report continued:

Leadbeater has been ill, and confined to his bed, for the greatest portion of the past three months, suffering from diabetes and heart trouble, and although his whereabouts is not known to all members of the Society, we have been reliably informed that he is in rooms connected with the "King's Hall", Hunter Street, City, and that the boy Kollerstrom, who is his favourite, is with him. Mrs Forsythe being in charge of the rooms.

A man named Wedgwood, an ex-Priest is assistant tutor, and in charge of the boys, during Leadbeater's absence. The typist, who deals with all the correspondence, also the housemaids and gardener, at "St. Michaels" are all members of the Society and will not enter into any conversation whatever concerning Leadbeater. We have also tried to get into conversation with the boys, but without success.

In conversation with a gentleman (an old neighbour of Mr Martyn's), he informed me that some considerable time ago as he was suspicious of "Leadbeater he approached Mr Martyn on the subject, but he would not listen to it and "Pooh Poohed" the idea of any immorality.

Reputable residents in the locality have been approached and all are of the opinion that Leadbeater is a sodomist, but they have seen nothing that would warrant any action being taken, although a very careful watch has been kept on the premises.

Care has been taken in making these inquiries so as not to arouse the suspicion of Leadbeater, or his Society, and should any further information be obtained, a report will be submitted forthwith.

J. Henry Sharpe   H.A.C. Garlick

This report was submitted to Inspector Cook, who forwarded it to the Metropolitan Superintendent, who, in his turn, passed the material on to Detective Inspector Walker of the Criminal Investigation Branch, who referred the investigation to Detective Sergeant Develin and Detective Constable Downse, on December 18th, "for careful and
discreet attention." Their report is dated 28th December 1917 and for the first time the police investigation goes beyond hearsay and rumour.

They wrote:

We beg to report having visited King's Hall with the object of interviewing Mr Leadbeater relative to the above matter, but were precluded from seeing him as his Medical advisers objected to him being visited for the present. He is suffering from diabetes and heart trouble, has been under the constant care of a lady Doctor, Mary Rocke late of London, and also has Dr Bullmore of Macquarie Street in attendance. The latter informed me that Mr Leadbeater is over seventy years of age and were we to interview him at this juncture it might possibly upset him and retard his present progress towards recovering his health.

We have seen Mr Martyn and his wife ... The Martyns are well to do people and have a magnificent home named "St. Michaels" in Raymond Road, Neutral Bay. They are members of the Theosophical Society to which Mr Martyn is the General Secretary here. He informed us that he had known Mr Leadbeater for a considerable number of years and already was aware of the charges of immorality that had been made against him and such as this file refers to but he regarded them as baseless having been trumped up by members of the Universal Brotherhood at Point Loma California, and other places with the object of damaging his character in the minds of Theosophists. Since Mr Leadbeater has come to this country now over three years ago he has been Mr Martyn's guest and stayed at his place. Both Mr and Mrs Martyn invited him to look after their son and teach him Theosophy. Sometimes afterwards a class was formed of seven or eight youths whose parents were members of the Theosophic Society and the class was under his supervision.

Some of these lads stopped at Mr Martyn's while a number more stayed with a Mr Kollerstrom who lived in the same neighbourhood and whose son also belonged to this class. A tutor was procured
and supervised the class in matters pertaining to the general educational studies of the pupils whilst it was Mr Leadbeater's wont to lecture them on Theosophy, supervise their personal habits of social deportment, constantly encouraging them to habits of cleanliness and the taking of healthy exercise. He was continually under the eyes of Mr and Mrs Martyn and they assure us that his conduct and work with these boys was pure and free from the slightest taint of immorality, had anything of that nature obtained they were bound to have heard or seen something to arouse their suspicion.

These people have implicit confidence in Mr Leadbeater and are satisfied that nothing in the nature of immorality can be attributed to him or his pupils. They now much regret his present illness as he was compelled for the sake of his health to be removed to the flat (at King's Hall) where he is now confined. Two of his pupils who we are led to understand gave singular promise in theosophic science, he brought with him to this flat for the purpose of helping him in his secretarial work and also to have them continue their studies on theosophy under his immediate guidance. One of these lads is named Kollerstrom whose father we have spoken to on this matter. He, like Mr Martyn, scouts at the suggestion of immorality taking place between Mr Leadbeater and his pupils.

We have spoken to several of these lads and they appear to be pictures of health and show no symptom or indication of having practised masturbation.

In connection with this matter we also saw Mr J. Mackay "Malahide", Eleanor Avenue, Kirribilli Point, who is a wealthy station owner, Vice-President of the Graziers Association, President of the N.S.W. Kindergarten and Vice-President of the Theosophical Society. He informed us that like many other members of the Society he had heard of the charges of immorality that had been attributed to Mr Leadbeater, but had looked upon them as being trumped up in order to injure him in the eyes of the Society. Whilst here he has seen much of Mr
Leadbeater and his pupils and not unfrequently (sic) at his invitation had them at his place. From what he has observed of their manner and Mr Leadbeater's supervision, he felt assured that they were receiving a pure moral education and their actions and manners bespoke such.

Seeing the advanced age of Mr Leadbeater and that the Martyns and Mr Kollerstrom had ample opportunity of detecting any immoral relationship between this man and his pupils if such obtained, together with the general surroundings of these lads, also the high moral character of their relatives and others connected with the Society, leads us to be of the opinion that Mr Leadbeater is not instructing his pupils in any pernicious practices whatever.


On 2nd January, 1918, the Inspector General of Police wrote to the Department of the Attorney General and of Justice. He enclosed the report by Detectives Develin and Downese, which he describes as favourable as is to be expected from:

local inquiries from parties who were naturally disposed to view lightly any peculiarities which this man might exhibit, it being impossible to obtain particulars from any other source than those interested in the cult.

From a perusal, however, of the literature accompanying these papers and all the circumstances surrounding this man and his career, there would appear to be grave doubt as to whether Leadbeater is a sexual pervert or otherwise.

On Jan. 5th, 1918, the reply came back asking that the police continue their inquiries. On Jan. 8th Detective Develin was alerted and he sent in a second report on 10th September, 1918. In this report he stated that he had been closely inquiring into the matter and could find no evidence against Mr Leadbeater. Both Mr Martyn and Mr Kollerstrom had called at the C.I.B. some two months previously and both maintained that Mr Leadbeater was completely innocent. They offered to have the boys in question medically examined by the Police Surgeon.
and pointed out that this would be subjecting the boys to an uncalled for indignity. They had also interviewed Dr Barnes of Mosman who had attended both the Martyn and Kollerstrom families and was not connected with the Theosophical Society. Sergeant Develin mentioned the allegations to Dr Barnes who said that:

He had opportunity of seeing frequently Mr Leadbeater's pupils whom he regarded as being exceptionally healthy, athletic looking lads and judging from their appearances are in his opinion free from vice of the nature Mr Leadbeater is alleged to teach.

These papers went back and forth between the C.I.B. and the Department of the Attorney General and of Justice until September 17th, 1918, when the Acting Under-Secretary of the Department wrote to Mr Fussell as follows:

With reference to your letter of 1st June 1917 bringing under notice certain matters concerning C.W. Leadbeater, a resident of Sydney, with a view to inquiry being made as to his conduct. I am directed by the Minister of Justice to inform you that this matter has received careful attention but the investigations which cover a lengthy period do not disclose any evidence that Leadbeater while residing here had been guilty of any immoral teachings or practices.

At the same time the Minister desires me to convey to you his thanks for your action in bringing the matter under notice.

On September 17th, 1920 Constable John Serry, of Regent Street Police Station, reported that Leadbeater is Regionary Bishop of the Liberal Catholic Church and was residing at the Kollerstrom home in Neutral Bay. He had obtained this information from Mr John Mackay who offered to supply the names of boys and girls who could be
interviewed by the Police. This offer was not taken up and the first Police Inquiry into allegations against C.W. Leadbeater was over.

In March 1919 a new General Secretary was announced. Major J. Bean (1881-1969) of the A.I.F., in private life Dr Bean. He was born at All Saints College, Bathurst and studied at Selwyn College, Cambridge. When the war broke out he joined on the first day of enlistment and became a medical officer. He was badly wounded at the landing at Gallipoli, and again at Lone Pine, while attending to wounded men under dangerous fire. He was General Secretary of the Theosophical Society from 1919 until 1924. He then practised medicine at Roseville in Sydney. After medical appointments in Queensland and in Hobart he served as a medical officer during the Second World War. His brother was the war historian C.E.W. Bean.

On Wednesday February 5th, 1919, T.H. Martyn left Sydney on the 'S.S. Ventura' to arrive in San Francisco, where he went sightseeing. He travelled by train to Los Angeles and on March 29th was picked up by Mr Rogers and taken to the Krotona Cafeteria for breakfast. Krotona was then located in the Hollywood Hills of Los Angeles and was both the American Headquarters and the E.S. Headquarters. In his Diary Martyn described Krotona as picturesque. That afternoon they drove to a Sanitarium to meet with Mr Warrington, General Secretary of the American Section and American Head of the E.S.T., who was convalescing. On Sunday March 30th there was an E.S.T. meeting in the Temple at Krotona with 150 to 200 people present. Martyn addressed the gathering and was well received. The next afternoon and evening he spoke at Krotona. The next day Martyn, Mr and Mrs Hotchener and Mrs Broenniman drove to San Diego. In his Diary for April 2nd he wrote:

Soon after leaving San Diego we drove through to Point Loma, the end of a peninsula which stretches out into the ocean to form part of the protection of
the Bay. We missed our way to the entrance of Mrs Tingley’s Estate of 600 acres which we wanted to visit and ultimately got around to the back gate where an elderly gentleman was perambulating up and down. We got around again to the main entrance and the gates were promptly thrown open by a man in uniform, who invited us to drive up the avenue when we should be met by a guide and shown around. So we were, a very nice and enthusiastic young fellow boarded the car and showed us the Greek Theatre which occupies a very beautiful position, then he handed us over to another uniformed elderly man ... and he completed the task of entertaining our party. The buildings he took us to are used as schools, lecture halls etc. and are beautifully decorated inside and outside while the grounds are kept in the most perfect order. Subsequently I was told that it costs about £12,000 a year to keep the establishment up and that the drain was so great (most of it being interest on mortgages) that Mrs Tingley had instructed agents to look out for a buyer. Whether this is true or not I do not know. Our guides were very courteous indeed, there was no question of tips. The old chap evidently was an enthusiastic believer. In response to a question as to who should keep the community together when Mrs Tingley died he said she had already nominated a successor, but they did not worry about those things as the real heads of their movement were the Great Ones and they would see to things etc.

He told us that everything ran smoothly in the establishment and if any dispute arose it was settled by Mrs Tingley whose decision everyone was always prepared to accept. I afterwards met some people who had lived in the community and they said they had to get away by stealth. So perhaps that accounts for the old gentleman at the back gate and the uniformed brothers at the front.

The situation of the estate is magnificent, the altitude is considerable and you look over the Pacific for a great distance.

On April 4th Mr Martyn was back in Los Angeles and looking over
the School of the Open Gate on the edge of the Krotona Estate. On April 6th, he departed by train arriving in New York on April 12th, staying at the Waldorf Astoria. On April 27 he addressed the New York E.S.T. Group. On May 4th and May 11th he once more addressed the E.S.T. On the evening of May 11th he gave the first of three addresses on The Way of the Cross to the New York Central Lodge. In that week he searched for, and photographed, several of the buildings where H.P.B. lived in New York. He gave other talks to T.S. Lodges and attended a Co-Masonic meeting.

On August 10th we find in the Diary:
...called at 302 West 47th Street (6th Avenue). This is the Lamasery. Mrs Garran rents apartments and the first floor as described in Old Diary Leaves is occupied by Mr and Mrs John Pittman. Mr Pittman showed us around. Col. Olcott's bedroom where the Master appeared and left the turban is a (word indecipherable) room very tiny and HBP's is the same. The dining room too and the front working room are both small, they look about 12x12 (feet).

......

The gas bracket just over the left of where the Colonel's chair is shown is still in place, but present furniture is all that of tenant.

On August 23rd Mr Martyn sailed for Plymouth on the SS Corona, arriving in London on September 4th, where he stayed at the Hotel Washington in Mayfair. On September 13th he met his wife Hilda at the Tilbury Docks. On September 15th he called briefly on Mrs Besant and arranged an interview. The next day the Parsi Theosophist E.P. Wadia (1881-1958) called on them and they had a "long talk on matters of interest". On 2.30pm they were in Bath where Mrs Besant dedicated a Co-Masonic Temple. Mr Martyn gave greetings from the Isis Lodge. On Sunday 21st he writes:

Big E.S. meeting in morning. A.B. took charge and in
afternoon A.B. addressed members T.S. on India. She invited me to afternoon tea afterwards, as I was catching the train only had a short chat, she begged me not to give up my T.S. work.

On September 23rd he wrote: Afternoon had tea with A.B. and her party at her flat. Afterwards a private interview. See note book.

Unfortunately the notebook is no longer with us. It was probably among the huge pile of her husband's papers that Mrs Martyn burnt before her death. On September 24th they were at Letchworth where Mrs Besant laid the foundation stone for a new school on the next day.

Mrs Besant spoke to members of the Letchworth Theosophical Society. Mrs Besant spoke of four departments of human activity which can be helped by every member and in which each member will be more fitted to take part in one of these activities, more than the others. The first activity was the Old Catholic Church. Mrs Besant recorded her astonishment that T.S. members in some Lodges had been looked at askance because they had not joined the O.C.C. This she felt was an absurd attitude. The second department of human activity is that of education and the third that of social reform. The fourth is that expressed by the work of the Theosophical Society.⁴

On September 26th Martyn received a telegram from Mr Eberle of the Sydney Lodge: Truce broken Cooper demands title Bishop, clerical dress big crisis church determined force decision. B.P. Wadia took the telegram to Mrs Besant. On September 26th Martyn cabled Eberle: President interviewed says any religion or sect has right its nomenclature none had right make propaganda in Theos. Lodges or none Society Society not identified with Christianity more than with Hinduism or Buddhism. President recommends if friction decline assistance clergy Writing
On October 1st he wrote in his Diary:
Attended with Hilda reception for A.B. Met Mrs
Despord, Krishnamurti and his brother Nitya, Miss
Sharpe, Mr Sutcliffe, Scott-Moncrieff, Mrs Scott
and many others.

On October 5th he and Hilda attended Mrs Besant's lecture on The War
and After, at the Queen's Hall. The Hall was only half filled because of
the railway strike. On October 6th he wrote:
    Took afternoon tea with Miss Sharpe at her flat.
    She distrusts the church crowd.

And on October 20th:
    Had further talk with A.B. See pocket book.

On October 21st the Martyns took the train to Liverpool and sailed
on the Empress of France, arriving in Quebec on October 28th. They
catched the train to Montreal, then to New York again and they arrived in
Washington on November 1st where they again met with B.P. Wadia and
Martyn spoke on his meeting with Mrs Besant and shared his notes of
her Letchworth talk.5

Just before the 1919 Christmas vacation Mr T H Martyn returned
to Sydney after spending nine months in America and England. A
reception was tended to him by the Executive of the Sydney Lodge, with
over 400 attending. Mr L.W. Burt as Vice-President welcomed Mr
Martyn. On ascending the platform Mr Martyn was met with an ovation
and it was some time before he was able to make himself heard. Mr
Martyn gave his audience an outline of his travels and praised the work
of Mrs Besant and emphasised what she meant by 'Neutrality of the T.S.'
He emphasised that this neutrality should not be accepted merely as a
pious theory but should be carried out in practice in the general
everyday workings of the Society.

During 1919 Mr Martyn had written three pamphlets that were
published in one volume and widely circulated in America and elsewhere. The first was also published in *The Theosophist* for October 1919 and was titled, "The World Teacher and Democracy". In this pamphlet he stresses the need for independent thinking, particularly at this time when the World Teacher is expected. He contrasts the Republican democracy of Rome with the present time. He points out that Mrs Besant in her *The Changing World* had written of the two types of person - the Catholic and the Puritan. He can understand that these different temperaments will give different settings to His teachings but he expects that:

> whatever the nature of the externals may be, there is no doubt that He thought it necessary to emphasise individual effort, and the establishment by the individual in himself of a holy shrine to which he might retire, and make obeisance to the God within him without either ceremonial or the intervention of any kind of priest.

Martyn writes that as we are in the 5th sub-race we should be developing our independent minds and he points out that the preceding cycle was betrayed first of all by the untimely death of the World Teacher in 73 B.C. (Many Theosophists believe that Jesus was born about 100 B.C.). The second betrayal was by Julius Caesar when he destroyed democracy and the third betrayal was about 150 A.D. when democratic ideals were abandoned in favour of autocracy. He sees the cause of this tragedy in the return to ecclesiastical authority and he closes with a call to democracy as being the best way of preparing for the Coming. The second article it called "Tsarism or Reconstruction in the Church". On July 12th, 1919, Mr Craig P. Garman of Krotona wrote to Mr Martyn at the Waldorf Astoria, New York, to ask him about his attitude to the Constitution and Rules of the Liberal Catholic Church. Mr Martyn replied on July 31st. He wrote that there were many things
he did not like about the Constitution of the Old Catholic Church. He listed them:

1. The Head (Mr Wedgwood) is self-appointed.
2. The Head is appointed for life.
3. All Bishops, Priests, Deacons and members who join later must obey the Head.
4. The church regards the Pope as the Primate of Christendom.
5. The Bishops are to be regarded as claiming obedience in spiritual things.
6. The church is controlled for all time by a hierarchy.
7. The clergy and any religious orders that may in future be formed are under the obligation of "canonical obedience" to the Head (Mr Wedgwood).
8. No priest or layman may inaugurate a new mission, nor may any layman lecture in connection with the church without the approval in writing of the Head.
9. Any Bishop or priest may be dismissed, degraded, or deposed for incapacity etc. or for any other reasons which may seem to the Episcopal Synod sufficient.
10. The clergy must not forget that "they are set apart from the world, they should at the same time preserve a manner that is natural and simple".

Mr Martyn goes on to write that a Reverend gentleman tells his critics in America, as he is informed:

If you oppose the Liberal Catholic Church you oppose the Great White Lodge, and it will be bad, very bad for your health.

Mr Martyn wanted the Church to democratise itself - to have priests who were not set apart from the people. He pointed out that Mr Leadbeater had written that the Spiritual Hierarchy was constantly refilling a great reservoir of force and that a certain portion of this reservoir was reserved for the Christian Church. That the real meaning of apostolic succession was the ordination which allowed the priest
access to the Christian portion of the reservoir. Mr Leadbeater found that the Catholic and Anglican clergy had the succession and could call upon the reservoir. Ministers of dissenting sects could not. Mr Martyn pointed out that Madame Blavatsky denied the power of the Apostolic Succession. Mr Martyn suggested that the members of the Church elect their leaders for limited periods and that those leaders be not set apart. He wanted the acceptance of the Pope dropped. He pointed out the potential for clashes between an autocratic church and a democratic T.S., particularly with the prominence given to Roman titles and dress. He pointed out that:

... many of the gentlemen whom Mr Wedgwood has ordained have broken this Christian rule (call no man your father on earth) almost before they could visit a tailor to get the borders of their garments enlarged. The title of "Father" is a particularly objectionable one to turn loose on the T.S. for many of our members are inclined to think that Christ should be followed rather than Mr Wedgwood. It has been made manifest to all observers that the taking of a man and the turning of him into a priest in the course of a few minutes does not change his human nature, and if it sets him apart from the world (as Mr Wedgwood tells him it does), or not, it does not cure him of vanity if he has it in his system ...

Unfortunately this greedy adoption of titles by men known for better and more widely as altruistic workers for the T.S. than as priests has done a lot of harm in the T.S. as with the public.

The third article is called "Should We Reconstruct?" and is aimed at the suggestion put forward by George Arundale that the T.S. should reword its three objects. Martyn suggests that we have never really carried out these objects and that what is really needed is better training for Theosophists plus a Representative Committee to look after the needs of the T.S. and working under the President. He goes on:

The Society has in late years grown strong enough
to father different activities, but in some cases the method of promoting them has caused, and is causing, friction that I think could and should be avoided. In rapid succession we have had literally tumbled in on us - 1. The Temple of the Rosy Cross; 2. Co-Masonry; 3. The promotion of higher education; 4. The Order of the Star in the East; 5. The Round Table; 6. The Liberal Catholic Church, and there are rumours of more to come.

The first-named was heralded with solemnity and mystery, but by the time any real knowledge of its relation to the T.S. penetrated the Society's back blocks in Australia mortification had already set in.

Co-Masonry is a secret order and the method of its arrival merely irritated some of the male members so far as I know to the contrary. Higher education and the children's Round Table movements were so universally welcome that nobody bothered whether they came up through the ground or dropped down through the chimney. The Order of the Star in the East was a fine cause badly staged and has practically come to a standstill (temporarily only, I hope) now that it has dawned on us that lots of other people beside ourselves have been announcing the "Coming" during the last 1900 years almost continuously.

There still remains the Liberal Catholic Church, the last and at the moment, most clamorous siren of all. A clean, wholesome, free and independent Theosophical church adapted to democracy, would perhaps never make any trouble in the T.S. in whatever form it was thrust upon us but there has been, is, and will be appalling trouble if something is not done to modify the effect of this reactionary institution on our membership. The members we have lost through it only represent part of the mischief it is doing, for it has produced a feeling of dismay and lassitude throughout some of the most important sections of the Society. It is an entirely foreign organisation, with a Constitution of its own. It recognises the Pope as the head of the Church. It has also its own head, self-appointed for life who attaches to himself
every other officer by vows of obedience, and this creates another Pope. It de facto reasserts the principle of ecclesiastical authority which was the weapon that destroyed the liberty, the freedom of thought, the religious tolerance enjoyed at the opening of the present era just 2000 years ago...

Mr Leadbeater is quite favourable to a church—-that alone would be sufficient to make me hold my tongue if I did not think we could still have a church yet spare posterity on the one hand and the T.S. on the other the danger which attached to the L.C.C. Constitution and to a priest dominance. But Mr Leadbeater does not approve this Constitution. Few people knew a Constitution existed or had been printed when the Church was first brought before the notice of the members.

Dr H.N. Stokes, editor of the Q.E. Library Critic, an independent, critical Theosophic journal reviewed the Martyn pamphlet. He wrote that Martyn was attempting to hold to an illogical position; that:

He is trying to hold onto the misleaders of the T.S. while he rejects that for which they stand. He is in the position of a man who has swallowed a bad egg and who thinks that the resulting nausea will enable him to eject the badness while retaining the egg.8

As no Convention had been held in 1919, because of the influenza epidemic, the General Secretary’s Report was for the years 1918 and 1919. Membership had increased from 1498 at the beginning of 1918 to 1740 at the end of that year, and then to 1806 at the end of 1919. A Publicity Department, under the direction of Mr G. Kollerstrom, had printed 62,000 pamphlets and distributed 32,000. Some four- to five-thousand copies of a pamphlet on “How to Wage the Sex Campaign” had been distributed containing some of the main ideas of Theosophy, as well as Sex Wisdom. Recent issues of the Section magazine had been intended to remove the prejudices and slanders which have so unwarrantably attacked the President and Mr C.W. Leadbeater, for these
issues show that Mrs Besant is "the world's greatest altruist and spiritual leader". Copies of these issues, specially bound, had been sent to the clergy, especially the bishops attending the Lambeth Conference in London, doctors, nurses, university professors and students of Psychology and the Lodges. The Morven Garden Theosophical School now had 112 students; 58 girls and 54 boys. A national portrait gallery of Australia's Master Builders had been started and Captain C.E.W. Bean has already given his portrait.

The General Secretary concluded his report by writing that the Section was still blessed by the physical presence of Mr Leadbeater and that they were privileged to hear him from time to time on anniversaries and special occasions, although a full Sunday night lecture was still beyond his strength.

In Theosophy in Australasia we find an article by Dr Bean on "The Theosophical Society and the Liberal Catholic Church". In this article Dr Bean writes of the T.S. having an impartial relationship to all religions and to all churches. Dr Bean sees his attitude to the L.C.C. as being similar to that of Mr Warrington, the General Secretary of the American Section. Like him, Dr Bean is not a member of the L.C.C. Dr Bean's duty is to the Anglican Church of England. He believes it is very important that the T.S. and the new church be kept entirely separate. He admits that the L.C.C. and the T.S. are often confused and that people are talking of a "Theosophical Church". He then states that Mr Martyn has done valuable service to both the T.S. and the L.C.C. in emphasising the dangers of priestcraft. He points out that the pamphlet written by Mr Martyn refers to a makeshift constitution of the L.C.C. which he criticised and not to the current constitution of the L.C.C. He then writes:

personally, I regret the aggressive note in his (Mr Martyn's) pamphlet, and cannot but feel that, high
though his motives are, Mr Martyn is not entirely unprejudiced. He is far too great a man to be limited by any label, Puritan or Catholic ... but in his pamphlet undoubtedly the Puritan spirit is uppermost. Mrs Besant says that the Puritan type, when it sees danger clearly ahead, becomes aggressive and uncompromising in its hostility to the cause of danger ...

Dr Bean writes that he sees the L.C.C. as a great and good movement with the Christ's power behind it. Bean agrees with Martyn as to the danger of priestly titles, dress and ceremonial which can lead to vanity. He then criticises the ritual of the L.C.C. as being too ornate and writes of the danger of the Doctrine of Apostolic Succession as leading to spiritual pride and isolationism. He then writes of:

...the crisis which occurred when Bishop Cooper forced a decision on us as to the use of the Sydney platform: My personal view is this: That it was a pity he did decide to force this decision on us, and endanger the unity of the Sydney Lodge ... There were two courses open, so it seems to me. One the path of sheer idealism, the other the path of expediency. To my mind, pure idealism allowed only one decision. The T.S. platform stands for tolerance, and, therefore, in the case of Bishop Cooper, an old and well-proven member of the Society, to bar him from lecturing for us ... was a definite lowering of our Theosophical ideal of tolerance ... No doubt his appearance on our platform as Bishop Cooper would have had disastrous consequences, but they could have been minimised by a policy of simple frankness and free explanation ... The decision was made against Bishop Cooper, and the result has undoubtedly been an impaired unity on the Lodge.

Dr Bean writes that as long as present day prejudices exist it is better to keep the two organisations separate and for the officer of one body not to hold office in the other.10

In the same issue Dr Bean writes of Mr Leadbeater that:
it is well that we lesser folk should try to understand one so far beyond us in the knowledge and power of the Spirit. He then praises his courage, his exquisite refinement, his sensitivity, his English reserve, his scientific accuracy and his tolerance.¹¹

The Sydney Theosophist Mr T.W. Macro wrote on "The Theosophical Society and the Liberal Catholic Church". He pleads for harmony between the two bodies, outlines the background to the T.S., states that some members of the T.S. resolved to form themselves into a church for the better expression of their religious ideals and aspirations, using basically the form of ceremony of the Roman Catholic Church and that the formation of this Church has led to the formation of what might be termed a sub-section among the members of the T.S. Yet he does not fear church domination of the T.S. for five reasons: 1) the present mental condition of mankind is quite different from the time of the rise of the Christian Church; 2) the founders of the L.C.C. are our own friends; 3) if the L.C.C. grows to any extent, so will the T.S.; 4) the membership in the two bodies of the same individuals will be less marked in the future; and 5) both bodies will be separate from each other. He then referred to the largest meeting ever held of the Sydney Lodge in which the large majority showed itself in favour of the policy of the Sydney Executive.¹²

Mr Martyn was elected President of the Sydney Lodge for 1920, with Mr Burt and Mrs Johns as Vice-Presidents. A series of lectures by Mr Martyn, held every second Sunday, had packed the hall. Mr Martyn had spoken on archaeological discovery and exploration.

The Australian Convention of the Theosophical Society met in Sydney on April 2, 1920. Bishop C.W. Leadbeater gave the Convention Address, in which he emphasised the need for efficiency and co-operation and pointed out that the Australian character can be a
little too individualistic. He emphasised the importance of team work. He pointed out that team work can often be difficult and he gave the example of the KING Himself, the Head of the First Ray, at Whose order the island of Poseidonis\textsuperscript{13} was sunk with a loss of sixty-five million lives. He then again emphasised the importance of cooperation.

Mr Mackay, as retiring Chairman, moved that Mr Martyn be Chairman of Convention. Mr Martyn responded by nominating Mr Jinarajadasa, who had recently arrived in Australia. This was seconded by Mr Kollerstrom and passed unanimously. Dr Bean paid tribute to Mr Martyn in yielding the Chairmanship of Convention to Mr Jinarajadasa, calling it "graciously and wisely done.\textsuperscript{14} A cable was sent to Mrs Besant stating:

\begin{quote}
We, members of the T.S. in Australia, hereby put on record our deep sense of admiration at the Herculean labours of the President of the T.S., and assure her at all times of our loyal support.
\end{quote}

The Morven Garden School was discussed and it was agreed that the original Committee of Management (Messrs. Martyn, Mackay, Kollerstrom, Burt, Eberle, Chappell and Macro) be increased by adding to the Committee Mr and Mrs van Gelder, Mrs John, Mr Leigh and Dr Bean.

Dr Bean was elected General Secretary for the coming year with Mrs John as Assistant Secretary. Mr Martyn was elected Section Treasurer.

A Conference of the Order of the Star was held on April 5, 1920. Australian membership was now 1903. Dr Bean suggested that Star members should study and train as "Comparative Adventologists" and should be quite as familiar with the Postmillennial, Premillennial, and other literal interpretations of the Coming as they are with the special view held in the T.S. and the O.S.E.
Although almost all the records of the Sydney Theosophical schools are now lost or destroyed there still exists the Annual Reports of the Morven Garden School for 1919 and 1920 called Blue and Gold. Both Reports are printed and are headed Co-Education and each contains 24 pages.

For 1919 the Report states that the editors were the Principals and that the Prefects were Arthur Beaufoy, Doris Briggs, E. Martyn and I. Brogan. Photographs show a driveway, a large school building and the tennis court. The Garden Notes state that the boys look after the garden and the girls are responsible for the fowl-yard. Our Social Life advises:

Sometimes Miss Arnold invites a few girls into the drawing room on Sunday afternoon, for afternoon tea, and some of us are quite accomplished tea-pourers.

Social life included concerts and T.S. lectures nearly every Sunday night. Visitors included Mr and Mrs Jinarajadasa, Bishop Irving Cooper, Bishop Wedgwood, Mr Rogers, Captain Jones and Dr Armstrong Smith, late Principal of Arundale School, England. The Games Section reported on tennis, hockey and swimming. The Dramatic Society rehearsed every week and gave regular concerts. The library numbered 500 books. On the last page they share the good news that their Godfather, Mr T.H. Martyn is on his way back to Australia.

The 1920 Blue and Gold is very similar to the 1919 issue. Tom Martyn sat for the Intermediate Examination and Dr Bean had read a poem describing life in the Isle of Man.

The School was flourishing. On March 31st and April 1st, 1920 a School Fete was held with Greek dancing, a maypole dance, coloured stalls, an art gallery and a concert in the evening. The
newly-appointed Headmaster, Mr Brown, spoke, Mr Mertyn was welcomed back and the Rt. Rev. C.W. Leadbeater gave an address.

Mrs Annie Besant wrote a "Letter to the T.S. on the Liberal Catholic Church". She wrote that Brotherhood without distinction of creed means a loving recognition of each creed as one of the roads by which the Highest may be reached, and that:

The ceremonies of each (religion) interest me profoundly and I have studied them all with keen pleasure and can take part in any of them with full earnestness and sympathy. That must be the case with every Occultist.

She then states that the Old Catholic Church preserved the Apostolical Succession, that the L.C.C. is a sub-division of the Church Catholic and that C.W. Leadbeater has strengthened the Church because of his knowledge of the unseen worlds. She found in Britain that some members had been made to feel less good Theosophists than those who joined the L.C.C. In America there had been a proposal at the last Convention that L.C.C. priest be forbidden to hold office in the T.S. She wrote that she regards the L.C.C. with the same loving and reverent sympathy as she regarded all sub-divisions of the great religions.

The Jagat-Guru, the Guardian of all religions, blesses all of them; who am I, that I should "approve" that which He has blessed? I seek to serve them all equally, since He is the Sustainer of all and His Life flows into them all.

She then wrote that when Liberal Catholics are invited to lecture the same courtesy should be extended to them as to lecturers of other denominations; they should bear their proper titles - Rev., Rt. Rev., Bishop, Canon, etc. She then quotes from a letter to her from Bishop Leadbeater in which he asks for a kindly tolerance for the L.C.C. and then comments:

With this I cordially agree, as I do with all the
statements made by Bishop Leadbeater on these matters. We are entirely at one.\textsuperscript{15}

In \textit{Theosophy in Australasia} is a note by Mr Jinarajadasa with a preface by Mrs Besant in which she wrote that the Jinarajadasa note indicated a clear breach if the neutrality of the T.S. Mr Jinarajadasa wrote that the Sydney Lodge has refused to allow a member of the Liberal Catholic Church to be announced on its lecture list with his ecclesiastical title. Mr Jinarajadasa argues that as the Sydney Lodge has made this decision they must feel that there is something less genuine about the Liberal Catholic Church than say the Roman Catholic Church. He states that any such pronouncement by the Lodge is against the broad neutrality of the T.S.\textsuperscript{16}

In the same issue is a reply by the Hon. Secretary of the Sydney Lodge, Mr J.E. Greig, who points out that the President has unfortunately been misinformed and suggests that common justice and common law usually insists on pronouncing a judgement only after hearing both sides. He then states that the Sydney Lodge Executive merely declined to make use of the services of a certain gentleman to lecture; a gentleman for whom all the officers of the Lodge have the highest esteem. He then points out that the Sydney Lodge is the largest in the world with nearly 700 members, and writes that:

The decree of the President to the effect that the Liberal Catholic Church must not make use of the T.S. Lodge-rooms confirms the judgement of the Sydney Lodge Executive. Friction was caused at the outset by supporters of the Church on that body pressing for the use of the Sydney Lodge-room for the performance of the Mass, and for permission to erect an altar for that purpose at one end of the Members' Lodge-room.

He then points out that the Sydney Lodge has at no time sought to adjudicate on the question of the validity of the Liberal Catholic Church. He then asks whether the President wishes members to accept
as part of the Theosophical creed that such titles are valid and points out that Madame Blavatsky wrote in *Isis Unveiled*:

The present volumes have been written to small purpose if they have not shown: 1) That Jesus the Christ-God is a myth concocted two centuries after the real Hebrew Jesus died. 2) That, therefore, He never had any authority to give Peter, or anyone else, plenary power. 3) That even if He has given such authority, the word "petra" (rock) referred to the revealed truths of the Petroma, not to him who thrice denied Him; and that besides the Apostolic Succession is a gross and palpable fraud.\(^{17}\)

Mr William Harding of the Sydney Lodge wrote a letter in which he expresses his regret that Mr Greig has reopened the subject of the refusal by the Sydney Lodge Executive to allow Bishop Cooper to continue his series of instructive lectures because the lecturer considered it necessary to be accorded his ecclesiastical title. Mr Harding writes that the decision was not that of the Lodge, but rather that of the Executive, and even then several Executive members were absent. Mr Harding then refers to the memo by Mr Jinarajadasa and states it was sent in order to avoid an unwise decision being made. He concludes by writing:

Mr Greig has made an unfortunate and unwise effort to depreciate the clear pronouncement of the Society's beloved President, Mrs Besant, against the inconsistent attitude of the Executive of the Sydney Lodge in relation to the basic principles on which the Society is founded. And if all the facts were properly presented to the 700 members of the Sydney Lodge and clearly understood by them, there can be little doubt that the views expressed by the President, Mr Jinarajadasa, and others who have objected to the action of Mr Greig's Executive, would be supported by a very large majority.\(^{18}\)
The General Secretary's Report for 1920 states that membership is now 1921, a gain of 115 members. During 1920 Mr Chappell had been National Lecturer. Other important lecturers were Bishop Cooper, Mr Warrington, Mr Oscar Kollerstrom, Mr Leigh, Mr Burt, Mrs St John, Miss Oppenheimer and Mr Houston. Mr J.M. Prentice visited Sydney and gave a magnificent series of five lectures which filled the King's Hall to overflowing. With Mr Martyn he was considered the most brilliant Australian lecturer. Mr Prentice spoke on Theosophy and the Problems of the Peace, On the Road to En-dor, The Way of the Spirit a Bhagavad Gita study, Theosophy and the Time Spirit and the Wagnerian Music Dramas.

Dr Bean listed the outstanding events of 1920 as the splendid work of Morven Garden School and of St Margaret's School in Devonport, Tasmania, the breakup of Strathfield Lodge, the formation of new Lodges at Ashfield, Lismore and Glenelg, and the remanifesting of several Lodges which had been resting.19

During 1920 Bishop Leadbeater was in poor health and concerned himself with Co-Masonry. He revised and rewrote their Rituals. He had been appointed Administrator in Australia of the Co-Masonic Order.

In 1920 The Science of the Sacraments by C.W. Leadbeater, Regionary Bishop of the Liberal Catholic Church for Australia was published by the St Albans Press. Also published was The Hidden Side of Christian Festivals by the same author and publisher. In an appendix to the latter book are Mr Leadbeater's writings on World War I, in which he states that the Germans were under the influence of the Dark Powers.20
Notes for Chapter 7

1. This letter, and the following documentation, are in the State Archives of New South Wales, formerly file 5/7792.2, now file 5/7771.2.

2. The story of Martyn’s journey to America and England is taken from his Diaries.


7. See Hooker, I.R., *ibid.*, p.297 which states that “a new constitution was authorised provisionally by Leadbeater for use in Australia. This had been prepared by T.H. Martyn.” The 1916 Constitution (p.443) can be compared with the 1919 Martyn Constitution in that thesis (p.446). Martyn is commenting on the 1916 Constitution.


13. Poseidonis was said to be the last remnant of Atlantis to sink beneath the ocean.


20. This appendix is removed from the current edition.
THE THEOSOPHICAL SOCIETY
(SYDNEY BRANCH).

A COURSE OF SEVEN LECTURES
BY

MR. IRVING S. COOPER,

National Lecturer for the Theosophical Society,
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PLEASE TELL YOUR FRIENDS.
CHAPTER 8

THE TROUBLES INCREASE
On Friday March 25th 1921 the Annual Convention of the
Theosophical Society in Australia was held at King's Hall in Sydney.
The General Secretary, Dr Bean was re-elected as was Mrs Johns as
Assistant Secretary. Mr Martyn was also re-elected as Treasurer.
Among the overseas visitors were Mr and Mrs St John from London, Mr
Warrington from America and Dr van der Leeuw from Holland. There
were 94 delegates in attendance, the largest on record. On the Good
Friday morning Bishop Leadbeater delivered the inaugural address,
saying that the most important business of a Convention was the
brotherhood expressed. He then stressed co-operation instead of
individualism.

Mr Martyn then gave the Retiring President's Address. As this
Address, the reply by Bishop Leadbeater and the subsequent discussion
contain one of the very few full and unedited versions of this
controversy, the full text follows:
Mr. Martyn said:

My Friends,

As we have with us this morning several visitors from overseas, as well as others who are not acquainted with our procedure, I may explain that at each Annual Convention, we elect a President who takes the chair at Convention meetings, and is head of the Executive during the year. When another Convention comes round, it falls to the lot of this officer to deliver what we call "The Retiring President's Address," after which he retires into the darkness of pralaya and is heard of no more.

This morning I have asked the Rt. Rev. C. W. Leadbeater to remain, as I particularly wish him to hear what I have to say, and I may remark here that while I am sure some of you will not agree with my comments—though many I know will—I shall feel no less friendly towards any one of you, and I trust that no one present will feel any less friendly towards me.

You will have placed before you shortly the report of the General Secretary for the year we have closed. One gathers from the rather scanty figures quoted that during the year we gained two new lodges, and 357 new members, and lost 255, leaving a net gain of 102, our roll now standing at 1903. The net increase of members in the Sydney and Melbourne Lodges considerably exceeds this gain of 102, and one must conclude that over the remainder of the Section we have actually lost ground. The winning of 357 new members shows clearly that our appeal is welcomed by the people around us, the loss of so great a number as 255 is, however, somewhat disquieting, and arrests attention, and we should satisfy ourselves that there is no cause for this that is preventible by proper management. This subject will perhaps receive your careful attention later on.

The year has not been without its difficulties, nor indeed without its divided counsels, and though on an occasion such as this it is usual to gloss over difficulties and failures, and mention only the more agreeable aspects of our work, I feel that nothing will be lost and perhaps much will be gained if we face our difficulties with truthfulness and candour, ever seeking is so doing to find out how best to promote the aims of our Society. I know that it is the opinion of many of our tried and experienced workers—not merely in Australia, but in other parts of the world which I have visited during the last couple of years—that the Theosophical Society is departing from its original impulses and that it is staggering under the weight of responsibilities which should not have been thrust upon it. We have one main object; nothing else really matters, and that first object of ours is the pivot around which the whole movement revolves. We exist that we may "form a nucleus of the universal brotherhood of humanity without distinction of race, creed, sex, caste, or colour." For 45 years we have been proclaiming this, yet it is claimed by some that the real objective has never pricked right into the consciousness of many of our members. The word nucleus is defined as "a central mass round which matter gathers"; universal means "comprising all the parts," so our particular mission is to gather together from every division of the human family a nucleus which shall be a perfect miniature of the great world of humanity as the Great Architect has formed it.

Madam Blavatsky, the founder of the Society, wrote shortly before her death (Key to Theosophy, chapter on "The Future of the Theosophical Society"), that every previous effort to make a success of such a Society as this had failed. Failed because of the sectarian
tendencies of its members. Her one hope was that in this case we might go on building up this universal nucleus, and make a united body of it so that when the next great Torch-bearer of Truth came as the messenger of the Masters, in the last quarter of this century, he would find ready to his hand a body of people which he could use as a leaven, and through which he could contact the whole of humanity and make practical its brotherhood. Madam Blavatsky's great fear, however, was that because of the inherent tendency of people to reproduce their own religious and other sectarian leanings the Society would not live through the hundred years from 1875 to 1975, but "drift off on to some sand-bank of thought or another and there remain a stranded carcass to moulder and die."

To form this nucleus then, and to maintain and unite it, is the end and aim of our existence as a Society, and the task is set us for a hundred years. To-day we are nearly half way through that period, and more than half the world is untouched by us, we have practically no representation in the huge populations of China, Japan, and Russia, and a very thin line of out-posts in countries outside the English speaking ones and India. Reference to the latest reports shows that even in Europe we have little hold outside France and Holland. Surely we must recognise the importance of working at this nucleus, planting its branches in every country of the world, and building into those already formed—such as ours in Australia—the utmost variety; drawing in, in fact, representatives of every creed and cast in each race.

That alone is a very big task, yet while we are performing it we have to make possible unity as well. This is more difficult still, for the nucleus represents so many different elements and temperaments.

Many of our members cannot rid themselves of the fallacy that the basis of unity is uniformity. With any sect it is, but not with us. The basis of unity with us is harmony, not uniformity, and harmony has been described as "the science of discord." It really means a fitting together of parts so as to form a connected whole. Uniformity is our poison, harmony our cure for all troubles, and the requirements of harmony are, I claim, singleness of purpose or aim; encouragement of the individuality and of its free expression; and the habitual practice of real toleration.

Of what toleration means in practice we have, I think, divergent views, and we are apt to define it according to temperament. Possibly all our members seek to practise it in their own way though sometimes perhaps with results rather like those of the knock-kneed man. But perhaps you have not heard the story. As the knock-kneed man walked down the street one day a Christian Scientist friend touched him on the shoulder and told him it was quite his own fault he was knock-kneed. He could cure himself if he willed, and he gave the knock-kneed man a lesson. All that day the man said to himself "I am not knock-kneed," "I am not knock-kneed," "I am not knock-kneed." At night when he went to bed he thought that he was not knock-kneed had been wrought up to great intensity, so much so indeed, that when he awoke in the morning, he was no longer knock-kneed—he was bow-legged.

Do not we—I ask—sometimes overdo the cure and get a bandy-legged conception of toleration? Of course "toleration" is nothing more or less than "the recognition of the right of private judgment." The bandy-legged view of it, which according to a writer in one of our magazines has taken its place in our Society—is "to keep your mouth shut when you disagree." I claim it as a fact to-day that we have drifted into the practice of the suppression of all views which do not conform to some standard of Theosophical orthodoxy. Our magazines will not print articles which challenge this. I have myself at the definite request of Editors during the last year or two written for our
leading magazines, to find the contributions unwelcome because they have reviewed some of the later day changes in the policy of the Society and questioned their wisdom. Plenty of instances to support the statement that we are becoming orthodox could be furnished, and many of you who are present will remember that at the Annual Meeting of the Sydney Lodge for the year under review special resolutions were prepared which challenged the right of a prominent member to express his views. Actually, and because of the strong feeling on the subject, what he had written was withdrawn from publication.

This spirit of hushing up and suppression, if I may so describe it, has grown up in our midst concurrently with our adoption of a religious organisation. A great many of our members everywhere deplore the fact that a division of the Christian Church has been established in the midst of our Society and—in practice—in direct association with it. A pocket-handkerchief is a useful and often necessary article in its right place; but if it is thrust into one’s mouth it will suffocate and gag. This particular division of the Church probably would have much to recommend it in its own place, and if it had been promoted as a pioneer movement, established indeed right outside the sphere of our Society’s operations, might quite well and without friction or injury have been aided by those of our members who were attracted to it, but that course was not followed. Instead, the Theosophical Society always has been, and is to-day, the one main recruiting ground of the Liberal Catholic Church. This new church had been woven into the very fabric of our being, and so involved with the Theosophical Society that the general public find it impossible to separate the two organisations, or to distinguish between them. Many of our T.S. Lodges to-day are co-operative affairs, using their lodge-rooms for church services and T.S. meetings, as if they were merely alternate functions of the one body.

Mere partnership does not, however, always fully satisfy, and it is a fact that in the case of one of our largest Australian T.S. Lodges, a concerted effort was made during the year under review by partisans of this church to gain control of all the administrative offices and the full executive power of that Lodge.

Many of our members complain, too, that while our one requirement of membership is adherence to the First Object, they should not be forced into even an implied acceptance of any tenets at all, such for instance, as the Apostolical Succession which many regard as a mediaeval superstition. That it is unwarrantable that the Theosophical Society should be asked to assume the validity of “Orders,” which validity is questioned outside the Society; that our true work is made almost impossible because of this partisanship for one particular religious sect, when it is imperative that the nucleus we seek to form must, to be effective, include members of all sects and all types.

I ask for a wider, a truer tolerance than we enjoy to-day; for the encouragement of the expression—not the suppression—of what is in the minds of our members. If you allow no outlet for a steaming kettle there will be an explosion. Surely we can differ and still be friendly; we can reason together and still be faithful; we can dissent from individuals whether claimed as leaders or not and still be loyal, and surely too there can be no loyalty more to be prized than loyalty to our first object.

So I take this opportunity—with the greatest diffidence, for I love peace—of raising the danger signal. We find ourselves lined up as two parties to-day. That is perilous. We should be and might be only one. It is said that an auctioneer when selling a car, on being asked by a bidder if it had a speedometer, replied, “Speedometer! At 30 miles an hour a white flag comes out, at 40 miles a red flag, and at 50 a gramophone plays ‘I want to be an angel and with the angels stand.’” My
brothers, there is no need for us to rush on to destruction and disruption, we don’t want to go to join the angels yet; rather to remain with the human family and do this great work for the Masters. But the danger signal is out. The great American Section is, according to the recent Presidential report, riven in half, and in Australia there is a seething unhappiness which threatens disruption. Nor are things right in other centres. I beseech you not to be misled by an artificial silence, for the silence is artificial. We can refuse to heed the warning or we can pause and enquire by candid exchange of views whether or not we are falling before the inroads of sectarianism against which Madame Blavatsky so earnestly warned us; whether—may be already—we are speeding “on to some sandbank of thought, there to remain a stranded carcass to moulder and die,” or, on the other hand, we really are loyally building up our part of the nucleus so that it shall broaden out, and when the time comes stand united and efficient to welcome and work for the new Torch-bearer of Truth when he comes in the last quarter of the century to take charge of it and use it for the consummation of the great purpose for which it was designed and which has been so clearly defined by its Founder.

BISHOP LEADBEATER’S REPLY

Taking the principal points one by one, Bishop Leadbeater answered them as follows:

1. The Liberal Catholic Church has been thrust upon the T.B. and causes trouble there.

Bishop Leadbeater: You will all understand, I am sure, that I do not mean to be anything but kindly in anything I say, but first of all I must definitely state that the Liberal Catholic Church has not been thrust upon this Society, and it has nothing whatever to do with it, and you have no more right to be discussing it here that I should have to be discussing you and your affairs in the pulpit of the Liberal Catholic Church. The two organisations have nothing whatever to do with one another. What perhaps has given rise to the idea is that this movement was first recommended to us by our great President. You see if you speak as Theosophists then I think I may claim still more to speak as a Theosophist, because I was already a Theosophist before many of you were born, and certainly I have been in the Society longer probably than any other person in the room, and I am sure that its interests are as dear to me as they could be to any of you.

I should say myself the connection or supposed connection of this Church with us as Theosophists arises from the fact that it is one of three activities which our great President mentioned, when (in October, 1916, I think) she wrote an article in The Theosophist, a pronouncement in which she said that there were three movements in which she thought that Theosophists ought to take an interest, and this was one of them. Now, really that is the only connection between them. It happened in the beginning of the movement that the Theosophical rooms were used for the meetings in some cases, but never here in Sydney; it is entirely incorrect to suggest that.

Mr. Martyn: We would not let you have them.

Bishop Leadbeater: I happen to be the head of that organisation in Sydney, but I never thought of asking for a Theosophical room. We took a little upper room in Penzance Chambers. We have never asked for, never touched upon the idea of asking for any Theosophical rooms at all. It would be very inconvenient for us to use them because we have so many permanent fittings which would have to be taken down every time. Later on, objection being taken to the fact that in some places Theosophical rooms were lent to the Church, our President expressed a wish that that should not be done except in cases where the room was already let to many other people. In
which case you might as well let it to the Church as to anybody else. In Melbourne the priest in charge, Mr. McConkey, set to work there to find a hall, and I understand (but our Chairman can tell us more about that) that the Theosophical Society immediately offered their hall until such time as he could find another place. He, I believe, used the Theosophical room for a certain time until he was able to find a place for himself, which he did some years ago.

Then there also arose the question of Brisbane. There the Theosophical Society has no hall of its own. There is a Trust Company which owns Concordia Hall and lets it to the Theosophical Society. They also let it to the Liberal Catholic Church, but that came under Mrs. Besant’s exception. The same thing happened in Perth. There also the room belonged to the Theosophical Society, but it was in the habit of letting it to other organisations, and among others it let it to the Liberal Catholic Church. Nevertheless some exception to that was taken here in Sydney, not there, remember; there was no objection made there by the people themselves; all the objection came from the people here in Sydney. No one in Perth raised any objection.

Mr. Martyn: I have heard there is a lot of friction.

Bishop Leadbeater: Well the delegates from Perth can tell us more about that.

Mrs. Wilson (delegate from Perth): Not only was there no exception taken to the room being let for the Church; but it was the unanimous desire of the Perth Lodge that the Church should continue its services until such time as the Church members could afford to get a room for themselves.

Bishop Leadbeater: That seems to settle that. Well, at any rate they have a room of their own now, so there is no question now about Perth. There was the case of Adelaide, but there it was not the Theosophical Society that allowed its room to be used by the Church, but another body included within the Society, the E.S. I do not suppose the Convention claims jurisdiction over that. So really there is no case here in Australia where that conflict has arisen. I do not see myself what all the fuss was about.

Although I am an older Theosophist than any of you, I am also a Bishop of the Church, so I am speaking alternately for both sides. Most certainly I have not the slightest desire to impose upon the Theosophical Society, nor am I asking it for anything whatever. The Church, as a matter of fact, is preaching Theosophy to another set of people who do not come here. That is the one thing for which it exists. I am at this present time engaged in giving a series of addresses on life after death. I have especially omitted next Sunday from my programme in order not to draw a single person away from your Convention here. I have always been especially careful about that.

Mr. Barnes and Mr. Ingamells: That is just what we complain of. Why it the two organisations have nothing to do with each other is it necessary for you to do that?

Bishop Leadbeater: Because I do not wish to draw anyone away from you here. Because I have tried to do my best for this Theosophical Society.

Mr. Barnes: Our President of the Sydney Lodge desired to defer the meeting of this Convention so as to permit of a service being held. We would not agree to that. We adhered to the 10 o’clock arrangement, and that is why there was no service.

Bishop Leadbeater: Well, what of that? You are proving my point as far as that goes.

Chairman: This is tending to a discussion, the one thing we desired not to take place.

Bishop Leadbeater: It is kind of your Chairman to put it in this way. But I do not want to make any statement to which you can reasonably take exception. This is a statement of facts.

Chairman: Yes: but what are the facts?

Bishop Leadbeater: We may clear up what the facts are; but opinions will
always differ. I should not have mentioned it; but you have brought it on. Last year Mr. Martyn was kind enough to come down to me and say: 'As the Roman and Anglican Churches are having services, no doubt you will want to have some service on Good Friday also, and yet we would like you to come to the Convention and open it for us, so we will fit the two things in so that that may be done.' I was very glad to make such an arrangement, but this year no such suggestion was made to me, and in order not to keep any of our people away from their legitimate work in connection with the Society we decided that we should hold a service on Good Friday. I am bound to say that Good Friday is not so us in the Liberal Catholic Church what it is to the Roman and Anglican Churches. We do not believe the same thing about it, so that I was quite willing to drop the service in order that Church members might be present at the opening of the Convention. I may have been wrong or right in deciding thus; but it seemed to me the fair thing to do. I do not quite see why my friend is taking exception to it.

Now I think we will take the next point.

2. Many of our members complain that while our one requirement of membership is adherence to the first object, they should not be forced into even an implied acceptance of tenets at all; such for instance as the Apostolical Succession, which many regard as a medieval superstition.

Bishop Leadbeater: Never mind how they regard it. I absolutely contravene that. No member of my Church has ever been asked to accept that dogma or any other dogma, and if I do not expect my particular followers in this business to believe that or anything else, still less can I be accused of trying to impose it on the Theosophical Society. I really did not expect to take up your time with all this; but perhaps it is best that we should make a little statement. It is the central point of this Liberal Catholic Church that it does not impose a creed of any kind whatsoever upon anybody; that it leaves people free to believe exactly as they like, even though they wish to join it and become its members. That does not imply that I have not a perfectly definite idea of my own which I do teach to the people who come, and that idea is Theosophy. That I teach in all my sermons. I put it in the Christian form to the people, precisely as when I am speaking to a Buddhist audience I use the Buddhist form, because I am also a Buddhist and a follower of the Lord Buddha, as well as a priest of the Christian Church. I simply try to apply the things to the people to whom I am speaking. I do not see any crime in that. You have to put the things to your people in the way to which they are accustomed. And so I certainly contravene, with all politeness, that statement that we try to impose our ideas upon anybody. We do not impose them on our own people. For instance, I say when speaking to a congregation on life after death: 'I know something about this question of life after death, because I have been studying it before I joined the Theosophical Society even. Therefore, I have certain information which I am very willing to put at your disposal.' But I always add that they need not believe it. I merely ask them to take it as evidence and consider it. I offer it to them as a piece of evidence, and as far as it goes, it is firsthand evidence, and that is more than you get in most Churches. I do not see that that is un-Theosophical. I do not see why you should object to our spreading Theosophy in a different way and to a rather different audience.

That is what we are doing so far as the preaching goes. So far as the ritual is concerned, we are following the old ritual of the Church with a few modifications which we think are required with the changing times, and I have pointed out to them that there is an inner meaning to all that ritual
which is not generally recognised; that this is a form of magic, a way in which certain forces are outpoured and can be received. All that has nothing to do with you, but only with the people who come to the Church. It is, I think, an interesting branch of study, but still no one is asked to take that up unless he wishes. We have made, and we always shall make, a great point of the absolute freedom of everyone concerned. We do not ask any one of you to come to the Church or to hear what I have to say there at all; but if you do come you will hear the same old Theosophy that you have already heard so often, only you will hear it put in the Christian terminology. Instead of speaking of the World Teacher and the Bodhisattva and the Lord Maitreya, I speak of the Lord Christ. Instead of speaking of devas, I speak of angels. But it is all the same thing; it is only that we are using other words, and why should we waste our time and energy quarrelling over the form in which the thing is put?

We have never had the slightest wish to impose anything upon any of you. If you wish to come to our Church we shall surely welcome you most heartily; we are very glad to see any of you, but we certainly do not want to compel anyone. So I certainly must contravene that statement and say that we certainly have not made any effort to impose any dogmas upon anyone.

3. It is unwarrantable that the Theosophical Society should be asked to assume the validity of "Orders" which validity is questionable outside the Society.

Bishop Leadbeater: Do you really think that is so, because I don't. Now, suppose somebody turned up, say, here from America. We ask him who he is and he tells us he is Dr. So-and-So. Don't we generally give him his title, and by calling him Dr. do we pledge ourselves that the particular university or other body which gave him the title is necessarily all right? I do not think we take that into account. We just say Dr. So-and-So because he calls himself so. I have never asked any of you to give me a title; why should I? I do not care what anybody calls me. I care very much to have the power which comes with Ordination. You would say it does not. I happen to know that certain power does go along with the consecration of a bishop, but I value that power, not because it brings empty titles, but because it enables me to do more good than I could in any other way. I use the powers of a bishop; but I do not care one red cent what anyone calls me; I ought to qualify that to this extent. The question was raised a few weeks ago, and the Sydney Lodge wrote me a letter about it. I replied that if by withholding the title they meant to imply that the orders of the Liberal Catholic Church are not equal to those of the Roman or Anglican Churches, then I think I must protest against it, because I know that the Orders of that Church are in every way equal to those others. And if by withholding the title you want to judge the whole question of Orders, then I should say I think you are wrong. I think you ought to give it. For myself, I do not care what you call me. That is merely a title, take it or leave it; it does not matter anyhow; but if at the same time I would point out to you that by using that title or any other you are not pledging yourself to any particular idea. You take the thing at its face value. A man comes and says: 'I am So-and-So.' You call him So- and-So; you do not set private detectives to work to find out the source from which he derived it. It is a mere matter of courtesy. But if you do not want to be courteous, I do not ask for it. It does not matter in the least.

4. Instead of being encouraged (as it should be according to the essential spirit of our Society) the free expression of opinion is not permitted.

Bishop Leadbeater: Not permitted by whom?
Mr. Martyn: Articles sent to our Theosophical magazines are not printed if they contain references to this matter. The decision of this Convention just now was not to have an open discussion of the subject. In an illustration of the spirit of which I have been speaking:

A delegate: That was to save time.

Bishop Leadbeater: I should say myself that you were very wise in deciding not to waste the valuable time of the Convention in a discussion which I know many of us have felt the result of those things. But, as I tell you, that is our business. I do not see that a Theosophical Convention has any business to be discussing the Apostolic Succession; you might just as reasonably be discussing the Procension of the Holy Ghost.

5. The Theosophical Society always has been and is -day the one main recruiting ground of this Church.

Bishop Leadbeater: I think the position, like so many things in this world, could be stated from another angle. Could not I express the same thing practically by saying that many members of the Society eagerly took up our great President's instructions? She named three activities in the outer world to which our members might give help, and it is quite true that a great many Theosophists did take up this work of the Church. But here in Sydney we have gone a mile away and we have got a Church which Mr. Martyn himself very kindly helped us to get, and there we are managing our own affairs and we are preaching our own doctrine, and I may tell you that quite a good many members have joined our Society because they first came to that Church. There is no particular merit in that. I am writing by degrees a Christian presentation of these things which will be more directly appropriate for Christian people than our Theosophical books are; but until that is done we have not any such books, and constantly I have to send people down here to buy books because they want further information about the things of which I have been preaching. I do not see why you should complain of that. It is certainly bringing a number of people whom you might have attracted and on the other hand you might not. You have to realise that there are a great many different people in the world and that you
cannot appeal to all of them along the same line. The Theosophical Society appeals to its people along intellectual lines, and it is a very fine and a very splendid way to appeal to them. When you are asked about Theosophy you can give people some of the books which state the Theosophical system intellectually. That is the best way to begin; but you do not in the Society, so far as I am aware, provide very much for the religious sense, the devotional or emotional side. I know that the inner School does provide for the devotional necessities of our members, but the exterior Society does not particularly. Now there are some people who can best be reached through emotions, through beauty, through harmony, through music and colour, and so on. Moreover, vast numbers of people in the world have a very strong attachment to old religious forms, and they abandon those forms with great reluctance because they find that along with them they are expected to accept all kinds of dogmas which naturally they cannot accept. We are trying to deal with that class of people; we give them the old ritual and the old Sacraments; we give them all the benefit which they have been in the habit of receiving in that way; but we give them absolute freedom of thought, exacting from them no pledges whatsoever. We administer what is to us the greatest Sacrament of all to any person whatsoever who is willing to approach reverently. A person who wishes to receive the benefit of this thing may receive it by coming to us in a reverent way. And there again it seems to me that that is quite a Theosophical attitude to take.

6. Our true work (for the First Object) is made almost impossible because of this partisanship, for one particular religious sect, when it is imperative that the nucleus we seek to form must, to be effective, include members of all sects and all types.

Bishop Leadbeater: I do not want to hurt anyone’s feelings but I have sometimes thought that you ought to amend your first object so that it should run: “To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour, with the exception of the Liberal Catholic Church, which we hate.”

When it is put like that it strikes you as absurd; but a good many have acted rather as though that were the object; still we will not insist on that, because our whole line is that we do not mind what people think or feel; we just go quietly on with our own work.

If, as Mr. Martyn says, the two organisations have become intertwined, I think that arises from the fact that our great President initiated this movement. If they have become intertwined in the minds of the people we are just as anxious as you are that they should be disentangled. We do not want them to think that we are a Theosophical Church. You have your point of view, and you think that the Church may cast a sort of reflection on your work. I do not suppose that you realise that the principal objection in coming to our Church made by many people is that it is in connection with the Theosophical Society. That is really so. They say: You have a very fine ritual. Apparently you give all that the other great Churches give; but you seem to be preaching Theosophy. Yes, of course we are preaching what we believe to be the truth, and the truth is the Divine Wisdom and that is the meaning of Theosophy. I am sorry if your officials do not like my preaching Theosophy in the Church; but I think I am bound to do it, because it seems to me that that is my duty, so you surely do not object to that.

It seems to me that we are looking at things from different angles and that some of us have got our minds set along one line, and others along another. I think we should remember that there are many sides to most questions. As I am on my feet for the first and last time, if there is any point about which information is really desired I should like to know what it is.
Mr. Studd: May I as Chairman make a remark? The Bishop has told you that in Melbourne we lent our Lodge Room to the Church while it looked for a room of its own. I was responsible for that, and yet my experience has been since that I myself have been looked at askance, and I have been told that because I did not join the Liberal Catholic Church I was not as good a member as I might have been. I can say of my own experience, and it has been the experience of others, that there has been that feeling that those who went into the Church were better than those who stayed out. Even in our Lodge where it has never been a vital question, there has been a tendency to put aside those who did not fall in with the ideas of those who joined the Church; we have had to fight against it, and only one or two of my colleagues know how close we were to being set at sixes and sevens. We have tried to use our common sense. It is those over-enthusiastic members who want to cram it down everyone else's throat who cause all the trouble. We were told there was no discussion in the Perth Lodge. That is not correct. I do not want to contradict a lady, but it has come to my knowledge directly that there is a very strong feeling in that Lodge on the part of some; but they are afraid to stand up and express their objections strongly as I am doing now. Many of the over-enthusiastic Church members find that appeal to the emotions so satisfying that they think we should all join the Church. We are not all constituted the same. I do not suppose Mr. Leadbeater thinks that it ought to appeal to everybody. If those to whom it appeals would join it and then be induced to leave others alone it would promote harmony all round. I tried to do what I could when it was started in Melbourne, because our President asked that we should do so; but I do think that in many ways it has done us harm. People have come to me and asked about our Theosophical Church, and I have had to explain that there was a Church which went along Theosophical lines; but that the two organisations were not connected in any way.

Bishop Leadbeater: I should have said exactly the same thing if they had come to me. There is no Theosophical Church but there is a Church which tries to teach Theosophy. You have all heard of Steiner, who led the German Section away as against the President.

Mr. Martyn: That is denied by the Steiner people.

Bishop Leadbeater: That is not quite the point of my story. The point of my story is that I met Steiner a good many years before the war. We had a pleasant time together and in the course of a long talk did not come upon any points upon which we differed, and so I said laughingly to him: 'It seems to me that we think very much alike.' Steiner said: 'Of course we do; if you and I and Mrs. Besant could meet together occasionally and talk together we would never have the slightest difficulty,' and then he turned to several people who were near, and said: 'It is these too enthusiastic followers who make all the trouble.' And really that is true. If anybody has ever said to any of you that you would suffer hereafter if you did not attend the Liberal Catholic Church I absolutely repudiate it. (Laughter.) Of course, none of us are what we might be, but, you know, quite between ourselves (this is a stage whisper) I have heard just the same thing when our people come here. They are cold shouldered and made to feel they are not wanted. I do not myself take any notice of such things, because you see some people very easily feel themselves a little slighted or a little offended. One does not pay any attention to that. Let us get to know one another and get at the real Brotherhood of the thing; that is infinitely more important than all this. As to the Church, that is a matter of belief. Some have experienced great benefit, others feel they do not care about it; but no one asks them to come. Each goes his own way; Mr. Martyn and I have each spoken on our view without
the slightest acrimony of ill-feeling, then why on earth cannot we all do that? Let each hold his own opinion. I have no doubt that Mr. Martyn holds his own opinion; but we are not going to quarrel over that; it is not worth it; there is nothing worth quarrelling over. I quite agree that a general discussion about religious matters is no good because I have heard many religious discussions and for some they are the bitterest of all discussions, and the less the people know about it the more heated and violent and angry they become. Do not let us quarrel. Heaven knows I do not want to interfere with anyone’s belief. Let each hold his own belief and go his own way. Cannot you see all these different beliefs and different points of view are like the strings in a great musical instrument on which the Logos is playing. He wants all these different lines and different points of view, because out of the whole we get nearer to the truth of things. That is the truth; be content to be like the strings of a harp and do not quarrel with another string because it is sounding a different note. If it did not sound a different note it would be no use as a string.

MR. MARTYN’S REPLY

Mr. Martyn: Mr. Chairman, there is very little to reply to with regard to what has been said, because I recognise that Bishop Leadbeater is not acquainted with what takes place in the every-day working world. He does not know that one of his priests only the other day got up and told our Lodge Executive that a hundred muddle-headed people are not worth one spiritually-minded Liberal Catholic, and so on. Bishop Leadbeater tells us of directions, or rather of an instruction that was given by Mrs. Besant. Is it not true that Bishop Leadbeater asked her for that instruction or suggested that she should give it?

Bishop Leadbeater: That is another case of seeing a thing from a different angle. The first information of the possibility of founding a Church that should show people how a church ought to be carried on came from a higher authority. In due course I transmitted the news to her and she simultaneously transmitted it to me. I will tell you this much if it is of any interest to you. Your President and I work together on other planes than this; but we have always made it our custom to interchange communication on the physical plane with regard to occult matters. We find it best to do this because we recognise that there may be mistakes in transmission, so that when I get anything of importance I immediately write or telegraph it to her and in the same way if she remembers it she sends it to me, and so we compare our two statements. That is of no particular interest to you except in so far as it gives you a little glimpse of the care which we take. Apparently some people think we make vague statements out of the void. As a matter of fact we have regarded ourselves, because we have developed other powers, as eyes for the Society and as far as we have been able we have shared our knowledge with our brothers; but always before we do that we take every precaution to see it is right, and again and again I have modified some point because she has not seen it, and she has modified things because I have not seen them. We give to you the residuum which we have both seen. So I do not think it is correct to say that she gave those instructions because I suggested them to her. I sent her that original communication about the Three Activities; but she at the same time took down the points and sent them to me. It was not done on my remembrance at all, but on a careful combination of the two.

Mr. Martyn: I will not give any other illustration, but from what our Chairman has said, and from what I have already said, I think it is pretty clear that the Head of the Church in Australasia has no idea of what takes place in Lodge rooms and it is because of the irresponsibility of some of the Church members that so much trouble takes place. When I was
in London I heard Mrs. Besant speak definitely on this subject, and she took the position that the Theosophical Society must not be made the recruiting ground of this Church, and yet my statement has not beencontrverted, the Theosophical Society is the recruiting ground of the Church—its one recruiting ground. I am quite sympathetic towards this or any other Church; but I maintain that the Theosophical Society should be kept open to all Churches and to members of any sect, and if we ally ourselves more with one than with any other we may keep out people who do not ally themselves with that particular Church.

There is one point which I raised and rather emphasized which has not been referred to, and that is the lack of freedom of expression. I say that members are bottled up in various ways; today we have an instance—this Convention refused to have an open discussion of this matter. You have had it put to you that it was to save time. I repeat that I have written three articles at the definite invitation of leading journals. In one case I gave an illustration of the fact that there was a good deal of disquiet in the Theosophical Society because of the way in which the Liberal Catholic Church had been thrust into the Society, and because of that one reference, that one illustration, that article was thrown into the waste-paper basket.

Question: Which magazine was that?

Mr. Martyn: "The Messenger." I have sent articles to other magazines, and the same thing has happened. A gentleman now present, got up in the Sydney Lodge to move a resolution that certain pamphlets which I had written should be prohibited from sale and from being offered in our Lodge Room to enquirers. That is the sort of thing of which I am complaining. It is not the Head of the Church itself and what he does but what actually takes place through the too close association of these organizations. I have every reason to make this assertion; that the President of the Theosophical Society believed when she gave that instruction that this Church was going to be a pioneer affair, going out into the world, and she thought members of our Society might well go and help it. When Freemasonry was started years ago, a lot of our members joined that, but there was no trouble in connection with the Society. If the Church had done that it would be quite a different thing; but I repeat that we are going down hill to disruption as fast as we can because of this intimate association of the Liberal Catholic Church and the Theosophical Society.

Mr. Warrington: I am a guest at your Convention and unless I have the courtesy extended to me I have no right to speak to you. I have not expected that any reference to me or my work would be made to-day. I can say something contravening Mr. Martyn's statement if this Convention would like me to do so. You, of course, must decide whether you will allow me to speak or not.

It was unanimously decided that Mr. Warrington should be asked to speak to the Convention.

Mr. Warrington: Friends, I regret exceedingly that the circumstances do call to me my feet; but I am sure that the cause of it all is that Mr. Martyn has misunderstood the facts. I want it to be placed on record here that I am sure he has not the slightest intention of misrepresenting the facts, but is stating them as he knows them. But I am asking the privilege to state them as I know them. Mr. Martyn came to me when he was in America, and in the course of our conversation I said jokingly to him that he had made a great deal of trouble for me because I published one of his objectionable articles.

At a later visit Mr. Martyn said that he would like to correct that and so give me a little help. He proposed to write something like an interview with me, and said I might use it or not. I said I would be very glad indeed to see it. Mr. Martyn sent it to me and it was a long question and answer affair. I was supposed to be the person asking the ques-
tions, I had them copied and sent back to Mr. Martyn as he wished. I was busy at the time and had to take a trip away in connection with my work. When I returned I looked it over again and found that three or four more questions were necessary to bring out some further points. So I returned my copy to Mr. Martyn inserting my questions, and said if he would answer those the article could be printed. I never saw the article again. The next I knew the substance of it was circulated through my Section, pamphletized by some of my people. That is one point.

Then later the editor of "The Messenger" asked Mr. Martyn to contribute an article on the subject of what was known as the Arundale proposition that the objects of the Society should be altered. When it was brought to me in page or galley type the editor especially called my attention to it. I looked it over and what did I find? That the Arundale proposition was only just touched upon, and that practically the article launched right forth into an attack on the Liberal Catholic Church, which had nothing to do with the subject. I said to the Editor that the article was not fair; it was using one title in order to discuss another subject, and I did not consider it fair. I said that I would not publish an article under one title which dealt with some other subject. I did, however, consent to the publication of the article if any one could be found who would answer it in the same number. I leave it to you to judge whether I have done what is wrong from the standpoint of a Theosophical editor or publisher.

Mr. Martyn: Mr. Warrington is our visitor and this is no occasion for controversy. I will be content to say that I cannot regard the facts quite in the same light as Mr. Warrington does; but as there are available a number of the pamphlets containing the article in question I invite members to ask for the pamphlet, read the article, and judge for themselves.
The next business was the election of a Chairman to preside over Convention and over the Section for the ensuing year. The nominees were Mr Martyn, Mr Mackay, Mr Studd, and Mr Burt. Mr Martyn preferred not to stand this year. As a result of the voting Mr Studd was elected Chairman for 1921; he took the chair and returned thanks to Mr Martyn on vacating it. The usual business of the Convention then proceeded. Mr J.M. Prentice of Hobart sent a telegram which was read in which he sent his regards to the Convention. A message of greetings was sent to Mrs Besant. The next Convention was to be held in Melbourne.

On the Tuesday evening the Krotosha Ritual was performed as written by Mr A.P. Warrington. The performers were mainly personal pupils of the Rt. Rev. C.W. Leadbeater.

In *Theosophy in Australia* for June 1921 L.W. Burt of the Sydney Lodge denied the statement made by Mr Martyn at the March Convention. Mr Martyn had said that a L.C.C. priest had told the Sydney Lodge that one hundred muddle-headed people are not worth one spiritually-minded Liberal Catholic. As the only L.C. Priest on the Sydney Lodge Executive Mr Burt denied making such a statement. He had said that the multiplication of empty-heads will never produce wisdom.

In her *Watch-Tower* notes, Mrs Besant comments on the decision by some members of the Sydney Lodge to refuse to print the titles of priests and bishops of the Liberal Catholic Church while inviting them to speak on its platform. Mrs Besant comments that a Lodge may invite whom they wish to speak on their platform, but are then bound to use whatever adjuncts are used in his religious or social community. As a mere matter of courtesy she believed this was obvious. She points out that we may hear the views of a member of any church, and use the titles of their priests, without in any way implying that we agree with the doctrines that they hold.
T.H. Martyn had been in charge of the E.S. in Australia since 1892.

In 1921 this changed:

May 7th, 1921

Brethren,

It has pleased the Outer Head of the E.S. to appoint me as Corresponding Secretary for Australia. I feel very seriously the tremendous responsibility thus placed upon my shoulders, and I most earnestly ask for the hearty support of every member of the School, that I may be enabled to perform satisfactorily the heavy task assigned to me. I trust that the Blessing of the Inner Head may rest upon my endeavours, and upon the link which the decree of the Outer Head has thus made for me with every one of you. Her first order to me is to print the subjoined messages from her, and to see that they are sent to every member.

Yours ever cordially and fraternally,

C.W. Leadbeater.

April 4th, 1921

To the Members of the E.S. in Australasia,

I have long thought that it was hardly fair to deprive the members of the E.S. in Australasia of the help and strength which they might derive through the presence among them of the great Disciple, my Brother, the Rt. Rev. C.W. Leadbeater, who is attached to myself by a special occult tie, unbreakable in this or in any future life. His health, however, stood in the way, and I feared to over-tax his physical strength. It is obvious that he is my natural and rightful representative in any country in which he may fix his home.

Mr. Martyn, who owes so much to him, will, I am sure, feel with me that the outer authority should be with him, who alone can truly represent me, and will gladly make it over to his own elder Brother.

In making this change, I wish to convey my deep and grateful thanks to Bro. Martyn, for the many years of faithful help which he has rendered me in all possible ways. His unwearied work, his self-sacrifice, are beyond praise. In relieving him of the heavy burden which he has borne so willingly and well, and in placing it on stronger shoulders, I pray that the Blessing of the Inner Head may guard and guide my younger Brother, leading him to our common Home.

Annie Besant.

O.H.

April 4th 1921

To Members of the E.S. in Australasia,

I hereby appoint my dear Brother, the Rt. Rev. C.W. Leadbeater, as Corresponding Secretary for the E.S. in Australasia, delegating to him, without reserve, my powers as O.H. That which he says and does, I endorse.

ANNIE BESANT.

O.H.
On May 20th 1921, Mr T.H. Martyn wrote to Mrs Besant. This letter became world famous and became known as the "Martyn Letter". Unknown to Mr Martyn a copy was sent to Dr Stokes in Washington and published by him. Who sent him the letter remained a mystery, although Mr J.E. Greig, who was Secretary of the Sydney Lodge and Honorary Secretary of the T.S. Loyalty League was suspected as he was known to be implacably opposed to Bishop Leadbeater. There is, however, a very strong possibility that Mr Loris Ingamells, a member of the Sydney Lodge, sent this letter to Stokes as he was corresponding with him from August 1921. The existence of the Martyn Letter was revealed by Dr Stokes in the Q.E. Library Critic for December 21st 1921. Dr Stokes published it in his issue for January 4th 1922.

In a Statement to the police dated June 1st 1922, Mr Martyn refers to this letter. He wrote:

Sometime after sending this letter many members of the Society found themselves in similar mental difficulties and discussed matters with me. To save a lot of talking, I showed a copy of my letter to Mrs Besant to some of these and by some means I presume a copy was made and circulated in America ... Hearing from a friend that the letter was likely to be printed I cabled trying to prevent publication but was too late.

This cable reads:

Astounded hear asserted copy confidential letter myself to Besant handed you for publication. If true must demand immediate withdrawal and repudiation.

When this cable was received the letter has been in print for several days. As this is a key document it is quoted in full.
Private and Confidential

May 20th, 1921.

Dear Mrs. Besant:

Yours of April 4th asking me to hand over the office of Corresponding Secretary to Mr. Leadbeater duly received. I have carried out your wishes and he is now in charge.

Though in your circular to members giving as your reason for this change the high occult rank of Mr. Leadbeater, in your letter to me you indicate that you make the change because questions have arisen in which you and I are on opposite sides. Much as I dislike putting you to any trouble I think I am entitled to ask you why you say this, for I do not know of any differences. You have complained of none, indeed there has been no correspondence (except on formal business) since we met in England and then we seemed to be working and thinking on almost identical lines.

I wrote you on March 14th on some difficulties of the T. S. here but you would hardly have had that letter by April 4th or if you had it I cannot read into it any motive for what you now do. Is it quite fair of you to arrive at such conclusions condemning me on my presuming statements of other persons without affording me an opportunity to state my own case? That does not seem quite like the Mrs. Besant I have pictured for the last 30 years. However I am glad enough to be relieved of the E. S. Corresponding Secretaryship, and I could not have held it much longer without a candid exchange of views in any case.

Now I want to ask you first one little favour and that is to try and help me in the greatest perplexity of my life. For thirty years I have regarded you as my spiritual leader, my soul's friend, and am grateful for all. I have gathered you by way of help from your writings and your advice but only on one occasion so far as I remember have I sought your counsel because of my own difficulties and that was at our first interview in London in Sept. 1912. I thought then you would help me in my perplexity and began to explain it to you, but you cut me short and we passed on to general topics. Will you dear Mrs. Besant now read with patient sympathy what I have to say—it is all true as to fact—and then see if you can help me to find a solution to my particular problem. You have taught me to endeavour to seek truth, to think truth and to live truth and now after long years of earnest effort its logic pursues me. I cannot evade it.

This is what I want to tell you. In 1906 I was in London fighting your cause and Leadbeater's. Police proceedings against the latter were seriously threatened. One of his boys in desperate trouble urged me to try and prevent them being proceeded with and admitting that the only evidence he could give confirmed Leadbeater's immoral practices. The police proceedings did not eventuate. I went away to Africa soon after and on returning I tried to forget what this confession involved, to explain it away: and succeeded. In 1914 Leadbeater came to live with us in Sydney. I took him at his own valuation and yours, regarding him as an Arhat; permitted myself to come sympathetically under his influence and gladly made effective all his plans. As time went on I certainly got many little shocks. He would for instance explain in private that you were deluded about your Indian work, and the belief that it was at the wish of the Hierarchy that you should work for Home Rule. He did not hesitate to hint that your actions in India and advice to Indians were disloyal to the Empire. Mrs. Martyn could confirm this and many other things said in private, that puzzled us, though always everything said in public was loyal and flattering to you.

Meanwhile I was personally favoured and I suppose felt flattered. For many years I had followed your E. S. training conscientiously and results had followed. When you gave concrete expression to my
experiences I tried to live up to a still higher standard, but later on the casual way in which these overnight ceremonies were regarded after the first occasion or two became very marked. As an instance on a certain date in July, 1917 five of us were told we had various initiations. No one remembered anything in the morning—
some had hardly slept feeling rather excited. I do not remember at any time anyone remembering any real experience or anything of what happened on any of these occasions. All the same I took all that quite seriously. By this time (1917) Mrs. Martyn had become intensely unhappy about C. W. L. in the house. She had seen naked boys in his bed and other facts had come to her knowledge. I refused to sympathise with her views and for my sake she kept her peace and I held things together. Later (1918-19) scarlet fever in the house caused Leadbeater and his boys to move out temporarily and all my persuasions were insufficient to induce Mrs. Martyn to have him back again. She point-blank refused even to consider my own feelings—she told me nothing of what she knew.

I only learned that on my return from America, 1919-20.

In 1919 I went to America. Young Van Hook was in New York. He had heard of C. W. L.'s immorality and about faking the "lives" of people. In your reviews of some letters sent you by Raja which reached him from America things which Van Hook says about the "lives" you credit me with—that by the way. Now here is the evidence of two Leadbeater boys (my 1906 experience can give you the name if you want it)—and young Van Hook both subsequent to the 1906 inquiry and subsequent both to the confessions of all the American boys and to C. W. L.'s admissions at the enquiry of 1906. I bring these pieces of evidence together and add new facts which I have since obtained from old photographs, a form well known and quite common in the annals of sex-criminology. There are some I know who think C. W. L. may have brought over old sex weaknesses and still be chosen by the Masters to do certain work for them. I have found comfort in the possibility up to the time of my last interview with you in London.

This brings me to 1919 and my visit to London. A week before you sent for me and gave me your message in October 1919 I called on Mrs. St. John. She was in great trouble because the police were taking action (so she told me) against four L. C. Chapman Wedgwood, King, Farrar and Clark. She wanted to warn Wedgwood in Australia and did not know how to without incriminating herself by compounding a felony. Farrar told me she had got out of the country and she was sure the police would not find him. So I had decided to remain in London and see it out as Farrar was out of the way etc. Mrs. St. John told me that though Wedgwood seemed to be compromised she herself did not believe him to be guilty of the charges.

Of course while in London I heard about charges of sodomy with boys being made against Wedgwood (by Major Adams and others) and reports about him had also reached me from Sydney, but what Mrs. St. John told me came as a complete surprise. A week later Graham Pole sent me word to say you wished to see me urgently and I called. You then told me that you wished to communicate with Wedgwood in Sydney but by so doing directly you would be compounding a felony and you gave me the message for him that in compounding a felony you gave me the message for him that Wedgwood must leave the E.S. and T.S. etc. You explained that he had seriously compromised himself and you felt it your duty to protect the good name of the Society. I happened to think of an E.S. talk you gave on a previous Sunday about how magic and sexual excess and nakedness if you were referring to Wedgwood's case in that talk and you said yes, that Krishna, who was very intuitive at times—and in a comment suggested the explanation. Now you will see that this fits exactly the line of reasoning that Wedgwood had compromised himself—a good man may do that and be innocent of evil. It meant to me that on your own evidence and that of Krishna, Wedgwood was guilty of sex depravity. Then there cropped up the matter of Wedgwood's initiation. You told me he was not involved. I could not be surprised at that, naturally, if the other was true how could he be? The statement prompted me to wonder to what extent you confirmed or otherwise all the other declarations of Leadbeater about various other people being disciples, initiates etc. My notes
(written down immediately after I left you) remind me that I asked you what I was to do with regard to them and of your reply.

After my interview with you I left London immediately for Australia via America, and for a couple of months was busy readjusting my own ideas about things as well as I could. I found comfort in certain help which I believed my Master (M) gave me. I understood I was to do all I could to support you in a difficult crisis. To me you had committed a distinct breach by discarding blind subservience to Leadbeater's every word. It was easy for me to do this where in view of what I am telling you it would be impossible to accept Leadbeater's infallibility in all things. In America after leaving you certain people came to me and told me they had heard that the truth about Wedgwood was coming out at last and explained that he had in London admitted his trouble to one of them (or both I am not sure); that great efforts were made to help him overcome it; that things went on well for a time, but that later on he dropped back again into his evil ways. I can give you names if you want them. When I reached Sydney Raja accepted the message with evident reluctance, and rather foolish I repeated bits of your conversation in addition to the directions. The central point with Raja became your denial of Wedgwood's initiation and I soon saw that the breakdown of Wedgwood involved to him nothing short of the collapse of Leadbeater as an Arhat; of the divine authority of the L. C. Church; and of all reliance on the genuineness of reported initiations, discipulships, etc. In which great numbers of people are supposed to have participated. From Raja's viewpoint this must not be permitted at any cost for the sake of the peace of mind of members and of the cause in general and he just became the politician pure and simple scheming to maintain what to me was — on the evidence available—a falsehood; he showed no desire at all to find the truth and follow it. I may have been a little unfair in this conclusion because I afterwards found that Raja is an echo of C. W. L. and that he takes his occultism directly from what the latter says without question. For some time until I could no longer maintain faith without reason I had done the same so I can understand his attitude up to a certain point.

Then followed the cable to you from Raja explaining what your statement—that Wedgwood was not an initiate—involved. He made no reference in the message to the immorality—that was apparently unimportant and you replied accepting Leadbeater's statement about the initiation as decisive and cancelled your instructions. But I will repeat the cables to make this point clear.

Sydney Dec. 17, 1919, to Besant, Adyar.

"Martyn reports you said Wedgwood not initiate. Leadbeater asserts you were present at initiation. Am most anxious members take should be no fundamental divergence between you and him on such important occult matter since at same time....and....took second....and....first. Do you mean that since you have no recollection you cannot assert Wedgwood initiate but do not wish to be quoted as saying that he is positively uninitiated."

Dec. 22, 19, Bombay.

"Brother's statement enough accept fact, cancel message sent."

Before Raja's cable was sent I had interviewed Leadbeater alone. He wanted to hear all he could. I told him about the evidence thrust on me in America about Wedgwood having confessed and he said "well we had better get rid of him then." I have often since remembered this incident. If Leadbeater knew Wedgwood to be innocent because he was an initiate why should he have said that? I am telling you the truth without any exaggeration and if this or any other statement is denied to you by others involved as it might well be that cannot affect my knowledge of its truth.

You told me in 1915 at Adyar about the Triangle. C. W. L. has never so far as I know made any reference to this in private or public. You also told me then that you knew C. W. L. to be a very high initiate. Your statement then—always remembered by me—has done much to keep me constant when things have happened in my house that I could not understand. Leadbeater has frequently stated that you permanently cut yourself off from physical body and your mind the Masters when you took up the Indian work. Raja has to some extent confirmed this but at our Convention last Easter Leadbeater stated that you and he exchanged notes by physical plane when
anything happened on the other planes affecting the work. He stated then that when the directions about starting a church were given you sent him word and he you, the communications crossing one another or to use his precise words "I sent her (A.E.) that original communication about the Three Activities, but she at the same time took down the points and sent them to me. It was not done on my remembrance at all but on a careful combination of the two." (Convention Number T. in A. May 1921, page 56).

Here is a contradiction of the other statement that you had broken the superphysical line of communication and the real facts if known might make things a little easier to understand. As it is I have been forced by mere pressure of circumstances, to certain conclusions particularly in view of your repudiating your own and Krishna's judgment about Wedgwood merely because Leadbeater stated he was initiated in July 1917.

1. That Leadbeater is not always reliable.
2. That you have been relying upon C. W. L. as sole intermediary between the Hierarchy and yourself—for many years.
3. That you have not been kept fully acquainted by Leadbeater with what the Hierarchy is doing.
4. That C. W. L.'s word is final, and his seership infallible to you.

This last is Raja's attitude I know. I never could however make it mine and have always maintained my faith by regarding you as independently aware of everything that the Masters did in connection with the E. S. etc. Like many of the older members I have known how you and others for quite a long time regarded Chakravarti as a Master in the flesh and later had to repudiate him when certain facts indicate the mistake. Naturally one must leave a loophole in one's consciousness for mistakes of this kind being made and that mistake has made no difference to my attitude to you, nor to my appreciation of the splendid gifts you have lavished upon the cause you serve; but all the same the incident has a bearing in the case of Leadbeater.

Will you tell me where I have gone wrong—from your point of view. I can with least difficulty regard the solution—already mentioned—that sexual irregularity is a matter of the personality and does not prevent a person being used by the Masters even as their sole agent. That explanation would leave room for the acceptance of both C. W. L. and Wedgwood. The order regarding the church I should regard seriously if you independently received it but actually I have never resisted that in any way, what I have struggled against is the dumping on the T. S. of a host of priests designated by such addresses as "Father" etc. to the bewilderment of people in and outside our non-sectarian movement. I can see that an "Order" might have been genuinely given which did not necessarily involve a foolish way of carrying it out. I really do want to maintain an open mind on this and every subject (likewise an eager intellect and unvelled spiritual perception) and I am sure you can help me if you will. Will you? I really do not want to have to think of Leadbeater and Wedgwood as mounters veiling their illicit practices under the cloak of humanitarian interests and acting with the clever ingenuity and cunning sometimes met with in such cases. That is the viewpoint of lots of people however. The last thing I want is to have to join such critics and I will gladly catch at any straw which offers a reasonable explanation of the facts on other lines.

Finally please my dear friend do not be so unjust to me as to believe I want to make trouble between you and Leadbeater, you hint at something of this sort in your Disciple talk. I have no grudge against Leadbeater, nor against Wedgwood, nor against Raja, nor against any person mentioned in this letter, on the other hand I want to believe in them all if facts will permit me. We have been told over and over again that occultism is common sense and that Buddha taught his disciples to believe nothing because He said it. My difficulties summed up seem to arise because I am asked to put all evidence and all reason on one side and believe because someone doesn't say it. So I leave it to you in your wisdom to show me the way out of the tangle and I will be eternally grateful to you if you can. It is not easy to go back on the grooves formed by thirty years of thinking and working.

Thanking you in anticipation.

Yours very sincerely,

[Signature]
Forty-five years later Mr E.L. Gardner, who, in 1921 was one of the major workers for the T.S. and later General Secretary for England wrote:

Jiw was a 'dual' - at times skilled, able and impressive. Then a bout of sensualism of the worst grade, sexual perversions. After many complaints in London we arranged for Col. Lauder to investigate and he confirmed the charge after a close enquiry. Mrs Besant knew of all this and at once proposed to expel Jiw. A cable from Sydney to say that Jiw was declared by CWL to be an initiate, stayed her hand.3

The statement by Martyn that Besant had told him when they met in London in 1919, that Wedgwood was guilty of sexual misconduct, was substantiated by Rupert Gauntlett, who had been consecrated a Bishop in 1915 by Willoughby and was one of the assisting Bishops in the consecration of Wedgwood in 1916. He wrote on June 23rd 1922:

... When Mrs Besant was in England during 1919 I had an interview with her ... and the subject of Mr Farrer's confession of Sexual Malpractice was brought up ... I asked her whether there was any real ground for Mr Farrer's statement insofar as it incriminated others, and Mrs Besant then said that she had no doubt as to its truth, and that in any case, within her personal knowledge, Mr Wedgwood's behaviour when at Adyar was such that she refused ever to have him there again.

Bishop Gauntlett's resignation from the Church was accepted in March, 1924.4

In her Watch-Tower notes Mrs Besant comments on an article by Mr T.H. Martyn in that issue of The Theosophist. Mrs Besant describes the Martyn article as interesting and points out that Mr Martyn's viewpoint that the next messenger from the Lodge will come about 1975 is not in accord with the belief of many who believe that the World Teacher, a very different being, will be amongst us long before
that time. She then protests against the effort by Mr Martyn to narrow the work. She believes that Mr Martyn is right in what he affirms and wrong in what he denies.

The article by Mr T.H. Martyn criticised by Mrs Besant is titled "The Basis of Harmony in the Theosophical Society". In this article Martyn equates harmony with uniformity. He points out that:

at an important Convention some consequential officer appeals for "harmony", first and foremost, during the proceedings that are to follow, and most of those present will considerately abstain from breaking new ground, lest a warm discussion be promoted and the supposed harmony be disturbed. Or ... some much daring brother shall ... arrive at conclusions differing from those of the majority, he may be quite sure of hearing something about the supreme requirement of the T.S. of "loyalty to our leaders".\(^5\)

He goes on:

The fact is that harmony is not uniformity at all ... Harmony (is) the fitting together of parts so as to form a connected whole.\(^5\)

Mr Martyn quotes from Madame Blavatsky,

that every such effort as the Theosophical Society has ended in failure because ... it has degenerated into a sect ... All our members have been bred or born in some creed or religion ... and consequently ... their judgment is but too likely to be warped and unconsciously biassed by some or all of these influences. If ... they cannot be freed from such inherent bias, or at least taught to recognise it instantly and so avoid being led away by it, the result can only be that the Society will drift off on to some sandbank of thought or another, and there remain a stranded carcass to moulder and die.\(^6\)

Mr Martyn observes that:
our worst periods of disunion seem to have been those when prominent workers claimed to be the mouthpieces of the Hierarchy.

Mr. Martyn advises he has received three documents on the current sectarianism in the Society. The first is a letter from a widely known T.S. worker, who writes:

I am face to face with this proposition: people will not understand that you are not against high personalities because you stand for a principle, or an opinion which is different from theirs.

The second letter is from a hard-working ex-Lodge-President who finds herself practically ostracised by many old friends in her Lodge: because she does not see eye to eye with them in regard to certain new (so-called allied) activities which have been adopted by the Lodge.

The third is from the Presidential Address at the Forty-fifth Anniversary of the Theosophical Society held in December 1920 where the American Section is described as in danger of its very life because of a:

regrettable contest, carried out with exceeding bitterness on both sides.

Mr. Martyn concludes by stating:

That the finest salve for all wounds, old or new, is good-naturedly to agree to differ more widely.\(^5\)

In the meanwhile controversy was increasing in the Sydney Lodge. An anonymous correspondent (probably Ingamells) wrote to Dr. Stokes:

10th August, 1921

Dear Dr Stokes:

May I introduce myself to you as the (official title withheld by H.N.S.) of the Sydney Lodge? 1
have pleasure in enclosing for your perusal and possible comment in the "Critic" copy of a pamphlet compiled by a member re the validity of L.C.C. titles; also a reply by J. I. Wedgwood. Each of the 800 odd members of this Lodge received a copy of the former, and it has opened the eyes of a good many.

... Warrington has told the members in West Australia that Martyn is under the "Dark Influence". By the way, A.P.W. is now an "Initiate". He went through with the last batch ...

... With best wishes,
Yours fraternally,
Signed (Name and official title withheld by H.N.S.)

The pamphlet referred in this letter to Dr Stokes was called The Validity of Orders in the Liberal Catholic Church Examined by a Member of the Theosophical Society, Sydney, 1921. It contains 16 pages. After outlining the structure of the Theosophical Society it points out that the Sydney Lodge was not associated with any sect of Christendom, nor was there a Theosophical Church. The pamphlet points out that the Lambert Conference held in 1920 declared that it could not recognize the orders of the Old Catholic Church of Great Britain or of its extensions overseas. It refers to the vagaries of Bishops Mathew and Willoughby and also to the alleged immoral practises attributed to certain of their clergy.

The response is a 15 page pamphlet by Wedgwood called The Facts Regarding the Episcopal Succession in the Liberal Catholic Church. The pamphlet is not dated but as it refers to the above document and was sent to Stokes at the same time it must have been printed in 1921. It refers to thirty-four direct falsehoods and mis-statements in the above pamphlet. It then argues for the validity of orders within the
church.

In an address to a General Meeting of the E.S. on July 6th 1921 the Corresponding Secretary, C.W. Leadbeater, said:

Our brethren have handed to me a copy of a scurrilous anonymous pamphlet, and have begged me to answer it at this meeting. This Eastern School of Theosophy belongs to our Outer Head, Mrs. Besant, whose representative I am proud to be in however humble a fashion, and it would be improper for me to lower its dignity by discussing at one of its meetings a slanderous document to which the writer has not even the courage to sign his name. Such a document is beneath the contempt of decent people. You may understand its character when I tell you that in its sixteen pages there are thirty-four direct falsehoods. Also it does not refer to the E.S. except indirectly. It purports to be an attack on another branch of the Master's work - the Liberal Catholic Church. We take no notice of such mud-throwing; we only say that if anyone wants to know the truth about the matters of which this is so reckless a falsification, he can obtain the information at once by applying in the proper quarter - at the Church itself. 8

Because of the troubles centred around Bishop Leadbeater, and also around Mr. Warrington in America the E.S. there was closed. The Outer Head wrote to the pledged and unpledged members in America and warned them about the danger of gossip; including:

the slanderous tales about members of the E.S., including the Rt. Rev. C.W. Leadbeater and myself ...
If such tales are told to you, you should rebuke the teller and never repeat them yourself, thus spreading the poison.

Later, in the same letter, she wrote:

If at the end of the year you have any doubt of myself, if you listened to the false statements that my Brother, Charles Leadbeater, and I am not
in the closest and holiest relations with our Masters ... then bid us farewell, and choose whom you will follow in our stead. Make no mistake. My Brother and I stand together, united in faith, in service, in knowledge. Your tie with us remains until you break it, but doubt is a cancer in the heart. 9

In the Adyar Bulletin for October 1921 Mrs Besant wrote:

The Sydney Lodge has 800 members, too many, I think, for a single Lodge. At the present stage of evolution, one cannot expect 800 people, brought into close contact, to be all tolerant of each other's views and peculiarities. Those who come into the T.S. from the extreme Protestants cannot at once shake off their feelings of dislike to extreme Catholics; the temperaments are different, like the Celt and the Teuton, and they cannot abide each other. The attitude is "untheosophical" certainly, but which of us is so full of Theosophy, of the Divine Wisdom, that we always let its light shine through us undimmed? 10

The question of titles for L.C.C. clergy when they lectured for the Sydney Lodge arose again.

To the Editor, "The Theosopist"

Will you kindly permit me, as a member of the Sydney Executive, to correct an error which appears in Mrs Besant's reference to the Sydney Lodge in your April issue? Mrs Besant says: "Some members of the Sydney Lodge, Australia, while inviting to its platform priests and bishops of the Liberal Catholic Church, refuse to print their ordinary courtesy title on the syllabus." The facts are that the Sydney Lodge has refrained from inviting certain "priests and bishops". As the President remarks in the same paragraph: "A Lodge need not ask any particular person to lecture on its platform," and this is the position taken up in Sydney ...

J. E. Greig 11

There was a reply from Mr Burt:
Re. Mr. J.E. Greig’s inaccurate and discourteous letter published in your October issue. While reluctant to continue the controversy on the titles of L.C.C. clergy, the following are the facts on the disputed point. Last March a Resolution was passed by the Sydney Lodge Executive Committee... “that this Executive refrain from inviting any clergy of the L.C.C. to take part in T.S. Lodge work, when such invitation involves the use in public of the titles claimed by such clergy” ... Despite Mr. Greig’s denial, and the above Resolution, members of the L.C.C. clergy have been invited by the Sydney Lodge (through its Syllabus Committee, which consists of Messrs. T.H. Martyn, J.E. Greig, and the Lodge President) to lecture from its public platform. During the past six months the Rev. J.J. van der Leeuw, LL.D., twice, and the Rev. C. Spurgeon Medhurst, three times, lectured from the Sydney Lodge public platform, and on each occasion their title was withheld, as per the printed Lodge syllabus enclosed...

L.W. Burt
President of the Sydney Lodge, T.S.

Dr Bean refers to the recent series of articles by Mr Martyn on the need to rely on one’s Inner God and to avoid sectarianism and the dangers of priestcraft. Dr Bean feels that an article by Mrs Besant, written in 1912, is the best answer to Mr Martyn. The article by Mrs Besant is titled “The Growth of the T.S.” It deals with the attacks on the T.S., naming the Coulomb attack as the greatest. Mrs Besant saw these attacks as times of choice for the members of the T.S. resulting in the unfit members being weeded out. She referred to the death of Col. Olcott as a time when the members were being shaken. She wrote that the naming of the dying President’s successor, declared by him as commanded by the Masters M. and K.H. completed the shock; it was a return to the old lines, an assertion of the true leaders, an offer of those leaders to return to their old position at the head of the Society, with their messenger as their representative, uniting the
hitherto outer and inner circles of the T.S.

She goes on to write:

We seem to be forced to the conclusion that Neo-Theosophy is the proclamation of the coming of the Supreme Teacher, as carefully distinguished from the coming of the "Torch-Bearer of Truth" mentioned by H.P.B. as to be looked for in the last quarter of the twentieth century. To speak of preparing for the coming of the smaller Teacher is Theosophy: to speak of the preparation for the coming of the Teacher of Teachers is Neo-Theosophy; to say that the one will come in 1975 is orthodoxy; to say that the other may come at an earlier date not stated, is heresy.13

Mr Loris Ingamells again wrote to Dr Stokes in Washington:

... You will be pleased to hear that we have formed a Loyalty League in the T.S. in Australia on the lines of the enclosed circular. Membership is growing rapidly and we are shaking the L.C.C. crowd up considerably. C.W.L. has lost much of his geniality and urbanity since we commenced!

... I have put you on the mailing list; the first issue will be ready next month - a birthday greeting to A.B.!

...

I saw the American E.S. letter. It was reprinted here by C.W.L. together with the now famous letter in which A.B. appointed him head of the E.S. here. You may not have seen it, but she gave him equal powers with herself and concluded by stating "That which he says and does, I endorse". Against this attitude we are fighting and will fight until she has resigned her office as President. It is an intolerable attitude and while we will tolerate C.W.L.'s eccentricities as a private member, as an official he is impossible.14

This letter is the source of the many times repeated claim that the malcontents of the Sydney Lodge were trying to force Annie Besant to resign.

In August 1921 the T.S. Loyalty Lodge was formed with the
following objects:

THE T.S. LOYALTY
Objects

1. Loyalty to the established Objects of the Theosophical Society.
2. Loyalty to the maintenance of an absolutely non-sectarian platform, and resistance to any action or movement likely to endanger the neutrality of the Society even in appearance.
3. Loyalty to the good name of the Society, and the investigation of the bonafides of individuals or institutions claiming recognition from it.\

On November 1st 1921 a new Theosophical magazine was issued, called Dawn, A Magazine devoted to the Promotion of Universal Brotherhood. It was issued every two months and lasted for 19 issues; the last issue being on December 1st 1924. The magazine was the official organ of the T.S. Loyalty League. The Honorary Secretary was Mr J.E. Greig, the Honorary Treasurer Mr E. Eberle and the Honorary Organiser was Mr L. Ingamells.

A small Theosophical Conference was held on December 31st 1921. It arose out of a suggestion by Senator Reid, on behalf of the Section Executive. Five delegates attended from the T.S. Loyalty League and they prepared a statement of what the T.S. Loyalty League stands for:

a) The avoidance of any kind of partisanship for the L.C.C. or any other organisation, religion or otherwise.
b) The prevention of the control of the Sydney Lodge by the ecclesiastics of any particular nomination ... c) The League therefore stands for the control of Lodge affairs by people who are not partisans of the L.C.C. or any other church.
d) It objects to the forcing on to the Lodge the recognition of L.C.C. priestly titles and forms
of address based on the assumption that the
claim to them is valid. It has been made
clear that no other church regards the claim
as valid...

e) In view of the fact that the T.S. has from the
first been made the main recruiting ground of
the L.C.C., the League regards it more than
ever necessary to maintain studied neutrality
towards this, as well as other sects, in order
to counteract the effects of this mistake in
the past.

Clauses a), b) and c) were adopted by the Conference as setting out a
sound and unanswerable claim, and for some twelve hours, spread over
three meetings, those present sought to give effect to them. The major
points of agreement were that the policy of neutrality must be
maintained within the Theosophical Society and that the Sydney Lodge
members should receive a recommended list of their office bearers for
consideration before voting. The recommendation tallied very closely
with the final vote with Mr Macro being elected President, Mr Barnes
Vice President, Mr Greig Secretary.

In her Presidential Address covering the year 1921, Mrs Besant
said of the T.S. Loyalty League:

This self-appointed duty of judging its neighbours
is likely to lead to plenty of gossip and evil
speaking. The League has of course no connection
with the Theosophical Society, which is in no way
responsible for it or for any of its proceedings.
We trust that few members of the T.S. will take
part in such unworthy work. There is going on a
most unfortunate outburst of sectarian hatred
against the Liberal Catholic Church, which is being
attacked with extraordinary bitterness, and with
complete forgetfulness of the Theosophical
principle that religions are ways to God, and are to
be treated with respect.
Notes for Chapter 8


3. Letter of 3 May, 1966 from E.L. Gardner to R. Balfour-Clarke. The original letter was shown to the writer by Balfour-Clarke at Adyar in 1981.


7. *O.E. Library Critic*, Nov.9, 1921.


CHAPTER 9

THE 1922 CONVENTION
The storm within the Australian Section and, in particular, within the Sydney Lodge of the Theosophical Society was building. The compromise Sydney Lodge Executives was dividing into two camps and there were many attempts to unite them.

On January 14th 1922, Jane R. Price of Gordon, Sydney, sent "An Open Letter to the Members of the Sydney Lodge of the Theosophical Society". After pointing out that the T.S. "is essentially a Democratic Society" she writes of the need to defend our Leaders when they are unjustly attacked and points out that the T.S. Loyalty League has, behind closed doors, revived the old attacks on C.W. Leadbeater. She then suggested that the "Sydney Lodge and possessions, including its valuable library" become "a Sectional Headquarters" on the lines of a club, and that two or more Lodges be formed in Sydney to proceed with their independent Theosophical work.

Then on the 28th January 1922 William Harding of Woollahra, Sydney, wrote "An Open Letter to Mr T.H. Martyn". In his long Open Letter he refers to the growing factionalism within the T.S. and his belief that for Mr Martyn "the L.C.C. which somehow seems to you as a red rag is to an infuriated bull". He concludes:

Let me appeal to you to come out from close association with and co-operation with opponents of Theosophy and re-enter the arena of spreading real knowledge, and there will then be many to offer you delighted welcome and loyal co-operation in development of the Divine Plan.

But if you continue to pursue the course you are now following there can be only one ending, and one which none who have acquired even only quite a little knowledge would envy.

The publication of the Martyn Letter the year before was creating concern within the T.S. On March 4th 1922 a prominent English Theosophist, Mr J.W. Hamilton-Jones, wrote to Mr Martyn:
enclosing a copy of a letter which Reggie (Reginald Farrer) has written to Mrs Besant, and which in the 
light of your letter to her and her subsequent 
utterances concerning C.W.L. is likely to be of 
interest to you...

Your letter, of course, created a great stir in T.S. 
circles over here, to which Farrer's letter will put 
the finishing touch, unless the whole matter is 
hushed up ... Farrer left England on 28th February. I 
saw Wedgwood on that day and he told me that 
Farrer had written a "wild" letter round, also that 
he had received an anonymous letter warning him 
that nothing could prevent his arrest if he did not 
leave Europe before 1st March. He protested his 
innocence, but disappeared that same evening.

I believed in Wedgwood until quite recently when 
I came into touch with evidence of such a nature 
as to clear up any lingering doubt in my mind. I 
agree with you - the man CANNOT be an initiate of 
the White Lodge.

The letter to Mrs Besant from Reggie became known as the Farrer 
Confession. It is dated February 28th 1922, and reads:

It is with infinite regret that I tender you my 
resignation from the Co-Masonic Order. I am 
impelled to this extreme decision because I am no 
longer worthy to be considered of good report.

The imputation against myself, as well as 
against Wedgwood, King and Clark, in Mr Martyn's 
letter is but too true. Yet, I would have you 
believe that I was led astray by those whom I 
considered to be my superiors, both morally and 
spiritually. I was not strong enough to control my 
own lower nature, and gave way to a practice that 
I am now heartily ashamed of. Reparation for the 
strain that I have brought upon the Order I cannot 
make, and I have come to the mournful conclusion 
that it is incumbent on me to ask you to strike my 
name from the Roll of Co-Masonry.

My reason for writing this letter is to unburden 
my conscience. I can no longer carry this weight 
on my shoulders, especially as it reflects so much 
discredit on the different orders of which we are
members.

Wedgwood absolutely declines to give up the mal-practice, and for the sake of those who are in the different Orders, and for those who will join if the good name is untarnished, I must make this confession.

Again, Acuna, who is also addicted to this vice, has actually stood sponsor for one of his 'friends', who was initiated into Emulation Lodge recently.

The foregoing declaration is made without any feeling of malice whatever, but in a sincere endeavour to make known the facts in the hope that in some small way and at a late hour, I may serve the cause of Truth.

Yours,

(Sgd.) REGINALD FARRER

As Mrs Besant later alleged that the Farrer Confession had been withdrawn, the following letter dated March 8, 1922 is of interest. An edited copy was passed to The Daily Telegraph, where it was published on May 19th 1922. The original letter was from a leading member of the London T.S. (probably Hamilton-Jones), and was addressed to Mr Hugh R. Gillespie in America. The letter reads:

... I have seen ---- and he possesses a formal written confession of a most abject and pathetic character, signed by ---- in which he owns to improper conduct, and accuses ---- and ----. He did confess verbally in the ---- at 1 Robert Street Adelphi where A.B. was in the next room or house, but Mrs Annie Besant declined to see him. He left the country, and, I believe, the Society. Soon afterwards, under the coercive influence of ----, he verbally "withdrew what he had said", but now, under the strong strain of his conscience, he is unable to bear it any longer. Strong action is being taken by ---- in the Co-Masonic Order and the O.C.C., and within ten days or so the offending parties will either have resigned or been expelled from both sides. The confession is dated Feb. 28th.
Mr T.W. Macro refers to "The Sex Question". He admitted that this matter had received a certain amount of prominence among the members recently and that certain practices have been more or less freely discussed. There has been at various times different suggestions made as to the best course to be adopted in the case of those undergoing special training with a view to combating the natural instinct which would interfere with the progress of the pupil along that line. He does not intend to review the methods suggested but he emphasises that where competent authorities differ the rank and file may refrain from dogmatism.

He points out that owing to the absence of any defined opinion on the subject and because of the unnatural secrecy observed in the past some of the members are inclined to become more or less hysterical when they first contact this topic, and that his article was written to combat this tendency. Good Theosophists are expected to bring common sense and balance of mind to the sex question.¹

On 7th March 1922, J.I. Wedgwood wrote to Mrs Besant as follows:
2 Upper Woburn Place, 
7th March, 1922

Dear Mrs. Besant,

I am writing to tell you that I have decided, after some weeks of careful consideration, to sever my connection with the Theosophical Society, the Co-Masonic Order and the Liberal Catholic Church, and to retire into private life.

I am heartily weary of the campaign of slander and malicious intrigue, which has now persisted for some years and is growing ever more unscrupulous and personal. It does incalculable harm to the Theosophical movement as a whole, and has the effect of frustrating work among those classes of the community that one specially wishes to reach. The attacks which have emanated from Australia, and been echoed in America, are so wanting in consideration for everybody concerned, and reveal so curiously mean and vulgar an outlook on life, that one may be excused for wishing to have no further relationship (such as is involved in membership in the Society) with those who evidently have yet to learn the first principles of Theosophy. Sectarian bigotry and malignant hatred ought to have no place, or at any rate should be at a heavy discount, under the First Object of the Society.

I have never made any reply to these personal attacks, and do not propose to do so now. That one's personal character and conduct should become a subject of controversy, or a topic of popular discussion in and out of Lodges, is so intolerable, and so degrading to the Society, that I prefer not to lend myself thereto.

I entered the Theosophical Society eighteen years ago, and sacrificed a career in order to work for it. I have been General Secretary of one of its most important Sections (England and Wales), have travelled the world over in its service, and have worked in no fewer than sixteen different National Societies. My code of morals has been, and is still, best summed up in the idea that the most important thing in life is to work unselfishly for others. I have given of myself and of my meagre monetary resources unstintingly, and do not recall many occasions when I have refused an appeal for help, however tired physically. I owe more to you, to Bishop Leadbeater, and to the various movements inspired by Theosophy, than I can possibly express in words, and people in many different lands have given me their true and abiding friendship. On this account it is a real regret to leave these several organisations. Still, one's experience of the inner realities has been unusually rich, and remains unimpaired by such severance of outer association, and the great world provides many avenues of usefulness.

Yours faithfully and sincerely,

J. I. Wedgwood (2)
On March 22, 1922 Bishop J.I. Wedgwood wrote to deny the
rumours that he had been forced to leave Australia and told never
to return. He referred to an insinuation that his tour of New
Zealand had been cut short by the authorities. He denied all these
charges and said that he had left these countries exactly on the
dates named and under no external pressure. After his departure
from New Zealand he waited a fortnight in Sydney and remained
another fortnight lecturing in Melbourne and Adelaide in order to
give his opponents the opportunity to carry out their widely
announced intentions.

The tensions were building and in The Theosophist for March
1922 is an article by the President of the T.S. called "Whom Will
Ye Serve?" As this article outlines the basic attitude of Mrs
Besant it deserves to be printed in full:

WHOM WILL YE SERVE?

By the President of the T.S.

From time to time the Theosophical Society becomes a
battle-ground in which the Forces of the Light and the
Darkness battle for the mastery; thus far, however great the
odds down here, the Society which is the standard-bearer of
the Eternal Wisdom, the Sanātana Dharma, wins through the
struggle, and, re-invigorated by a new impulse of down-pouring
Life, goes forth, conquering and to conquer. Strange, verily,
has been its history. Very early came the great shaking in
which the Coulombs were the outer agents, and then the
question was: "Should the Society openly proclaim as one of
the doctrines of Theosophy, held at all times, in all religions,
the existence of the Hierarchy that rules and teaches the
world, the reality of Initiation, repeating the ancient cry in the modern world: 'Awake! Arise! Seek the Great Teachers, and attend; for the Path is narrow, narrow as the edge of a razor'?" It was the day when Materialism was triumphant, when the Gateway to the Immortals was forgotten; and when the Messenger came and reproclaimed the Way, the Truth and the Life, she was denounced as fraud and charlatan—a lie that still survives. The Society staggered under the blow, and its enemies rejoiced, thinking the blow was unto death; and it was true that the enemy had gained two advantages: H. P. B. was driven out of India, and the Society thenceforth was more philosophic than occult; less was said of the Brotherhood from which its life was drawn. And so Their Messenger, H.P.B., formed an inner circle of her pupils, that it might bear witness to the truth and reality of that hidden side of life, and might do what the Society was originally intended to do. And behold! ere she passed away, she had led others to the Light, and bade them bear witness to it, as she had done, and the Society went forward with new vigour.

Followed, in brief time, the Judge secession, which left but a handful in America of those who remained faithful; but in Europe and in Asia the shock was less felt, though some in each land fell away, for W. Q. Judge had been a gallant Server, and had wrought nobly through dark and weary days; but again the message was carried swiftly forward, and strength ebbed away from the severed branch. A third great blow fell, in which the sufferer was one of H. P. B.'s nearest and most trusted pupils, whom she had led to his Master of many lives, and in whom she had awakened the powers since so splendidly used in the service of the Society, that he might become a great Teacher—as she had also led me to Him I had long served, leaving the twain of us to bear personal witness to the truth when she had gone.
Then came the effort to tear us apart, and for brief space I was led, by the lie that he had confessed to evil-doing, to break with him; but soon discovering the falsehood, I joined hands with him yet more closely, never again to have a cloud between us. Together we went through bitter trials, and faced wellnigh incredible difficulties, for we held a sacred trust, the reward of our joint victory, and that trust the Lords of the Dark Face hoped to wrench from our hands. And when the effort failed, there was a brief period of outer peace, in which the coming of the World Teacher was proclaimed, and the message flashed round the world. Then an effort was made to stop it, and to crush its first proclaimers, and heap up obstacles in the way. But this too failed, and the Star shone in the East, and sent out its beams afar.

But the coming of a World Teacher meant the dawn of a new civilisation and the destruction of the old, and the Great War broke out, in which the two wrestled in deadly conflict. And through it the Society wrought nobly, and while many of its members fought on the physical plane, hundreds upon hundreds worked in the world beyond so-called death, and the great teachings which it was established to spread shone out and lightened the gloom.

After this great defeat in Europe, the centre of the struggle between the Lords of the Light and the Lords of the Dark Face was shifted to India, for the War ended in victory for the New Age; but here it is raging now between Union and Separation, between law and anarchy, and on its issue hangs the continuing life of India, or her going down to destruction, her great Mission to the world undone. But it will not thus end, for the end will be a great triumph, and she shall arise and shine, and Light shall go forth from her to lighten the world, when the Desire of all Nations shall come, and the World Teacher shall again tread the Sacred Land of the East.
Yet before that, must end this last great conflict, that obstacles may be cleared away, both here in India and in the Society, part of the work of which has been to revive the ancient Faiths in this land, and from whose establishment here in Adyar dates the redemption of the educated classes in India from materialism, the bringing them back to a stronger and deeper faith, the inception here in Madras, at its Annual Convention in 1884, of the National Congress, the growth of political freedom and National self-respect, until the President of the T.S. became the standard-bearer of Home Rule, fought for it, suffered for it, became the President also of the National Congress. But when the first sign of the spirit of revolution showed itself in the feeble civil disobedience led by Mr. Gandhi in 1919, I flung myself against it, recognising in it the destroyer of true liberty, the enemy of political progress, of all I had striven for in India for six-and-twenty years, through the revival of Hinduism, the spreading of National Education, the growth of religious, not anti-religious, Social Reform, culminating in Political Freedom.

Side by side with this work, and part of the same great struggle, Brothers of the Theosophical Society, we have now to face the final effort to bring about its disruption. It will fail, as previous efforts have failed, and it has been started once more in the United States of America, spreading thence to Australia.

And now, I want to draw your attention to an interesting and significant fact. You will remember H. P. B.'s tremendous attack on the Jesuits, in whom she recognised the most dangerous enemies of Theosophy. The Roman Obedience, as its Head gained supreme power in the western world, had, amid much splendid work, developed a spirit of persecution, for it deemed knowledge too dangerous for the common people, and locked its gate even against the most worthy. Hence the cruel treatment of Middle Age Mystics—whom afterwards it canonised— and the bitter persecution of those denounced as
heretics, because they continued the great traditions of the neo-Platonic School, of which to some extent Origen was the exponent in the Early Church. One weapon against these they used, because it raised hatred against them, and because they feared the sacred knowledge thus conserved; the orthodox Priesthood has ever hated and dreaded the Prophet and the Occultist, because they need not its ministrations; and where they could not crush by argument they crushed by calumny. Because the creative force in man, used normally on the physical plane to carry on the human race, is also in its subtle essence creative in the higher worlds wherein dwells the Inner Ruler Immortal, therefore its distortion is the most deadly of all crimes, all natural forces being "good" or "evil" as used in obedience to the Divine Will, or used in opposition thereto. Ignorant, unbridled use on the physical plane lies at the root of the most widespread human misery; turning it to the service of the Lords of the Dark Face in subtler worlds is the "sin against the Holy Ghost," whereof spake the Christ—the World Teacher in His latest incarnation. Hence, the early and Middle Age persecutors ever strove to beslime their victims with slander of sexual aberrations, as witness the accusations against the Knights Templar, the Albigenses, against Paracelsus and Bruno, and other servants of the White Lodge. Since the great Order of the Jesuits, the warriors of the Church, was founded, the occult knowledge of its leaders, and the intellectual discipline and obedience of its rank and file, have produced both Saints and persecutors. Spread over the world, obedient to a single will, it has become a mighty power both for good and for evil: it has its wonderful roll of martyrs, and has been banished, times and again, from Christian kingdoms for its crimes. Itself a depository of occult knowledge, it strives to crush all who attain to it outside its discipline, and it uses the old deadly weapon—now that it has no power to slay—to stab character and reputation. Hence H. P. B.'s
furious denunciations; she saw in it the very embodiment and the deadliest weapon of the Dark Forces that ever war against the Light. It is strongest in North America and Australia in its worst form, for in those countries the Roman Catholic Church is striving to win Democracy to its side, and the Jesuits are its unscrupulous soldiers.

Against H.P.B. it brought out the old weapon, and accused her of the vilest sexual life; far more deadly was this than the open Coulomb attack; there were passages in her life whereon such false accusations, impossible to disprove, could be hung; and, for the sake of the Society, she bowed her proud purity to the outrage of a medical examination, which proved her to be "virgin intacta," and she permitted the hateful certificate to be published. Yet the foul calumnies continued, poisonous gossip which pursued her even after she had passed "beyond these voices". The same policy was pursued towards the next greatest teacher the T.S. has had, my Brother Leadbeater, who has passed through a very hell of accusations of the foulest kind. Other lesser men have shared his crucifixion, and just now the Jesuit conspiracy is making its most venomous attack with its old weapons against the leaders of the Liberal Catholic Church, which it recognises as its deadliest enemy, because its Bishops, as in early days, are in touch with the Masters of the Wisdom.

That these attacks are made is one of the proofs of their apostleship. "The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household." Was not the World Teacher denounced as "a gluttonous man and a winebibber, the friend of publicans and sinners"? Was it not said of Him: "He has a devil, and is mad; why hear ye him?" Was it not said that He was a sinner? Did He not warn His disciples that they
would "be betrayed both by parents, and brethren, and kinsfolks and friends"? Why then should we be troubled, if similar things occur to-day before His return, as He predicted?

Our answer to all this is to point to our work. As the blind man, whose sight had been restored, bluntly said to those who denounced his Healer as a sinner: "Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see." Units calumniate us; tens of thousands rise up and call us blessed, for their illuminated lives, for their consolation in grief, for their rescue from despair, for the ennobling of their morality. Do men gather such grapes from thorns, such figs from thistles? It is written: "By their fruits ye shall know them." Judge us by our work, and not by the lies and slanders of the Jesuits and their agents. For us, we are indifferent, for we look only for approval to Those whom we serve, and we heed their published slanders and their private falsehoods as much as they heed the hissing of the snakes in the jungles round the mountains where they dwell.

We have no quarrel with the "Back to Blavatsky" movement, though we note, with some amusement, that few, if any, of its members knew and served H.P.B., and that they attack those who were dearest to her, and were her pupils and defenders. Ill would we have profited by her teachings, were we only to have marked time in knowledge since she left us on the physical plane thirty years ago. I may, however, say that, whenever my Brother Leadbeater or myself have come across anything which seemed to conflict with anything she had written, we examined our observation with minute care, and tested our own "discoveries" by her statements. We regret that the "Back to Blavatsky" movement seems more inspired by dislike to her pupils than by love to herself, but it is very well that they should study her works— without help from later knowledge, if they distrust it—as we ourselves studied them thirty years ago.
This last word I say to you, Brothers of the T. S. You are free men and women. Use your freedom as you will. Rely on your own judgment. Choose your own path. But I pray you, in the name of Love and of Honour, do not countenance the filthy slanders printed in America, for these are born of hatred and of falsehood, and are against all decency. Even ordinary newspapers do not use language so coarse and defiling, which can give pleasure only to uncleanly minds, and are of a piece with those used by the persecutors of Occultists in the past, and in our days used of H. P. B., and of those whom she regarded as her successors in teaching. The disregard of all the canons of gentlemen in the use made of private letters, is a mark of the same origin. Trust and confidence are shattered where such betrayals are made.

Choose ye whom you will serve. The cause of Brotherhood, of Love, of Truth, or that of disintegration, venomous hatred and falsehood; in a very real sense, will you choose Christ or Barabbas? I stand as the chosen Head of the Theosophical Society, chosen not only by the Society, but also by its true Founders and by their Agents. To those who know anything of Occultism I say, that I stand as the servant of the Hierarchy, obeying Their Will and doing Their work, as H. P. B. bade me declare. Either I am Their agent, or I am a liar and a blasphemer. Take me as you will.

Annie Besant
In the same month as the "Whom Will Ye Serve" article was printed in The Theosophist Mrs Besant wrote a letter to all members of the Theosophical Society. It was published in The Theosophist of May, 1922. Again this letter deserves to be printed, apart from several paragraphs dealing with America and with the early history of the T.S.

ADYAR, MADRAS, S.,
INDIA

March 2, 1922

TO ALL MEMBERS
OF THE
THEOSOPHICAL SOCIETY

FRIENDS:

For a considerable time attacks have been levelled against the various leaders of our Society, but as they came from the outside world they were not worth considering. But during 1919 they began within the Society, in the American Section, Mr. Warrington being, on this occasion, the selected victim. I knew from an interview with Mr. T. H. Martyn, in that year, that trouble was brewing there, and before I saw him I was aware of the dislike felt by many fellows of the T.S. towards the Old Catholic Church, later called the Liberal Catholic Church. In all Anglo-Saxon countries there is a hatred of Roman Catholicism, and the very word "Catholic" is historically detested by a large section of the population, especially in Scotland, Australia and North America, omitting Mexico. In the Theosophical Society all religions stand on an equal footing, the recognition of Universal Brotherhood implying the Brotherhood of Religions, and although it is not in the Constitution, the President-Founder, in admitting new members—and I have followed his example—always instructed them that it was an honourable obligation amongst us to treat every religion with the same respect that we claimed for our own; in fact on one occasion, when I was initiating a number of candidates in the north of India, and mentioned this as a binding principle, a group of Aryan Samajists—a reforming sect, very admirable in many ways, but very aggressive in their attacks on Hinduism—rose and said that if that were so, they could not enter the T.S., and incontinently departed. I was surprised to find that the Liberal Catholic Church was excepted by many from the ready service which all true Theosophists render to any religion they may contact, as well as from the general benevolent neutrality which characterises the T.S. as a whole; I was surprised because I knew how many of our Christian members had found in it the Theosophical explanations of many Christian doctrines, which the advance of science and of historical research had rendered incredible in their literal sense, and that this caused them great mental distress. It is, in fact, a very beautiful expression of Esoteric Christianity, clothed in its ancient and appropriate garments of Christian ceremonial, Christian symbolism, and Christian doctrinal language. It is sure of a great future, and already its leaders are receiving the seal of their apostolate by the shocking flood of venomous vituperation poured out so relentlessly upon them.

Mr. Martyn—who's splendid service to the T.S. in Australia and New Zealand I have always recognised and still recognise, despite his complete volte-face—makes a number of statements which are untrue, as to things I am supposed to have said to him. His strange confusion and inaccuracy of thought are shown in his "private and confidential" letter, shamelessly printed, by his speaking in one paragraph about my Colleague having said, quite truly, that I had cut off "physical brain intercourse with the Masters," for a special reason—"permanently." I am sure he did not say—and stating this in a following paragraph as identical with my having "broken the superphysical line of communication" (the italics are
mine). The physical brain is not a superphysical line. My "superphysical line of communication" with the Masters has never been broken. I have said in E.S. meetings that in consequence of my previous physical plane work, connected with Indian politics, I had not for some years impressed on the physical brain memories of work in other worlds in which it had no share; but I constantly added to this, to avoid misunderstanding, that I could obtain, whenever necessary, the approval or disapproval of my Master on any point on which I was in doubt. And in very serious matters, in which both Bishop Leadbeater and myself were concerned, I have impressed the facts on my physical brain, i.e., brought them into waking consciousness, and we have exchanged communications verifying them, our letters crossing on the way, exactly as the Bishop stated. This seems a sensible and harmless proceeding enough, and it was employed in the case of the "three Activities".

The published letter of Mr. Martyn contains a number of infamous accusations, none of which I believe, against a number of persons whom I know to be incapable of the conduct charged. I do not discuss them; no decent person would mention them except in a court of justice, or in preparation for legal action, or possibly if in need of help, and if the circulators of this filth have any justification for making such accusations, they should at once make their information in the hands of the police to whom they should be treated with disdain by all honourable persons. I know that the statement as to the police "wanting" Bishop Wedgwood is a lie for he has been lecturing publicly in New Zealand, South Africa, and England, and I have received the most enthusiastic letters from each country about him; if the police wanted him, they could very easily have arrested him. The statements made that I went to Scotland Yard and saw evidence against him, is an entire invention.

With regard to the E.S., it must be remembered that it has not, as H. P. B. and Colonel Olcott always insisted, and as I have often repeated, any official connection with the T.S. It is a body of people who take instruction from a particular teacher, chosen by themselves, first from H. P. B. and then from myself, and that teacher can accept or reject them as he, or she, thinks them suitable. An anonymous writer, dating from Sydney, September 26, 1921, speaks of Bishop Leadbeater as an "official"; he is not an official in the T.S., but is only a private member, exercising great influence because of his wisdom and his goodness. He is my delegate in a private association of my students, and anyone who objects to him can leave that association. It in no way touches his status as a T.S. member. Anyone who likes can start such an association, and the T.S. is not thereby compromised. If people all over the world apply to me to become members, it is not reasonable that I should delegate certain authority to anyone I select to help me in a certain area, and it seems to me somewhat impertinent for an anonymous writer to say in the aforesaid paper: "Against this (my) attitude we are fighting, and will continue to fight until she has resigned her office as President." That will not happen for six and a half years, when my third term of office expires. If I am then still in the body, they may turn me out in case I stand again—if they can. It seems that "The Loyalty League" is to be used to "offset E.S. influence". That is all right, if members of the E.S. who join it resign from the E.S. But they should not refuse to resign, as some do in the United States, when they attack other members of the E.S. and accuse them of crimes. It is a voluntary body, and is useless for its work unless it is harmonious, and unless friendliness, mutual trust and confidence exist among its members. Where people refuse to be bound by the conditions they accepted, knowing them beforehand, they should, it appears to me, resign, and thus break the link which, of their own accord, they made. It is rather mean to ask me to break it by expelling them, as I did not invite them to join. They choose me, not I them, and they are always free to leave. I am grateful to the writer for his frankness as to the use to be made of the Loyalty League, and I wish their friends in the U.S.A. would be equally straightforward. To work within a body in order to destroy it does not seem to me to be honest, but perhaps I am old-fashioned in holding this view. I admit that such action is unjustical, and, therefore, to me, in the present case intelligible. Members must choose between the E.S. and the Loyalty League; they cannot remain in both.
Speaking generally on the accusations made of crimes, they are, as said above, matter for the Courts. Accusations of immorality have been the favourite weapon of the Roman Catholic Church, and especially of the Jesuits, against heretics. H. P. B. had such accusations heaped upon her, like Bruno and many another before her. It is the easiest weapon to use and the dirtiest, and some of the dirtiest. We need not be surprised that it is used to-day by their agents and imitators against the Bishops and Priests of the Liberal Catholic Church.

There is one general matter to which I invite the careful consideration of the thoughtful among you. The sex problem is everywhere in the air. The hygienic condition of Modern Society in the West has become so terrible, that it is now publicly discussed, lest Society itself should perish. It is poisoned with a disease which is the direct result of vice, and we are all publicly appealed to, to help medical men to fight the disease, and to save women and children who inherit it from vicious fathers. Prostitution is one of its causes. Millions of women are sacrificed, and segregation, medical inspection, hospitals, are some of the futile barriers set up against the frightful spread of a disease, which is outraged Nature's answer to unbridled sexual excess. To men and women is committed the divine power of creation on the physical plane, and Nature significantly points out that this power creates on two planes, the physical and the mental, and that as it is exercised more and more on one plane, it diminishes on the other; the higher the human evolution of the mind and the non-physical emotions, the less the power of physical creation. The least evolved human types multiply the most rapidly; "genius is sterile" very often, science says. The largest families are found among the poor and less evolved, and those who are most plainly and even insufficiently fed.

I am inclined to think that along this line of higher mental evolution will come the lessening of the sex-impulse, but this is too slow a process to save mankind in the near future. Early marriage, with birth-control—which less than fifty years ago was regarded as a mere excuse for profligacy outside marriage, and as justifying the use of the foulest language towards its advocates—is now taught by men and women of the highest repute, of learning, of science, by the public, as the result of the change in public opinion which might give pause to similar condemnation launched at those who, because they have tried to wean lads from evil practices, are suspected of the foulest immorality by persons who revel in unclean ideas and unclean language. These sex questions have to be faced, if Society is not to perish, and doctors and religious teachers are the proper persons to face them. They must be solved by science, guided by religion, and foul accusations of crime, unproven and unprovable, utterly inconsistent with all to which the lives of the accused persons are devoted, can only recoil on those who make them, and concern men of mental, it diminishes on the mental plane, and as it is exercised more and more on the physical plane, it diminishes on the spiritual; the higher the human evolution in the mind and the non-physical emotions, the less the power of physical creation. The least evolved human types multiply the most rapidly; "genius is sterile" very often, science says. The largest families are found among the poor and less evolved, and those who are most plainly and even insufficiently fed.

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My friends, I write this letter more for the younger of you than for the elder. We elders have passed through many such attacks, and care nothing for them. They will pass, but the Society will remain. The assailants will all die, but the Society will live. The venom, the hatred, the carelessness, the low vulgarity obvious in the attacks, and in such papers as the Daily Worker—why do such papers clothe themselves in names connected with the Light?—show very clearly their origin and inspiration. These qualities are not the fruits of the Spirit. You have just elected me for another term of office, so I believe I possess the confidence of the great majority among you. Join with me in working for the reconstruction of Society, for the building up of Brotherhood, for Truth, for Love, for Wisdom. Let our assailants do what they will. Do we our own work. So shall we not be ashamed to face our Lord when He shall come.

Your faithful servant,

ANNIE BESANT, P.T.S.
Mr Martyn wrote "An Answer to Mrs Besant" and refers to her March 2nd letter as dated March 4th:

Under date March 4th, 1922, Mrs. Besant wrote a circular letter addressed to all members of the Theosophical Society. As references are made in places to myself, I take this opportunity, at the invitation of the Editor of Down, to partially reply to it. It is to be regretted that the President, at the outset, misrepresents the attitude of many T.S. members in regard to the Liberal Catholic Church; she makes it appear that opposition is prompted by dislike—even hatred—of this Church, whereas, in my experience, the opposition has been to the manner in which the Church has been forced on to the T.S. allied and confused with the T.S. and associated in the public mind with the T.S. It has been quoted against Mrs. Besant that she herself has made reference to it as a "Theosophical Church."

I will pass over the attack on Dr. Stokes, of Washington. He will be quite able to take care of himself. At one time I thought his criticisms in The O.E. Library Critic rather extreme. In view of more knowledge, I can see he has done, and is doing, excellent work in fearlessly placing facts before T.S. members, which they should know, and which the officials of the T.S. seem very anxious to hide from view for reasons I have no sympathy with. I say this in spite of the fact that I regret the publication by Dr. Stokes of my "Private and Confidential" letter to Mrs. Besant, dated May 20th, 1921. My cabled protest, sent as soon as I heard through a private source that the publication of the letter was contemplated, reached Washington after the letter had been printed and distributed. Had Dr. Stokes received it in time, he would, I am sure, have held the letter back, in spite of the fact that he regarded it as of vital importance to the cause he was championing—that of purity in the T.S. and candour.

This brings me to the letter itself and its contents. This letter was written to Mrs. Besant by myself, when I thought she could help me solve what had become a hopeless puzzle. I received an acknowledgment, but no reply, to my difficulty. Let me say here and now that my answer to these perplexities has come as the outcome of subsequent events, and is, to a great extent, due to the publicity given to the letter itself.

My problem is, I think, fairly set out in the letter and can be summarised thus:

In October, 1919, as I was leaving London to return to Sydney, Mrs. Besant sent for me, and asked me to take a message from her to Mr. Jinarajadasa. She told me that the usual methods of communication were closed to her, and would involve her in the possible consequences of compounding a felony.

The message itself was, that Mr. Jinarajadasa, then in Sydney, was to tell Mr. Wedgwood that he must resign from the T.S. and E.S.T. Incidentally, Mrs. Besant told me:

1) That she had to take this action because of gross immorality, not suspected merely, but confirmed.
2) That in a previous talk to an E.S. meeting on the subject of "Black Magic and Sex Perversion," she referred to this particular case.
3) That Mr. Wedgwood was not an initiate.

The letter goes on to explain the effect of my message on Mr. Jinarajadasa. He did not bother about the immorality, but fastened on the statement that Mr. Wedgwood was not an initiate. He promptly got to
work through the cable office, and sent this message to meet Mrs. Besant on her return to India.:

"Sydney, December 17, 1919, to Besant, Adyar.—Martyn reports you said Wedgwood not initiate. Leadbeater asserts you were present at initiation. Am most anxious members sake there should be no fundamental divergence between you and him on such important occult matter since at same time...and...took second...and...first. Do you mean that since you have no recollection you cannot assert Wedgwood initiate, but do not wish to be quoted as saying that he is positively uninitiated."

Mrs. Besant replied on December 22nd, 1919:—"Brother's statement enough, accept fact, cancel message sent."

Mrs. Besant thereafter never asked me what message I had delivered, but forthwith, in letters to Mr. Leadbeater in Sydney, and communications to the E.S.T., commented on what she assumed to be my message. She referred to it as grossly exaggerated, etc. I do not know to this day what Mrs. Besant believed represented to her as my message, but I was certainly surprised that anyone in Mrs. Besant's position should make reflections on the messenger, who obliged her in a difficulty, without referring to him for his version of the facts. That, however, by the way.

When Mrs. Besant told me that Mr. Wedgwood was not an initiate, I had no idea that she did not know that Mr. Leadbeater had, in 1917, declared that he was. Had I known that, I think I should have told her so. I was simple enough at that time to suppose that she was conversant with all such "occult" matters. In one of her letters I have seen a statement by Mrs. Besant, that I asked her if Mr. Wedgwood was an initiate. In this detail the President's memory is at fault. I most certainly did not ask her. Her statement on the subject arose from her expressing regret that Mr. Leadbeater—whom she described as a high initiate—should occupy an inferior position in the Church to Mr. Wedgwood, who was not an initiate.

This little misunderstanding between Mrs. Besant and Mr. Leadbeater will no doubt seem unimportant to some of my readers, but to me it was vital. As explained in my letter to Mrs. Besant under review, I could never be satisfied to accept Mr. Leadbeater's unsupported statements on subjects that I could not check. While Mrs. Besant, as an occultist, confirmed them well and good, I was greatly disillusioned to find this "fundamental divergence," as Mr. Jinarsajadas neatly described it, between the two "occultists," and had to conclude—for reasons stated in my letter—that Mrs. Besant was herself depending upon Mr. Leadbeater for her messages from the inner planes, and was satisfied to accept anything he reported without question.

Why I could not myself do this—partly because of an accumulation of disagreeable incidents regarding Mr. Leadbeater, which had come to my knowledge—is set out in the letter.

To return now to Mrs. Besant's circular, she makes the following statement:

"The published letter of Mr. Martyn contains a number of infamous accusations, none of which I believe, against a number of persons whom I know to be incapable of the conduct charged. I do not discuss them; no decent person would mention them except in a court of justice, or in preparation for legal action, or possibly if in need of help, and if the circulators of this filth have any justification for making such accusations, they should at once place their information in the hands of the police."

Mrs. Besant ignores the fact that she herself made the "infamous accusation" referred to Mr. Wedgwood; but passing over that lapse on her part, I may explain that, in my own letter to Mrs. Besant, I tell her that I called on a certain lady in London a week before she herself sent for me, and that this lady told me the police were threatening proceedings
against two L.C.C. bishops (Mr. Wedgwood was one) and some priests. That she had got one of the latter, whose evidence was most feared, out of the country, etc., etc.

I suppose these are the infamous accusations that the President refers to. Of course, I did not make them; I merely informed Mrs. Besant of what the lady in London told me.

It will be noted that Mrs. Besant boldly states that she knows the persons named to be incapable of the conduct charged. Here, unhappily, her statement is again in trouble, for on February 28th of this year, just four days before the date on her circular letter, one of the priests named made a written confession, a certified copy of which is now in my possession. In this confession he states:

"The imputation against myself, as well as against Wedgwood, — and ——, in Mr. Martyn's letter, is but too true."

As one result of this confession, Mr. Wedgwood has resigned from the L.C.C. and the T.S. So down tumbles this house of cards to the utter confusion of the "occultists," who vouch for a seer as an initiate, and the chosen agent of the Great Lodge, to act as their channel for passing the Divine Grace of the Apostolic Succession and a new priest system on to the Theosophical Society.

I said above that I now have my answer. I have. It is not necessary for me to have to assume that the Great Lodge requires the help of sensuallists of a specially degraded kind to do their work. I can accept what appears to be the President's only alternative, i.e., that Mr. Leadbeater is a deluded seer, if he be a seer at all, and that no attention need be, or should be, given to his statements about the spiritual progress of A or B or C. I have to confess I find it hard to believe that he knows who are, and who are not, initiates in the true sense. He may or may not be clairvoyant: he certainly is untruthful, and he is no real friend to the Theosophical Society, as those who have read his comments in the E.S.T. Bulletin for the current month (May) and know the facts on which his comments, will see.

Another factor in convincing me of the wrongness of things as they are, is the persistent manner in which the "officials" deny facts, misrepresent and distort truths, and stoop to all sorts of questionable actions to bolster up their self-made claims to spiritual high places.

To me, they seem to constitute themselves as a sort of occult profession, and to make claims which will not be investigated.

Mrs. Besant concludes by telling members of the E.S.T. that they cannot belong both to the T.S. Loyalty League and the E.S.T. I have been asked by many of my old friends in the E.S.T. what I think they ought to do. For myself, I choose the T.S. Loyalty League. I believe it is doing the Masters' work, and helping to make crooked places straight. The T.S. cannot go on if it is to become a moral cesspit—a hiding place—where the morally unfit and unclean are protected, any more than it can if it is to be invaded by all sorts of fancy sects. The T.S. Loyalty League has already effected a useful spring cleaning, and posterity should be thankful to it. Certainly it is but a temporary phase, and, its work done, it will pass out, while the E.S.T. appears to be a permanent institution. Actually, however, it has, in the opinion of many, already done its work. No truthful member could now describe it as an Occult School. As such, it is extinct. On the other hand, there is more than a suspicion that it is being used for the political purposes of those who control it. Has the time not come when we need to make a fresh start providing for the needs of those who aim at self-unfolding? I pray that the Gods may send us a brand new Occult School—one where there is purity, mental freedom, and no need for hiding things, or for camouflage and mystery. If the E.S.T. does not want us, let us start afresh, where we can live in the pure air of truth, and get away from this unhealthy strain of believing in make-believe. After all, there is no religion, no occultism, no "leader" higher than TRUTH, and Truth is never tainted by the exercise of reason and common sense.

In conclusion, I do not forget the impassioned claim with which Mrs. Besant concludes her article in The Theosophist, March, 1922, on "Whom Will Ye Serve?" Her words are thrilling, even if they savour of nervous overstrain:

"To those who know anything of Occultism, I say I stand as the servant of the Hierarchy, obeying Their Will and doing Their work as H.P.B. bade me declare. Either I am Their Agent, or I am a liar and a blasphemer. Take me as you will."

There are two ways of reading these words. One implies that Mrs. Besant is the Agent. If that is so, why pass on the agency to Mr. Leadbeater? The other way of reading it is, that the same is true of not only Mrs. Besant, but of every simple soul seeking to do the work of the Elder Brothers in any department of human service. In that way I, for one, elect to read it.

T. H. MARSH

(3)
At this time Mrs Besant became Dr Besant. She received an honorary degree of Doctor of Letters from the Benares Hindu University, which had grown out of the Central Hindu College she had founded.

The General Secretary's Report for 1921 stated that membership now totalled 2,100, an increase of 179. However there were 78 resignations and 122 members let their membership lapse. The growth in the membership of the Sydney Lodge was noted, as they have gained 121 members during the year. The General Secretary commented that last year's Convention reflected the prevailing world restlessness, but that good has, and will, result from it. Morven Garden School has now been reconstituted for girls only.

The Sydney Lodge reported a membership of 813. Their total attendance for the Sunday evening lectures was 23,715, an average of 456.¹

Hearing that some members of the E.S.T. had betrayed private documents to a "scurrilous publication" (obviously the OE Library Critic) C.W.L. wrote that the guilt of the betrayal in America is: shared by some craven nearer to us than the United States, for a passage from our Australasian E.S.T. Bulletin is quoted in the same scurrilous publication, the page reference being correctly given. This could not happen without unthinkable treachery in this country as well as overseas.⁵

The April 1922 Convention of the Theosophical Society in Australia was the biggest, and perhaps the most important, in the history of the Australian Section. Apart from a record number of Lodge representatives there were a number of overseas representatives. The Indian party included Mr Jinarajadasa, now Vice-President of the
Society, Mrs Jinarajadasa, Mr Krishnamurti, Head of the Order of the Star in the East, Mr Nityananda, Secretary of the Order of the Star, and Mr Fritz Kunz, Manager of the Theosophical Publishing House, Adyar.

Dr Annie Besant found it impossible to reach Sydney in time for the Convention owing to the precipitation of a political crisis in India and it was announced that she was expected for a private visit in May. The Rt. Rev. C.W. Leadbeater was present at all the important Convention meetings. On the Thursday evening 800 people attended a social evening in King’s Hall when the delegates and visitors were entertained. The welcome was given by Mr Macro as the President of the Sydney Lodge and briefly acknowledged by Mr Jinarajadasa, Mr Krishnamurti and others. Everyone in the Hall had the opportunity to meet the distinguished visitors, for they filed past and were presented to the Vice-President and Mrs Jinarajadasa by Mrs Bean and then to Mr Krishnamurti and Mr Nityananda by Dr Bean.

On the Good Friday morning the General Secretary called the delegates and members assembled in King’s Hall to order and asked Mr Jinarajadasa, the Vice-President of the Theosophical Society to take the chair. Mr Jinarajadasa then spoke of the way in which the spirituality of the world had been heightened by the work of the Society. He spoke of growth and of the need for more growth and asked for several seconds of silence in gratitude to Those who stand behind our movement. As retiring Convention President, Mr Studd spoke of the growth of those Lodges who owned their own premises. He announced that Mr Chappel had retired as National Lecturer because of ill health and said how pleased he was to hear that Mr Jinarajadasa intended to stay in Australia for a few months.
Dr Bean then welcomed the overseas visitors. In responding, Mr Krishnamurti said that the T.S. stood for real brotherhood and true brotherhood. He said that we can do our best by harmonising ourselves and by showing a united front to the world. Mrs Jinarajadasa conveyed the warm welcome of the Indian Section. Mr Thomson, the General Secretary for New Zealand, said that facts are valuable, but ideas are a thousand times more valuable and closed by saying he would "watch with deep sympathy all that you say and do." Mr Kunz gave the sincere and loving greetings from the American Section, by right of membership there "although he had been away from the United States for almost ten years."

The Chairman next read a resolution which was cabled to the President as follows:

That this Australian Section in Convention assembled sends loving greetings to our President and looks forward eagerly to her early presence with us.

There was, again, much discussion over the Section magazine. Several speakers expressed dissatisfaction with the magazine and it was suggested that the office of General Secretary be separated from that of editor of the magazine. Dr Bean responded by saying that as long as he was General Secretary he meant to have the Section magazine in his hands. Mr J.M. Prentice said there was need to improve the status of the magazine. Dr Bean, in again responding, said that Mr Prentice had spoken rather brutally, but that he knew his way and that they remained good friends. He had written to his brother, who was a great journalist and had been advised that there were many mistakes in the editorship of the magazine.

Dr Bean was re-elected, as General Secretary with Mrs Bean (formerly Mrs John) as Assistant General Secretary.
It was moved by Mr Burt, seconded by Senator Reid, and carried that:

This Convention considers it advisable to take immediate steps to procure a more suitable office or offices for the General Secretary and to make a special effort that the same be done before the arrival of the President, Dr Annie Besant.

(Dr and Mrs Bean moved to Siddeley Chambers, 114 Hunter Street, on June 10th.)

The Morven Garden School was discussed at some length. Dr van der Leeuw, a Dutch Theosophist, reviewed his efforts to reorganise the school including his belief that it would not be possible to run the school, as he saw it being run, with the then present principals. He then gave his reasons for withdrawing and starting the King Arthur Home School. The 1922 Education Committee, together with Mr Krishnamurti and Mr Nityananda met and recommended that the present Principals be asked to continue as before for one year, that co-education be resumed as soon as possible and that they appeal for funds. These recommendations were adopted. The most controversial portion of the Convention was the Resolution of Confidence in Mrs Besant and Mr Leadbeater proposed by Senator Reid on Easter Monday.

The resolution read:

We the members of the Australian Section of the Theosophical Society, in Convention assembled, hereby solemnly put on record our deep gratitude for the labours on behalf of Theosophy of Dr Annie Besant, President of the Theosophical Society, and of the Right Reverend C.W. Leadbeater, and take this opportunity to express our confidence in the two chief teachers of the present day. We desire to testify that these two pupils of our great founder and teacher, Madame H.P. Blavatsky, have expanded and illustrated her teachings by their researches and contributions, and as a result of
their services the message of Theosophy is now realised by the world with a fullness and a richness which could not have been achieved but for their great work. We pledge ourselves to pass on to the succeeding generations the magnificent contributions of our leaders to Theosophy, and to uphold the wide and tolerant spirit of Brotherhood shown by them in their lives.

This resolution was seconded by Mr Macro. Dr Bean commented:

The prevalent unrest of a certain minority in the Section was reflected in strenuous opposition to Senator Reid's tribute to our great leaders, but the overwhelming majority by which the vote was carried proved a triumph for Bishop Leadbeater personally, for it was against him that the brunt of the attack had been directed.\(^6\)

This summary was supported by the Convention Reporter, who wrote that "Some hostile critics of Bishop Leadbeater made a sharp attack on him on Easter Monday, but they were so many waves dashing against a rock".\(^6\) The resolution was carried by 86 votes to 15. (As some 121 delegates were registered some 20 must have already left, presumably for interstate destinations.)

In his closing remarks Mr Jinarajadasa tried to pour healing balm. He suggested that the members lose themselves in Theosophy and thus find the peace that their hearts longed for.

On the Good Friday of the Easter Convention a meeting was held of the Eastern School of Theosophy. Some 400 members attended and the meeting was held in King's Hall. Mr Jinarajadasa spoke on the need for differences of opinion not to cause disharmony within the School. Mr Krishnamurti also spoke.\(^7\)

The 1922 Easter Convention required four pages of editorial comment in Theosophy in Australia. Dr Bean writes that the Convention brought out strongly the two great issues engaging the T.S. at the present moment - Leadership and the Neutrality of the Society.
He saw the outstanding memory of the Conference as being the Vote of Confidence in Mrs Besant and Bishop Leadbeater, passed by 86 votes to 15. He noted that of the 15 who voted against the resolution 14 were members of the Sydney Lodge. He pointed out that they had said that they were prepared to vote for the motion if the name of Bishop Leadbeater were removed.

Some in the Section were saying that there should be no leaders in the T.S. They should study Carlyle's *Heroes and Hero-Worship*. Leaders are necessary provided we are not blind followers. But, he asks: are we, who whole-heartedly trust the pure greatness of our two Heroes, blind in our faith? ... It is ... intimate knowledge of many years, purified by deep unaltering love, which keeps us unswervingly loyal to Mrs Besant and Bishop Leadbeater in these most difficult times. The intimate proven experience of many years is not to be swept aside by intellectual difficulties. Such difficulties exist only for some, while others, with, perhaps, exactly the same circumstantial puzzle to face, are yet able to meet them squarely and resolve them, "at-one-ing" intellect and sympathy. Some of us can sympathise with our brothers and sisters who cannot do this: we think we can realise how they feel. We urge them, though humbly enough, to try to step right out of their personalities and prejudices, to put aside petty circumstantial difficulties and apparent incongruities and to think in terms of those great spiritual principles upon which our Society and its teachings are based.

He then urges the puzzled members, the malcontents, to consider deeply some of the Great Master's greatest sayings. "By their fruits ye shall know them". Scrutinise the fruits of our great leaders as compared with the fruits of those who doubt and undermine their prestige. An evil tree does not bring forth good fruit.
Count over the names of them (their students) and ponder what they are, what they are doing and have already done, consider their passionately whole-hearted ungrudging admiration, trust, devotion and love for our two Heroes ... And what of the others, those who belittle and doubt? Many of these are sincere, we know. Many of them have done splendid work in the past as still in many things do it and lead earnest and self-denying lives. But, parleying too long with suspicions, have they not been swept all unconsciously into a current of evil whose ruinous consequences are still unrealised by them?  

Dr Bean finished this portion of his comments with the Biblical quotation, "Father, forgive them, they know not what they do".

Dr Bean then writes that there is one difficulty which must be cleared up and which might explain the cause of the suspicion of the two great leaders, but:

It cannot remove the fact that what, at bedrock, creates these latter suspicions is the impurity in the doubter's own heart. It cannot make white their methods of innuendo and whispered spreading of poisonous suggestions and half-truths which are yet wholly false ... Before your doubts can be met and you can be helped, it is for you to make reparation and to express deep sorrow for the evil unintended, we believe, unrealised, perhaps, yet most surely caused by you. We, ourselves, have faith that our leaders can and will give us whatever explanations may be necessary to resolve any difficulties which fairly can demand such resolution. For that explanation we are content to wait their own good time.

Dr Bean then goes on to consider the one difficulty - the relationship between the T.S. and the Liberal Catholic Church. He writes that the true attitude of the Theosophist towards the L.C.C. should be characterised by the helpful neutrality which the Society extends to all spiritual movements alike. Yet instead of this
helpfulness, the attitude of many F.T.S. has been one of distinct, in some cases venomous, hostility towards this particular Church. He writes:

It would be unfair to pretend that the responsibility for this is all on one side. If those F.T.S. who are without this Church have failed in real Theosophical neutrality, so also many within the Church have failed in neutrality to their brethren outside it. An onlooker, an impartial one, as the writer has tried very hard to be, has seen plenty of sectarianism, cliquishness, and unfair suspicions and condemnation on both sides.\(^8\)

Dr Bean writes of the need for non-sectarianism within the T.S.

We must avoid any tinting from any religion. He goes on:

Now, here in Australia, there has not been much tinting of the Section, though, in our opinion, there has been just a little. If Bishop Leadbeater will forgive the frankness (we speak, as he knows well, with nothing but deep respect) that tinting has been largely in spite of him, rather than because of him. A few tactless things, in our opinion, by too enthusiastic followers, have caused, mainly the tinting there has been. It has been said that only grudgingly has the Bishop co-operated to remove all danger. That is decidedly not so. No man could have had a more courteous, loyal, considerate, or more ready co-operator than the General Secretary has been privileged to have in Bishop Leadbeater.

With the help of this ready acquiescence and with the forebearance of the Conciliation Committee under the fine Chairmanship of Senator Reid, any real tint there may have been has been now, we believe, eliminated. Nevertheless, some effect remains in the public mind and undoubtedly the Liberal Catholic Church is regarded widely, outside the Society, as "The Theosophic Church".

Dr Bean points out the need to minimise this confusion and to have the public become aware of the limpid neutrality of the T.S. to all
churches. He points out that the confusion is not only in Australia. In two other Sections of the T.S. the chief T.S. official is also the chief Church official and he points out that no matter how sincere the individuals are who hold these dual roles it is more than can be hoped to keep such Sections from being deeply tinted by the Church, at the least in the minds of the outside public.8

Mr J.L. Davidge writes of the 1922 Convention:

A LETTER FROM AUSTRALIA

Sydney

Sydney is to-day the Theosophical Olympus. Adyar is almost deserted by the great lights of the Society. The leaders are congregating in Sydney for a meeting in May that may have untold significance in the development of our world-wide movement and the beginnings of the sub-race that has already set its type in these antipodes...

... The bubble of disloyalty was well and truly pricked on Easter Monday; but we are told that other bubbles less insubstantial are to follow after the Convention is over. It had been said that the Australian Section was disloyal because it took its lead from a minority whose endeavours to reorganise the Society on the lines of a stricter neutrality had led to the formation of the Loyalty League. But, the overwhelming majority, 86 to 15, in favour of Senator Reid's vote of confidence in the President and Bishop Leadbeater proved that the heart of the Australian Section still beats true, notwithstanding Bishop Leadbeater's association with the Liberal Catholic Church and the alleged untrustworthiness of his clairvoyant powers. It did offend one's sense of decency and the eternal fitness of things to have the exploded scandal of 1906 thrust once more into the foreground. The chairman strenuously opposed the introduction of a third party into the debate - Mr Jinarajadasa by the way controlled the whole of
the Convention proceedings in an astute and businesslike manner - and what threatened to rise into a storm gradually subsided, or at least was held in check. It further astounded the whole assembly to hear a member with tremendous force and volubility challenge the accuracy of Bishop Leadbeater's clairvoyant observations, as if anyone short of his peers could check them. Several distinguished visitors, including Mr Krishnamurti, spoke in favour of the resolution with a view of vindicating Bishop Leadbeater against false charges, as did all the Presidents of Lodges, with one exception whose mental reservation had formed since he arrived in Sydney. The opposition, numbering fifteen, were outvoted by seventy-one, all standing to vote.9

Down commented on the 1922 Annual Convention:
... Mr Jinarajadasa was an exceedingly efficient chairman, especially in refusing full freedom on discussion when contentious matters were introduced. We have no hesitation in saying that we have never seen the gag so firmly or so relentlessly applied.10

'Onlooker' who had just returned to Sydney after a long absence recorded his impressions of the 1922 Australian Convention:

The Convention was held in the main hall (of King's Hall). This holds about 800 people ... The Convention brought 400 or 500 people together, including about 120 actual delegates ... Mr Leadbeater was in attendance throughout the session. He would be a conspicuous figure in any gathering, because of an enormous gold cross which ever reposes upon a somewhat ample person. I should think this decoration must be five inches long and proportionately bulky, and it is set with a mass of jewels which, if genuine, would realise enough to alleviate quite a lot of distress among Sydney's returned soldiers.

Mr Jinarajadasa presided, and showed ability for this sort of work. The principal subject for discussion (on Good Friday) being Morven Garden
School, and discussions for the most part were devoted to sermons on the ideal, intercepted with practical proposals for dealing with the business in hand...

One noticeable incident on the Friday showed how L.C. Church habits work themselves into the Theosophical Society. On the departure of Mr Leadbeater, as proceedings were closing for the day, many in the audience rose, and, with inclined heads, received a silent benediction as their overlord passed through the hall with raised hand... I asked many of the seeming devout why they stood. Some did not know; others thought the meeting was over. To me, a stranger, the action was not appropriate, and to many present it was clearly annoying.

When Convention resumed on Easter Monday... the School question was finalised... Up to this stage the spirit of the conference was healthy, vigorous and constructive, many prominent speakers taking part, and treating all questions on their merits, irrespective of whether these were or were not endorsed by those who are accustomed to having their dictum unquestioned... One naturally expected Convention to close peacefully...

It soon became evident, however, that a resolution, so worded as to constitute a challenge to those whose confidence in Mr Leadbeater is not too robust, was to be put to the meeting... Senator Reid had the task of proposing the resolution... It announced sublime confidence in the President and Mr Leadbeater in exaggerated terms. Mr Barnes (Senior Vice-President of the Sydney Lodge) said he could not support it for two reasons - (1) Because he thought it created a bad precedent to couple the name of Mrs Besant, the Society's President, with that of a member with no official standing like Mr Leadbeater, who, though head of another organisation, had been but little associated with the T.S. for several years. (2) Because he could not support a vote of confidence in Mr Leadbeater, as he had no confidence in him, either as an occultist or a moralist. This started
an animated and plain talk discussion, lasting till two o'clock. That it took over four hours to get the resolution through much depreciated its value, and it surely was bad judgment to bring it forward at all.

Mr Prentice, Vice-President of the Hobart Lodge, a large and voluble person (who, by the way, had such a successful military career as entitles him to prefix "Chevalier" to his name), proceeded to unwind a portfolio of evidence, upon which he was going to base his no-confidence remarks. Pandemonium ensued, and if the looks of some of the delegates could slay, the erstwhile soldier would soon have required the aid of the stretcher-bearers.

Finally the chairman secured order. It was decided to give him fifteen minutes to speak, subsequent speakers only to be allowed five minutes. But the chairman made it clear that production of evidence would not be allowed, so Mr Prentice, none the worse for wear, put aside his portfolio of historic papers and dealt with the matter from a more abstract standpoint.

The suppression of evidence in the T.S. is surely a great mistake. In a body that teaches "There is no religion higher than Truth", this seems an obvious contradiction; nevertheless the chairman's ruling was carried out, and in concluding his remarks Mr Prentice invited inspection of his documents by any interested. Apparently in order to squeeze out the rebels and to prevent speeches against the resolution, representatives of each T.S. Lodge (there are twenty in Australia) were invited by the chairman to give their testimony on Mr Leadbeater's behalf. They did so. Some appeared sincere, others laboured with words of approval and one Lodge President explained that "after careful consideration" he found he could support the motion. There was more than a suggestion of "tactics" on the chairman's part during the discussion, and he almost succeeded in preventing those who opposed the motion from getting a hearing.
The atmosphere became quite tense with suppressed interest when, near the end of the morning, Mr Martyn caught the chairman’s eye. Now Mr Martyn is supposed to be in the know. Unfortunately for the seekers after truth, when the speaker was getting really interesting, and driving home some well-sharpened points, the lynx-eyed chairman finally succeeded in suppressing him. It was a tough battle while it lasted between speaker and chairman because the former is evidently a practised speaker and debater, and he challenged the Chair to rule that he had no right to give reasons why he could not support the resolution under consideration. After all, Mr Martyn probably said what he really regarded as important. Briefly, it was to the effect that Mr Leadbeater, held up to the Society as an occultist and teacher, described as one of its great leaders, had associated himself with a homo-sexualist of a depraved and criminal type; had announced his protege to be an initiate of the Great White Lodge, and, in co-operation with him, had riven the Theosophical Society in twain. The speaker declared that Mrs Besant, as President of the T.S., had not only repudiated the initiate claim, but on evidence presented to her, ordered the removal of the homosexualist in question from the roll of the T.S., and of another organisation, and he would have been repudiated had not Mr Jinarajadasa sent the President a cablegram pointing out the unwisdom of the procedure. It was at this point the chairman succeeded in shouting down the speaker, who resumed his seat.

I heard that several other speakers were waiting for a chance to speak in support of Mr Martyn’s views, but they were successfully squeezed out...

Mr Leadbeater rose as the meeting was closing, and made a statement in his own defence. He said that the inquiry of 1906 was reopened in 1908 by a special committee, which included eminent judges and barristers, who acquitted him of all the charges previously made.
It was nice to know that such was the case, but some difficulty is being met with in discovering any record, official or otherwise, of an enquiry in 1908. The matter will no doubt be followed up, as all would like to know the names of these judges, and all the particulars.

The resolution was carried by 86 votes to 15. A clever move from the chair called on the voters to stand to record their votes. I had a good opportunity to study the voters. The 15 in the minority immediately called to mind the phrase, "Fifteen of that superior (Theosophic) degree appointed to preside over the rest, for amongst them were the two Trustees of the Sydney Lodge, a good percentage of men wearing soldier's badges, and some with whom Mr Leadbeater had stayed for many years. I could not ignore these facts, especially when it transpired that these fifteen represented fifty per cent of the Sydney Lodge delegates present, and Sydney has nearly 900 members."

Mr Leadbeater commented on the vote of confidence in the Australasian E.S.T. Bulletin. After reciting the resolution Mr Leadbeater stated that:

Delegates only were allowed to vote, and the motion was carried by 86 to 15. It is singular to note that fourteen of the fifteen dissentients were Sydney Lodge members and that no less than seven of them were Germans or Austrians.

Dawn called this statement "A Leadbeater Lie" and wrote:

It would be much safer for Mr Leadbeater, if he wishes to retain the "confidence" of the 86, to continue to base his claims to high spirituality; to advanced clairvoyant powers; to the reality of the Apostolic Succession; and to his being an Arhat; on such subjects as we are accustomed to see treated by him in his books...

This particular lie ... is far-reaching in its effects. Let us deal with it from two points of view, first mentioning the truth that, of the fourteen members of the Sydney Lodge referred to,
ten were born either in Australia or Great Britain, as also were their parents before them, and have been entirely brought up in those countries. One was born in Italy, one in Hungary ... Both have been naturalised Australians for the best part of their lives. Two were born in Germany. Both of them have lived in Australia many years. One came here over thirty years ago, married an Australian wife, and reared an Australian family. Let us summarise thus:

- 10 True and Perfect Britishers
  - 1 Hungarian-Australian
  - 1 Italian-Australian
  - 2 German-Australians

Mr Leadbeater says, "No less than seven of them were Germans or Austrians". (Dawn calls them fourteen Australian Theosophists, none the less so, because they know Mr Leadbeater for what he really is.)

As mentioned Krishnamurti, together with his brother Nityananda, arrived in Sydney on April 12th 1922. They stayed with Mr John Mackay at the Sydney suburb of Kirribilli. Krishnamurti attended Mass at St Albans Cathedral Church and wrote to Lady Emily Lutyens in England:

Sunday morning I went to the L.C.C. Church & C.W.L. was the acting priest. He did it all very well but you know I am not a ceremonialist & I do not appreciate all the paraphenalia with all those prayers and bobbing up and down ... I was so bored that I was nearly fainting ... Their over-zealouness and lack of tact is the cause of all the trouble here.

Writing on the Convention he commented:

There was a huge uproar on the part of the Loyalty League. A man got up frightfully coarse & vulgar & said that he had no confidence in C.W.L. (This was probably J.M. Prentice) ... I finally spoke ... I said I knew C.W.L. better than most of them so I could speak with some authority. I declared he was one of the purest & one of the greatest men I had ever met.
Shortly after they dined with Mr and Mrs Martyn, and Krishnamurti wrote to Lady Emily to ask her to check out the charges against Wedgwood in England. They had been told that:

the chief accusations against him (Wedgwood) in Sydney were that he had been seen by a private detective to enter "public conveniences" sixteen times within two hours.\textsuperscript{15}

It was at this time that it was diagnosed that Nitya had both lungs infected and the brothers went to Katoomba, in the Blue Mountains near Sydney, in order to give Nitya a change of air. It was at this time that people in Sydney streets would point to Krishnamurti and say, "Hello, there goes that fellow with thirty lives".

In June Krishnamurti received a message from the Master Kuthumi, brought through by Leadbeater. This letter was to have a profound effect on Krishnamurti. In the same month they left for California.

An editorial Note from The Star in the East as published in Australia records the impression left by Krishnamurti:

The Head of our great Order has come and gone. Gracious, beautiful, and of an exquisite courtesy he has won all hearts, and by his own intensity of life and purpose has fired our enthusiasm anew ... Those who were fortunate enough to live in the same house during his short visit know how selfless, strong, humble and consecrated was the example he set.\textsuperscript{16}

Before he left Sydney he appointed Dr Mary E. Rocke as National Representative in Australia for the Order of the Star in the East. C.W.L. pointed out that the new management may mean new work and that members of the School were pledged to look for the Coming of a World Teacher.\textsuperscript{17}

Miss Codd, the English Theosophist, arrived in Sydney after the Convention had been held which split the Society. In her autobiography
she stated that at the Convention:

People arose excitedly and pointing the finger at Bishop Leadbeater called him all manner of dreadful names. No doubt it is the occult force with which Theosophists consciously or unconsciously deal; but a Theosophical quarrel can surpass in virulence any other kind of dispute in the world that I have ever seen. Bishop Leadbeater remained, as usual, completely unmoved. On the way home afterwards, his hostess, who was a generous, but excitable lady, could not control herself. "Oh! Sir" she exclaimed, "how could you sit there and let them call you such names?"

"What?" he replied, "what names? To tell you the truth I never heard anything they said. I was much too interested in watching what was happening to their solar plexuses. Such a remarkable display on the part of our Dark Brothers I do not remember having seen before!"18

Mrs Besant was pleased with the vote of confidence in her and in Bishop Leadbeater passed at the 1922 Australian Convention, and she sent her very hearty thanks "for this expression of loving confidence, inspired by the circumstances of the time. I hope to greet many of them next month in their own land."19
Notes for Chapter 9

1. Theosophy in Australia. February 1922.

2. The Theosophist August, 1922.


4. Theosophy in Australia April 1922.

5. Australasian E.S.T. Bulletin April 1922.

6. Theosophy in Australia May 1922.


8. Theosophy in Australia May 1922.

9. The Theosophist August 1922.

10. Dawn May 1922.

11. Dawn May 1922.


15. Ibid., p.143.

16. Quoted in The Theosophist November 1922.


19. The Theosophist May 1922.
CHAPTER 10

THE VISIT OF DR BESANT
DR. ANNIE BESANT'S
Concluding Lectures and Addresses

WEDNESDAY, MAY 24th:
"Theosophy and the Commonwealth," at 8 p.m. (Communist Hall).

THURSDAY, MAY 25th:
"The Value of Heaven," at 7.45 p.m. at the Liberal Catholic Church, Regent Street, next door to the Mortuary Station.

FRIDAY, MAY 26th:
At the Women's Union of Service, 8 p.m., Protestant Hall.

SATURDAY, MAY 27th:
"The Work of Theosophy in the World"—at 8 p.m., State Conservatorium.

SUNDAY, MAY 28th:
"The Risen and Ascended Christ," 10.30 a.m. at the Liberal Catholic Church; and at 7.15 p.m. at the same Church; on "Man the Master of his Destiny."

TUESDAY, MAY 30th:
Address to the League of Nations Union, at 8 p.m., Grand Opera House.

DR. ANNIE BESANT leaves for India, via Melbourne, on June 1st
On May 2nd 1922 Dr Besant and Mr A.P. Warringtion were off Western Australia and planning to visit the Perth Lodge of the T.S. The next day they received a telegram from Dr Mary Rocke and Senator Reid advising that they would meet them at Perth and that all arrangements had been made for them to go to Sydney by rail. They expected to arrive in Sydney on May 9th. During her stay in Sydney Dr Besant was the guest of Mr John Mackay at Kirribilli.

The Trustees for the Sydney Lodge building were Messrs Eberle and Martyn. At Trustees they were in the position of landlords for the building, receiving rent from the Sydney Lodge and from all other tenants of the building. A nominal rent was received from the E.S.T. These Trustees were concerned with the German issue raised by C.W.L. in the Australasian E.S.T. Bulletin and, without consulting the Executive of the Sydney Lodge, they wrote to Bishop Leadbeater on May 1st 1922:

The Corresponding Secretary, E.S.T.,
For Australia.

Dear Sir, - Your article which appears in the May issue of the "E.S.T. Bulletin" on the voting at the recent T.S. Convention, in which, by inference, you show that the E.S.T. makes National and Racial distinctions in membership, as well as other incidents that have come under our notice, convince us that under your control the E.S.T. in Australia, as an organisation, is inimical to the first and obligatory object of the Theosophical Society.

There is certain to be friction between your E.S.T. and the Sydney Lodge of the T.S. in consequence, and after carefully considering the
matter in the best interests of the Lodge, we, as its Trustees, have to regard your body as unsuited to be tenants of the T.S. Lodge's property, and request that you will make other arrangements for your meetings. - Yours faithfully.

This letter was resented by a few members of the Sydney Lodge Executive and when raised at their meeting the following resolution was passed by a substantial majority.

That if satisfactory undertakings are given that the E.S.T. will not in future be made use of to interfere in any way with the Theosophical Society and the carrying out of its aims, this Executive recommends to the Trustees that it be permitted to continue to make use of the T.S. class-rooms. Be it stated, however:

That this Executive views with concern the attempt to stir up racial prejudice amongst T.S. members who belong to the E.S.T.

The Executive then rebuts the statement by Leadbeater that of those who opposed the vote of confidence in Dr Besant and himself "seven of them were Germans or Austrians".

This Executive further deplores that grossly untrue statements should be made to an organisation of a secret nature, whose membership is confined to T.S. members, and makes public the fact that Messrs Finkernagel and Stemmler, the only German or Austrian members among the Sydney delegates who voted against the motion of confidence in Mr Leadbeater, are old and tried workers in the T.S., and enjoy the fullest confidence and approbation of this Executive.
That the foregoing resolution be forwarded to Mrs Besant, the Outer Head of the E.S.T., and President of the Theosophical Society, with a request that steps be taken to avoid further provocative acts of this kind.

As a result of the potential notice to quit served by the Trustees of the Sydney Lodge building Dr Besant asked to meet with the Executive of the Sydney Lodge and a meeting was held on the evening of Monday, May 15th. At this meeting Dr Besant charged the Sydney Lodge Executive with trying to throw the E.S.T. out of the building. Several of the Executive present assured Dr Besant that they knew nothing of this action and Mr Martyn told her that the Trustees only were responsible for this action, and that the reason for the letter was to draw from the E.S.T. the explanation or withdrawal of Mr Leadbeater's false statement. Dr Besant refused to discuss anything to do with her School.

At the meeting Dr Besant was told that she enjoyed the confidence of several members, at least, of the Sydney Lodge Executive, but that neither Mr Leadbeater of Mr Wedgwood did. They were bluntly told that unless they believed in Mr Leadbeater they could not believe in her.

Asked if she had seen the Farrer Confession she told the Executive that Farrer was an hysterical who made confessions and withdrew them, and that Mr Wedgwood should not have resigned and that she had told him so.

It would appear that Farrer had made an earlier oral confession and had withdrawn it. To check on this a cable was sent to London and the reply was:
Positively not withdrawn abundant confirming evidence available.

Dr Bean, as General Secretary also attended this meeting. He comments:

Into the details of that meeting we cannot go; suffice it to say that this great and gracious woman, more than old enough to be the mother of those present, listened with perfect courtesy and self restraint to all the "anti-Catholics" had to say....For several hours she patiently reasoned with them and gave them answers which certainly should have satisfied them, but which as certainly did not. Her one insistence was, and justly, that before any future co-operation could be discussed the attacks on the Liberal Catholic Church and its leaders must cease. At the end of three hours or more she terminated the meeting.

It was also at this meeting that Mrs Martyn told Dr Besant that she had seen Mr Leadbeater with naked boys in his bed. After detailing this matter to Dr Besant she was amazed when Dr Besant said, "I do not believe it, it is impossible, why don't you take it to the police?" Mrs Martyn replied, "What would you have done?" and Dr Besant off-handedly said, "It is a matter for the police". Mrs Martyn then said that she was sorry that she had not sent for the local police. At this stage one of the members of the Sydney Executive who was also a Liberal Catholic member said, "It was your boy wasn't it Mrs Martyn?" Mrs Martyn said, "Had it been my boy I would have gone straight in and shot him".

The Daily Telegraph had published an article stating that Dr Besant had come to Australia because of troubles between the Sydney
Lodge of the T.S. and the Liberal Catholic Church. Dr. Besant replied to this article. Parts of her letter follow:

MRS BESANT REPLIES
CAUSE OF THE TROUBLE

TO THE EDITOR

Sir, - Will you allow me to make the following comment on the article in your issue of today, headed as above.

The object of my coming to Australia for a very brief visit had nothing to do with the Liberal Catholic Church, though, to my surprise, a small group of officials of the Sydney Lodge, Theosophical Society, have just taken advantage of the publicity attendant on my visit to make an attack which has been for some years carried on against the Liberal Catholic Church.

Dr Besant outlines her attitude to the Liberal Catholic Church and then discusses, and dismisses, the early 1906 controversy over Leadbeater.

As to the other accusations made, I have seen no evidence, save that of one hysterical, who for no apparent reason, confessed that he had committed crime and accused others, then took it all back. If there is any evidence, those who have it should, as decent citizens, have handed it to the police, and have said nothing. .......

The trouble in Australia is made by a small knot of people in the Sydney Lodge, who were able in convention of the Theosophical Society in Australia to muster 15 delegates' votes against 36 for a vote of confidence in Mr Leadbeater and myself. Fourteen of the 15 belonged to this little group, and the other was a Hobart friend of theirs. The "accusers of the brethren" are few all over the world. How much they are moved by religious hatred is shown by the fact that the group accused
of a ghastly crime are members of one little Church which they hate. - Yours, etc.

Annie Besant, D.L.
President of the T.S.¹

On 17th May the Executive Committee (Sydney Quorum Australian T.S.) carried the following resolution:
That this Executive Council considers the action of certain members of the Society in providing Sydney papers with material for attacking the character and integrity of our leaders to be against the interests of the Section, and emphatically repudiates the slanderous statements made.²

On Wednesday 17th May Dr Besant addressed a crowded meeting at the King's Hall and told the audience that the Sydney Lodge Executive had expelled her School. This was said in spite of the discussion two days earlier when Mr Martyn had emphasised that he and Eberle alone were responsible for the letter to the E.S.T. She then declared that she was speaking for the last time at the King's Hall until the current Sydney Lodge Executive was removed.

The next morning the Sydney papers were full of the story of the meeting. The headlines of the Daily Telegraph were: Theosophical Split, Stormy Meeting Last Night; the Sun had: A Night Out, Theosophists' Wild Meeting; and the Daily Mail read: Theosophical Storm, Bishop Leadbeater Upheld. All three newspapers give the same story. As the Daily Telegraph contains the most complete version, the following is taken from its columns.

A meeting called by the friends of "Bishop" Leadbeater for the purpose of justifying his position in the Theosophical Society, and as head of the "Liberal Catholic Church", was held at King's Hall last night.
There was considerable disorder throughout the meeting, the chairman’s ruling being frequently challenged.

The chairman declared carried a vote of confidence in "Bishop" Leadbeater, amid uproarious dissent.

Dissent and uproar dominated the latter part of the meeting called by the Australian section of the Theosophical Society, held last night at the King’s Hall. The statements published by "The Daily Telegraph" concerning the "Liberal Catholic Church" had apparently caused a demand for a full inquiry and when the chairman refused to allow full discussion there was loud and prolonged dissatisfaction manifested. Finally, amid a torrent of voices, the chairman, Senator Reid, shouted in stentorian tones that the meeting was closed.

Long before the time for the meeting there was a throng of expectant people lined up outside the hall, and the vestibule was packed. ....

The "Liberal Catholic Church" formed the main topic of dissenstion. There can be no doubt that the meeting was carefully "packed" and the frequency of applying "the gag" by the chairman was nothing short of scandalous. Mrs Besant fell in for a good deal of criticism, and among the packed audience - for the aisles were filled to overflowing - there were many outspoken members. The chairman, in his wisdom, took a vote on a show of hands, which was absurd on the face of it. The ruling of this official was freely challenged, and the situation was really Gilbertian when a vote was declared carried "by an overwhelming majority". Indeed, it was evident all along that the mass of the audience knew nothing of the question at issue, and those who called for evidence were constantly and miraculously kept down. Chaos had come again at the meeting last night. The freedom of discussion may be gauged when it is borne in mind
that of an audience of 700, many of whom clamored to air their views, only six speakers were allowed a hearing.

The meeting broke up in disorder, and long after the end of the melee excited groups remained to discuss the events of the night, even after the building was plunged in Stygian darkness. .......

Mrs Annie Besant, president of the society, gave a long address, in which she dealt with theosophical doctrine, and referred to newspaper statements. She deprecated the circulation by members of the society of certain statements concerning other members and the Liberal Catholic Church, and said that the press had displayed a greater delicacy in dealing with the subject than had the members who were responsible for the statements. If criminal charges were to be made, she said, they should be taken to the police, who were the proper persons to deal with them, and not circulated among members of the society and others.

Mr John Mackay moved: We, the members of the T.S. assembled here in Sydney, desire to put on record our emphatic condemnation of the general campaign of vilification and calumny carried on by certain members of the Sydney Lodge. In particular, we condemn the slanderous statements of the members of the so-called Loyalty League and the utterly false charges made in their official magazine. We consider that they have entirely violated all the principles of truth and brotherhood for which the Theosophical Society stands, and exemplified in the lives of such leaders as the president of our society and Bishop Leadbeater. ....

An amendment was moved by Ald. G.H. Holt that the name of "Bishop" Leadbeater be eliminated from the motion. He said he believed that the Loyalty League members were as true in their interest in Theosophy as any other of them. A great many members of the league believed that a
strong attack was being made to force a sectarian organisation on the Theosophical Society; that it was being made a training ground for the Liberal Catholic Church. .......

Mr T.H. Martyn, standing on a reporter's chair in front of the stage, drew loud and continued applause. He said he could not allow the remarks of the revered president to go unchallenged. Her attitude that night was not magnanimous when she said she would not come into the hall again until the executive was reconstituted. She did not know all the reasons for their actions, and was judging them on an action taken not by the executive, but by two trustees.

The Loyalty League was formed because the Liberal Catholic Church struck at the very root of the society's neutrality. They could not have the goodwill of their magnificent lodge interfered with by another organisation. "I hope," said Mr Martyn, "that some day when our esteemed president knows the whole truth, she will forgive herself for what she has said tonight".

Mr Grieg asked how the motion could be put when evidence had not been considered. ....

The chairman said that the protest would be judged by those present at the meeting, to whom he would put it.

Interjections came hot and strong. "Not fair!" it was shouted.

The chairman said it was getting late, (it was about a quarter to 10), but a babel of dissent arose.³

There was more information on the last part of this meeting in

Truth. It follows:

Senator Reid said he would now put the motion. There were cries from all parts of the hall to put the amendment first, but he was adamant. Great uproar ensued, which deterred him, and a member dissented from his ruling. Things now began to get
lively indeed. He said, "I will take a vote, whether I vacate the chair, and it will give the feeling of the meeting on the resolution." A vote was taken for and against, and, though the scribe of "Truth" used all his astral and physical sight, it was difficult to say which side had won. Anyhow, Senator Reid decided that the show of hands was in his favor, and that as it was getting late he would now put the resolution.

Then pandemonium broke loose, as the members cried in vain for the amendment to be put first. The resolution was put in spite of all opposition, with calls of "Amendment!" "Amendment!" the hands went up for and against, but it would be impossible with all the clairvoyant faculties of Mrs Besant and the Arhat Mahatma Leadbeater to say which was successful, the resolution or the amendment.

The members were so confused that they did not know whether they voted for the resolution or the amendment.

This ended the proceedings, and Annie entered her stately motor car and was driven away from the scene of turmoil and strife.  

In the same issue of the Daily Telegraph was a reply by Bishop Leadbeater. Apart from a letter to The Occult Review this is the only other known occasion when C.W.L. wrote a letter of rebuttal to a journal.

Sir, - In an article which you publish today some reflection is cast upon the Orders of the Liberal Catholic Church. This is a matter quite unsuited for discussion in the columns of a daily paper, but if any of your readers wish to know the truth about it I would refer them to two pamphlets which contain the fullest information on the subject:- "The Facts Regarding the Apostolic Succession in the Liberal Catholic Church," and "The Lambeth Conference and the Validity of Archbishop Mathew's Orders".

......
In those pamphlets it is shown that both the great historical Churches of Rome and England have recognised our Orders by allowing our priests to minister on their behalf without reordination so that in this matter we actually stand in a better position that the Church of England itself, whose Orders are definitely not recognised by the Roman Church.

I have several times stated publicly that there is not, and never has been, any connection between the Liberal Catholic Church and the Theosophical Society, and that it is absolutely untrue that the latter society has ever been used as a "recruiting ground" for the former.

The rest of the article, in so far as it concerns me, has been fully dealt with by a thoroughly representative commission appointed in 1908, when evidence was available, so I do not propose to reopen the question. - Yours, etc.

C.W. Leadbeater
Neutral Bay, Sydney.
May 17.

Dealing with Dr Besant's speech in King's Hall on May 17th Mr Martyn wrote to the Daily Telegraph.

TO THE EDITOR

Sir, - As the troubles of the Theosophical Society seem to be of general interest at the moment, will you permit me to add my contribution to what has already been published?

The account of the crowded meeting of members, held on Wednesday night, is very honestly reported in your columns this morning. This meeting was promoted entirely in the interests of Mrs Besant and other officials and "leaders" (as they are often called) of the Theosophical Society. It was believed that Sydney members would quail beneath the oratory and influence of Mrs Besant and passively support any kind of whitewashing resolution placed before
them. The effort failed, and if any attempt had been made to obtain an honest vote, a large majority would have turned down the resolution. This was not, however, because of any want of skill on the part of Mrs Besant, in presenting a case eloquently and effectively, but because so many of those who listened to her pleading knew when she sat down that she had deliberately, though cleverly, sidestepped. Her address was, in fact, most notable for its omissions, and if the whole truth must be spoken— for its bluff. ...

Mrs Besant has ... converted the society into a sort of nursery for the preparation and propagation of numerous more or less sectarian 'causes'. One of these is the Liberal Catholic Church— a quaint attempt at copying mediaeval sacerdotalism, which by some is regarded as effete.

T.H. Martyn

Mr Thos. W. Macro, as President of the Sydney Lodge, also wrote to the *Daily Telegraph* about their reporting of the May 17th Meeting.

Sir, — Will you kindly permit me to point out some inaccuracies in your report of the meeting of the Theosophical Society last evening? In several places the impression is conveyed that the meeting was packed by one section of the Sydney Lodge. In your headlines you say it was “called by friends of Bishop Leadbeater to justify,” etc. The facts are as follow:— The meeting was arranged by the executive of the Sydney Lodge and the executive of the Australian Section to afford an opportunity for Mrs Besant, as president of the society, to meet all Theosophists at present in Sydney. ....

Your report, while in the main correct, gives me the impression of contact of the reporter with faction members. As to the propriety of the conducting of the meeting by the chairman, that is quite a matter of opinion. It was necessary to put
some limit on the discussion, and personally I do not think that the voting would have been influenced in any way by continuance. - Yours etc.

Thos. W. Macro
President Sydney Lodge, T.S. 7

A letter from Dr Besant was published in the Daily Telegraph.
Sir, - In reply to your question in today’s issue permit me to state that I do not mean that the Theosophical Society will “ask no questions concerning the character of its officers when they are assailed.

I cannot speak for the Liberal Catholic Church, of which I am not a member, but I have no doubt that it is careful as to its officers. ...

I do not answer personal attacks on myself. But speaking generally, I distinguish between accusations of conduct with which the law does not deal, and accusations of actual crime, of felony. I think such accusations should go to a court of justice, which can compel witnesses to appear, can put them on oath, can prosecute them for perjury, and which protects the accused person with safeguards in his defence. I can do none of these things, and therefore refuse to investigate cases of alleged felony, where loose gossip and hearsay can be brought up by any reckless enemy.

Mr Martyn’s letter, naming a number of persons mentioned in a “confession” is not evidence which any court would admit, but given away at the doors of the meeting last Wednesday it naturally created prejudice. .... - Yours, etc.

Annie Besant, D.L.
President of the T.S. 8

Dr Bean, as General Secretary of the T.S., also had a letter published in the Daily Telegraph.
Sir, - May I correct an inaccuracy in Dr Fraser’s speech at the King’s Hall meeting? The doctor and I
are excellent friends; I esteem him for his kindly heart and for his rugged earnestness; but if he will pardon my frankness, his Covenanting Scotch ancestry hardly fits him for judicial criticism of the Liberal Catholic Church with its elaborate and ornate ceremonial, which must inevitably be anathema to him. He spoke of Bishop Wedgewood's consecration as taking place in a public house. ....

I happen to have been present at Bishop Wedgewood's own invitation at his consecration. It took place in a large wooden pavilion, used as a co-masonic temple, in the garden of a largish West End house, Maida Vale, London. ... - Yours, etc.

J.Bean

General Secretary, Australian Theosophical Society

Shortly after the speech on the Sydney Lodge Executive Mrs Besant wrote to certain members of the E.S.T.

Private.

"Malahide"
Elamang Av.
Kirribilli
Milson's Point
May 20th 1922

To __________.

Under the pledge taken by you as a member of the E.S.T., I call on you to return to my agent for this purpose, Mr Ian Davidson, "Armidale", Thrupp Street, Neutral Bay, all books, papers, documents of all kinds, and any pictures you have received as a pledged member of the E.S.T., within one week from this date, as I can no longer include you among my pupils.

Annie Besant, O.H.

The names of those expelled were published in the E.S.T. journal The Disciple in August 1922. The expelled members were Aimee

The Daily Telegraph sent a reporter to St Albans to report on a service.

The Liberal Catholic Church, in Regent Street, Redfern, stands in dusty, commonplace surroundings, within earshot of the shrieking of whistles and the shunting of engines on the railway. Yet Oriental luxury and elaborate ceremonial are the keynote of the services held within its doors. Those approaching the building as the time drew near for yesterday's morning service could smell the aroma of incense that already scented the air. ...

As the opening hymn commences, small scarlet-robbed, lace-cassocked altar boys file solemnly in, followed in a dignified procession by the gorgeously trapped priests, canons, and bishops. ...

"Bishop" Leadbeater, clad in a stiff gold robe, wearing a high scarlet and gold mitre, and carrying a gold crozier, passes among his flock waving a white-gloved hand, upon which is his bishop's ring, in Apostolic blessing. ...

One was remarkably struck with the great lack of simplicity, which completely faded from one's mind before the Oriental splendor and the words of high thought and mystic suggestion which fell from the lips of the priests. The head rather than the heart was appealed to. The effect was more theatrical than spiritual. The Sacrament was administered at the conclusion of the service by the "Bishop" and the officers of the Church. One
missed the magnificent offering of music so characteristic of Roman Catholicism. The few hymns that were sung were strangely dispirited.¹⁰

A letter signed Liberal Catholic strongly disagreed with this report, it said:

I must take exception to the statement that "the few hymns... were strangely dispirited". Your report omitted to mention that the National Anthem was sung with great fervour by priests and congregation alike, and that during its singing, Dr Annie Besant stood at the salute in military fashion because she is the Honorary Commissioner of the Scout Movement for the whole of India, this honour having been conferred upon her personally by General Baden-Powell in recognition of her splendid services for the Boy Scout movement in that Empire.¹¹

On May 22nd a very special E.S.T. meeting was held.
E.S.T., Private

4 Raymond Road,
Neutral Bay,
Sydney.
15th May 1922

The Outer Head will hold a general meeting for all grades of the Eastern School at the Co-Masonic Temple, Regent Street, at 6.30 pm on Monday next, the 22nd May. You are invited to attend.

Kindly bring this paper with you. Only those who have the invitation with them will be admitted.

C.W. Leadbeater,
Corresponding Secretary.

At this meeting she accused the Sydney Lodge Executive or really attacking her rather than Leadbeater or Wedgwood.

A motion was passed, with one dissentient, Mr T.H. Martyn, by the Executive Committee (Sydney Quorum) on May 24th 1922, and referred
to the General Council, Australian T.S. The motion reads:

We consider that the attacks made by the "Loyalty" League on the President of the T.S. and on the Rt Rev Bishop Leadbeater in "Dawn", in the public press, and elsewhere, are a breach of the first object of the Theosophical Society, and tend to disgrace it in the eyes of the general public, thus proving that the first clause of the third object of the "Loyalty" League is a false pretense; that the remainder of the sentence claiming to set up a private detective agency as a part of the Theosophical Society is unwarranted, and that no loyal member or group of members can arrogate the name of the T.S. to themselves, and use it in connection with their special opinions; only the General Council or the President can give official permission to use its name. We, therefore, wholly disassociate ourselves from this propaganda of slander, and declare that, in our opinion, it is contrary to our first object.12

The third object of the T.S. Loyalty League is:
Loyalty to the good name of the Society, and the investigation of the bona fides of individuals or institutions claiming recognition from it.

All was not well with Dr Besant's program. She was to have addressed the University Public Questions Society but its President Mr A.B. Piddington, K.C. objected. The Sun gives the most complete story. Mr A.B. Piddington, K.C., has made a wholly unexpected entry into the Besant-Leadbeater controversy, which has been convulsing Theosophical circles for the past couple of weeks.

Mr. Piddington has been president of the University Public Questions Society, but has resigned the office because the council has declined to withdraw an invitation to Mrs Besant to address the members.

Explaining his action, Mr Piddington said this morning: "I joined in the invitation to Mrs Besant,
knowing nothing of her association with Bishop Leadbeater, or the "Liberal Catholic Church". When I read what had happened in the press on Wednesday, I took steps to call the council together to consider the withdrawal of the invitation. ... I proposed that the invitation to Mrs Besant should be withdrawn until the matters involved in the defence of Leadbeater should be settled by a trustworthy tribunal. The majority of my colleagues took the view that Mrs Besant's proposed address on India had nothing to do with the case of Leadbeater, and that no such charges were made against her as had been made against Leadbeater. The latter position is, of course, conceded, but any reasons for not taking the former position appear in a letter which I have sent to the secretary of the society."

The letter referred to is as follows:

Dear Sir, - In forwarding my resignation as president, I desire to say that I respect to the full the opinions of the members of the council who differed from me as to the society's duty in an unusual crisis. My resignation is based on the ground that the society ought to withdraw its invitation to Mrs Besant until the matters involved in her defence of Mr C.W. Leadbeater have been settled by a trustworthy tribunal.

Grave allegations against Mr Leadbeater were recently made by Mr Martyn, and Mr Leadbeater's own precept and practice in the training of boys have been quoted. Mr Martyn is supported by other reputable Australians.

Before landing here, and since, Mrs Besant has refused any inquiry into these matters, and takes up positions which, in a teacher of morals, disentitle her to be heard by an undergraduate society which exists for the pursuit of truth.

These positions are:
1. That there is a class of beings so high in the religious order that to accuse them is presumption on the part of common people. Indeed, accusations
are persecution, which proves the sanctity of these higher beings, and is (in Mrs Besant's words) the "Seal of the apostolate". This is just what the dethroned Czarina believed about the sexual pervert Rasputin.

2. Mrs Besant refers Mr Leadbeater's challengers to the courts, though to propagate in private the abominable tenet held by him does not constitute an offence against any law, but only against common decency as understood by ordinary men.

3. Mrs Besant writes that she does not believe, and will not discuss, Mr Martyn's allegations, though she writes from India of what Mr Martyn says happened in his own home in Sydney.

If these are good reasons for refusing to hold an inquiry, then immorality can be safely taught and practised in high places so long as the teacher belongs to Mrs Besant's way of thinking. From the public point of view such a claim cuts the ground from all morals.

In her letter to the "Daily Telegraph" of May 18 Mrs Besant asks the public to believe that Mr Leadbeater has to meet charges relating to 1906, and disposed of by some private investigation in 1908. The fact is ignored that Mr Martyn's accusations relate to conduct since 1914. Worse than this, the fact is suppressed that Mrs Besant in 1913 was herself ordered by the High Court in Madras to return to their father two boys whom she insisted on placing in Mr Leadbeater's care, in spite of the father's protest. During the trial Mr Leadbeater, in his evidence, said that he still held the abominable tenet to which I refer, but had promised Mrs Besant not to give this advice to boys any longer. Mr Justice Bakewell said that from Mr Leadbeater's evidence Mr Leadbeater was certainly an immoral person, and was highly unfit to be in charge of the boys. The plaintiff was right in saying that his sons should not be allowed to associate with Mr Leadbeater". He also found that Mrs Besant had violated her stipulation made with
the father before parting with the boys, that they should have nothing to do with Mr Leadbeater. ("London Times", March 8, 1913)

In the following year Mr Leadbeater came to Australia, and he now trains Australian boys.

On Wednesday night Mrs Besant lent herself and her oratory to the acquittal, without evidence, of Mr Leadbeater at a public meeting. Being assured of Mrs Besant's protection, Mr Leadbeater makes no reply to the allegations, and confines himself in his letter of Friday to a trumpery question of the validity of clerical orders - "trumpery" because "by their fruits ye shall know them". The net result is that he remains a "Bishop" and continues to teach Australian boys.

In my view it is as bad to rescue a man from public justice (which is a wider term than criminal law) by the exercise of a dominating personal veto, as it is to do it by money or social or any other "influence" - influence which is the bane of any system of justice. A woman of genius who throws cloak over such complaints as those made about Mr Leadbeater, and who refers the public to the courts while she does not mention the adverse finding of an English Judge, may effect a master stroke of salvage, but she offends every canon of fair-play, let alone of that ordinary morality by which all men, high or humble, must be content to be judged.

As I cannot, for these reasons, join as president in continuing the invitation to Mrs Besant, I feel compelled with many regrets to resign.

Yours faithfully,
A.B. Piddington.\(^{13}\)

On May 23rd Dr Besant addressed members of the N.S.W. and Federal Parliaments on India and its problems. Senator Reid presided over the meeting. The involvement of Indians in World War 1, franchise and whether India should be ruled by might were discussed.\(^{14}\)
In the *Daily Telegraph*, Dr Besant replied to Mr Piddington’s letter.

Sir, - I have seen the letter of Mr Piddington in your issue of this morning, and as he has clearly been grossly misinformed, it is due to him to correct the statements made, as he would not have made them had he known the facts.

1. I do not say that any class of beings, living among us as men and women, are so high that it is presumption to accuse them. All persons living in society are open to accusations, true or false; accusations are not necessarily persecutions, and obviously are not proofs of sanctity. But they may become persecutions when brought against a small group of men by ecclesiastical enemies, carried on for years, unsubstantiated by evidence, and not taken into court, though one accused was in the city and his address was given to the police by his host. ...

2. I have not referred Mr Leadbeater’s challengers to the courts. He has not been accused of crime, and I only referred to the courts the cases of those accused of crime.

3. I refused to discuss the allegations of Mr Martyn in his letter to me; they imputed crime to other persons. One allegation against Mr Leadbeater, not on Mr Martyn’s knowledge, was mentioned to me in London by Mr Martyn in 1920, and he expressed his disbelief in it to three persons there at that time. I accepted his then belief, the thing being improbable, and I felt sure, untrue; that he could not have believed it was shown by his conduct, in quite lately inviting Mr Leadbeater to his house, and treating him as an honored guest.

Mr Piddington will be glad to know that he has been misled as to the decision of the Madras Court. The father had asked me to take the guardianship of his two sons, and I accepted the trust. Later, he was worked upon by outside influence, and made an accusation against Mr Leadbeater, bringing a suit
against me to resume the custody of his sons. The accusation was disproved in open court, and rejected by the judge, but he held that the father could not divest himself of his right to the custody of his sons, and ordered their return. I carried this part of the case to the Judicial Committee of the Privy Council - Mr Leadbeater having been cleared of the accusation of immorality in the Madras Court - and the Committee held that the Madras decision was bad in law, as the welfare of my wards was the primary matter, the father having constituted me their guardian; they were therefore restored to my custody. The Madras Court cleared the accused in the matter of fact, and the Privy Council put the Madras judge right on his law. He did make the statement quoted, but it was a mere obiter dictum, founded on a question he had no business to put to Mr Leadbeater, as to whether he still held the opinion given as his. He answered yes, but that as I had expressed my view strongly against it in 1906, he had never given it since. So far from the father making a stipulation against Mr Leadbeater, he had given the boys into his care while I was away in England, and when I became their guardian after my return the arrangement made by him was continued by me. No such stipulation was made "before parting with the boys". I have not "The Times", but there must be some error in the quotation as given.\textsuperscript{15}

In spite of Mr Piddington K.C., Dr Besant spoke to the undergraduates at the University of Sydney. The \textit{Daily Telegraph} reported:

There was an enthusiastic audience for Dr Annie Besant at the Union Hall of Sydney University yesterday morning, when she lectured to an enthralled audience of undergraduates. India was once more the keynote of her address. On the evening of Wednesday May 24th she spoke in the
Sussex Street Communists Hall of Theosophy and the Commonwealth.¹⁶

There were several letters to the press accusing Mr. Martyn of blowing hot and cold in that as recently as January 1922 Mr. Leadbeater was an honored guest at Mr. Martyn's home.

Mr. Martyn wrote to explain that his house was made available for a wedding function and the guests were all nominated by the bridegroom.¹⁷

As Mr. Prentice was mentioned in the letter of May 17th he replied from Hobart.

Sir, - Since Mrs. Besant has, in her letter of the 17th instant, quite gratuitously dragged me into the conflict, I should welcome sufficient space to state the facts....

Regarding the vote at convention, I desire to say that prior to the departure of the Hobart delegates a special meeting of the lodge executive was called to instruct them as to the voting at the convention. A motion was carried that the delegates were to support such motions as would ensure the Theosophical Society remaining strictly neutral; as would ensure it against any identity with any other body, society, church, or movement, and that, further, any motions the convention might consider that would have the effect of taking the Theosophical teaching back to the original lines as laid down by Mme H. P. Blavatsky were to be supported. This alone would have justified my attitude and vote, quite apart from the very strong feelings which I hold in regard to the very pernicious innovations and opinions held or suggested by Mr. Leadbeater.

Yet this is not all. On my return to Hobart a special meeting of the lodge was called to receive the reports of the delegates, and after hearing my
explanation of my vote, the lodge, although several strong supporters and a fellow delegate who voted in favor of the resolution regarding Mr Leadbeater were present, accepted my explanation, approved my attitude and confirmed my action. Moreover, at the convention the chairman (Mr Jinarajadasa) made reference to my obvious sincerity and to the fact that I was fighting on questions of principle and not of personality.

Therefore, for Mrs Besant to suggest that I voted as a friend of the opposition in Sydney, or from any motive implying "religious hatred", is ludicrous; is, in fact, another of those grotesque distortions of fact that she has so frequently blundered into; such a one, for instance, as caused Mr Justice Oldfield, speaking in the Madras High Court on October 29, 1913, to say - "She may have been able to justify this conduct in the light of her great enthusiasm. But judged by ordinary standards, she deviated from common honesty".

Yours, etc.,
John M. Prentice,
Chevalier de l'ordre de la Couronne,
Hobart.
May 21, 1922

Mr A.B. Piddington replied to Dr Besant:
Sir, - Mrs Besant must meet the question. How can she, a professed priestess of truth, and inspired leader of morals, shield by her personal influence a colleague - Mr Leadbeater - who has admitted teaching young boys to practise a private vice which is condemned by the universal judgment of mankind since the days of Onan - a vice which in our blunt English term, involves violating the respect due to self? That is the question and the only question.

In dealing with Mrs Besant’s letter of May 24 I shall show from what several ingredients that subtle blend of misstatements and evasions is distilled by this exponent of the Oriental mind, and
shall show that not this portion;

"not poppy nor mandragora,

nor all the drowsy syrups of the East;"
can ever put to sleep the just anger of this
community against her refusal to investigate Mr
Leadbeater's alleged unfitness to train Australian
boys.

When I say that Mrs Besant has so refused, she
rejoins that the allegations in Mr Martyn's letters
imputed crime to other colleagues. Some of these
allegations did, but I did not touch them. They
concerned the vanished Wedgwood or the
crime-confessing Farrar. My protest referred
only to her acquittal of Mr Leadbeater without
hearing evidence. The statements about him, Mrs
Besant knew, and the public must now hear from
Mr Martyn's letter to her of May 1921.

A. "In 1906, one of Mr Leadbeater's boys in
desperate trouble urged me to try and prevent
them - i.e. police proceding against Mr Leadbeater
- being proceeded with, and admitted that the only
evidence he could give would confirm Leadbeater's
immoral practices."

B. In 1917 certain things were seen. (They need
not be mentioned here.)

C. "Now here is the evidence of two Leadbeater
boys, both subsequent to the 1906 inquiry, and
subsequent to all the confessions of the American
boys and to C.W. Leadbeater's admissions at the
inquiry of 1906. I have put these pieces of
evidence together, and add to them the
compromising facts of life in my house (I am only
touching on the fringe of this in this letter), and
find staring me in the face the conclusion that
Leadbeater is _____".

"And here follows a conclusion which makes the
refusal of an inquiry incomprehensible.

All this refers to Mr Leadbeater alone, and the
evasive recourse to charges against other persons
whom I never mentioned convicts Mrs Besant of
again, by a devious method, sheltering Mr
Leadbeater, whom I did mention.

It is quite of a piece with this that I am expected to disbelieve Mr Martyn, because he "quite lately treated Mr Leadbeater as an honored guest in his house". Mr Martyn's letter today shows that Mr Leadbeater was not his guest, honored or not honored.

Mrs Besant writes: "I have not referred Mr Leadbeater's challengers to the Courts. He has not been accused of crime." In her letter replying to Mr Martyn she says of his statements generally (not confining her reply to crimes), "I do not discuss them; no decent person would mention them except in a court of justice, or in preparation for legal action, and if the circulators of this filth have any justification for making such accusations they should at once place their information in the hands of the police."

At the fatal meeting of Wednesday last week Mrs Besant took up exactly the same position.

If a coup de grace is needed, it is to be found in the climacteric of all this shame, viz. Mrs Besant's attempt to get rid of the damaging objection that, while referring Mr Leadbeater's challengers to the Courts, she did not mention the adverse finding of Mr Justice Bakewell in Madras. The finding to which I alluded was in these words, which I quoted verbatim from "The Times" of May 8, 1913.

"From the evidence he had given (i.e. that he had advised boys to practise the vice now in question, and that he still adhered to his opinion), Mr Leadbeater was certainly an immoral person, and was highly unfit to be in charge of boys. The plaintiff was right in saying that his sons should not be allowed to associate with him."

What does Mrs Besant say about this judicial finding? She admits that Mr Justice Bakewell said these words, but, she says, "it was a mere obiter dictum, founded on a question he had no business to put to Mr Leadbeater." Let parents and citizens who read this comment examine it carefully. Mrs
Besant had at the time (1913), the custody of two boys, and was resisting their father's attempt to take them from Mr Leadbeater, with whom she insisted on keeping them. Mr Leadbeater was training one of them, Krishnamurti, to be the coming World Teacher or second Christ. In the witness box, Mr Leadbeater admitted having given the abominable advice to boys that they could "periodically relieve the pressure" of certain thoughts by the practice of self-created vice. To the winds now with all lying pretences of delicacy! Would any ordinary man or woman commit a child to such a teacher, even if he had promised Mrs Besant, as he says, not to give such advice any more? Well, the judge, an ordinary man, turns to this religious grandee, this chosen vessel for the training of another Christ, and asks him whether he still believes in that opinion. He answers: "Yes. I do not care for the pruderies of convention, but only take into account the realities of life." And here in Sydney Mrs Besant, or perhaps some

"affable familiar ghost,
that nightly gulls her with intelligence"
tells Australian parents that the judge had no business to put such a question. Impertinent judge! He has dared to probe the morality of an "Arhat" who is training, at Mrs Besant's behest, a saviour of mankind! Incompetent judge! He uses his own common sense on a matter of common decency! If this gives us Mrs Besant's idea of judicial duty, no wonder a tribunal where she was powerful, restored Mr Leadbeater to the society of which she is president.

Mrs Besant goes on to say that Mr Leadbeater was cleared of the accusation of immorality in the Madras Court. That is simply the diametrical opposite of the truth. There was, indeed, another and different charge to which I did not allude, viz, "misconduct towards the boys too indecent to be given orally, and therefore written down for the
Court" ("The Times"). It was that other misconduct alone which Mr Justice Bakewell found "had not been established", while in the same sentence he puts the indelible judicial stamp upon Mr Leadbeater that "from his own evidence he is certainly an immoral person".

Next Mrs Besant says that she made no stipulation "before parting with the boys" that they should not have anything to do with Mr Leadbeater. Mrs Besant says that she has not "The Times" before her; but "there must be some error in the quotation as given". In other words, without seeing the original, she accuses a critic of misquotation. "The Times" says: "His Lordship also expressed the opinion that before parting with the boys the plaintiff (the father) had stipulated with Mrs Besant that they should not have anything to do with Mr Leadbeater, and this stipulation she had violated".

I have just discovered that, on June 2, 1913, Mrs Besant wrote to "The Times" to challenge its report, and did not then impeach its correctness as to what Mr Justice Oldfield a few weeks later described as her own "deviation from common honesty". Yet nine years afterwards she is confident that her critic is in error!

Last and most lamentable distortion of all, Mrs Besant says that the Madras decision was held by the Privy Council to be bad in law, "as the welfare of my wards was the primary matter, the father having constituted me their guardian; they were therefore restored to my custody". One would think from this that the Privy Council vindicated her action in keeping the boys under Mr Leadbeater. Not even an Oriental fabulist could swing further from the centre of truth than this. Mr Leadbeater and his sex-teaching are never even mentioned by the Privy Council, and the whole judgment turns on the technical points that the father had conceived his action by bringing it in an India Court, and while the boys were in England and were not
represented. The Privy Council ruled that the Madras Court's order was wrong in these technical respects, and that the father ought to have brought his suit in England, and could still do so. Mrs Besant succeeded in retaining the custody of the boys, not on the merits of the suit, but on the legal distinction I have mentioned. Such questions as Mr Leadbeater's unfitness or Mrs Besant's broken pledge could have been raised in the English Court had the father begun litigation afresh. But, on such questions the Privy Council said simply: "Their Lordships do not consider it desirable to express any opinion of their own". (L.R. 41 Indian Appeals, 324).

The father was "not well off, having only about 160 pounds per annum". (p.315) He had to pay the costs of the Privy Council appeal and of three Indian courts. No wonder he did not start a fresh suit in England.

Now, as to persons high in the religious order being above criticism by common people, that appears constantly in Mrs Besant's actions and speeches. She said to the father in the Madras case that "Mr Leadbeater was an Arhat, and not to be talked about lightly". The same opinion breathes throughout her letter to Mr Martyn and in a report of her King's Hall speech, which her chairman has praised for its fairness, she traced the experiments of higher persons (avoiding "the danger of ignorance") through admiration to jealousy and finally hatred, and said, "I point this out because of the present cruel persecution in regard to the Liberal Catholic Church".

Mrs Besant says that she does not believe in trial by public meeting. Yet it was by just such a trial at the King's Hall only a week ago that Mrs Besant procured the condemnation of Mr Leadbeater's accusers without evidence, his name being adroitly bracketed with hers in an expression of confidence.
I therefore withdraw nothing of what I have written, but I will add instead that Mrs Besant’s letter carries her beyond the suppression of truth, against which I first protested. These sombre facts stand out:—
1. Mrs Besant’s chief colleague here stated as late as 1913 in open Court that he still believed in teaching a detestable vice to boys, which he had previously taught them.
2. An English judge for this reason declared him to be an immoral person.
3. Mr Martyn accused Mr Leadbeater of being still what the English judge said of him, and alleged fact upon fact in support of this.
4. Mrs Besant has shielded Mr Leadbeater from inquiry.
5. Mr Leadbeater says nothing.

- Yours, etc.,
  A.B. Piddington.
  Sydney, May 25.19

On the evening of the 28th May, Mr Martyn gave an address in the King’s Hall on “The Theosophical Society - its Friends and Enemies”. The police sent a reporter to the lecture who took it down in 27 typed foolscap pages.

...The Theosophical Society must, he said, cling to its ideal of universal service without respect of class, race, or creed, and must rid itself of all entangling sectarian alliance and purge itself of any association with immorality. ...

Mr Martyn mentioned that Dr Fraser had not been quite correct in stating that Wedgwood had been “consecrated” in the Bull Inn, London. The man who consecrated him had had that distinction. Mr Wedgwood in turn “consecrated” Mr Leadbeater in his bedroom. ...

When he had heard that Mr Wedgwood had landed in Australia as a “bishop” he did not take it seriously till he had confirmation from Mr Wedgwood himself.
Mr Wedgwood had made no excuse for assuming such title, except that the only way he could get out of England was as a "bishop", thus escaping conscription.

The Liberal Catholic Church was a human-made Church if ever there was one, and it was made by Messrs Leadbeater and Wedgwood. ...

Mr Martyn then read the Farrar confession as to immorality in connection with the Liberal Catholic Church, and commented on Mrs Besant's action in ignoring it. It was unfortunately a reflection upon her, he said, when one considered her responsibility as president of the Theosophical Society. However, so far as her dismissal of the subject by "Take it to the police" was concerned, there was plenty of evidence that the police could have if they wanted it, and it was better that they should have it than that the matter should not be dealt with at all. (Applause.)

On the afternoon of the 29th May a reception was held in the Sydney Town Hall vestibule for Dr Besant and Bishop Leadbeater. Many prominent citizens of Sydney were present. Dr Besant was welcomed by Dr Bean and spoke on India, its past, present and future aspirations.

From Goulburn in New South Wales the Bishop of Goulburn wrote a long letter, dated May 26th.

Sir, - The case that Mrs Besant is rightly being asked to face is even stronger than Mr Piddington's statement.

In July, 1906, Mrs Besant wrote that "such advice as was given, in fact" (by Mr Leadbeater) "could only be given with pure intent, if the giver were on the point insane," and scathed such teachings in New Testament language as "earthly, sensual, devilish". In January 1907 Colonel Olcott, on his deathbed, wrote to Mr Leadbeater: "The Mahatmas have visited me several times in their
physical bodies, and in the presence of witnesses ...They have told both Annie (Mrs Besant) and myself that your teaching young boys ... is wrong." After Olcott's death, when (in spite of Mrs Besant's intimation that the Mahatmas desired her election to succeed him as president) several theosophists were suspicious of her attitude on the question of this teaching, she stated that she would only consent to Leadbeater's reinstatement after two years and a large majority vote, and even then only provided that he publicly repudiated his teaching, and this repudiation she defined as "saying publicly that his teaching is wrong".

This repudiation was not made, and never has been made. Leadbeater was reinstated within two years. His reinstatement was the result of a quiet campaign engineered by Mrs Besant. She stated that H.P.B. (the departed Madame Blavatsky) had told her that a defence of Leadbeater must be made, but that she herself must not make it, but simply take advantage of the raising of the question to speak on the whole question. ...

However, there is worse to come. After the failure of the theosophists in the later Madras trials to get a verdict of slanderous libel against their critics, Mrs Besant, in a desperate effort to clear herself of the charge of approving Leadbeater's teaching, printed a letter, in which she stated that she had disapproved in 1906, and ever since. "From this disapproval I have never deviated one hair's breath, and I say again that while I honor Mr Leadbeater's noble character and pure life, I regard the advice he gave in a few cases as most mischievous and dangerous."

On this statement there are three comments to make:

1. In 1906, in "The Link", her own esoteric organ, she wrote: "I have stated in my public letter to the Theosophical Society that the advice given by Mr Leadbeater, given only in a few special cases, was the only advice practicable in those cases, and
he never offered it as general advice to boys, as has been falsely pretended”.

2. Mrs Besant knew that the advice had a wider range. Leadbeater himself, in one of his letters to her, said that his advice was applicable to the majority of boys and young men, and that “he knew it to have worked well with many in his Christian days”, i.e. before he became a Buddhist. Which Mrs Besant are we to believe, and how can we feel sure that we may safely believe her?

3. Mrs Besant’s justification of Leadbeater’s advice, just quoted above, was followed immediately by this amazing attempt to neutralise Colonel Olcott’s testimony: “It was to the giving of it as general advice that Master M’s ‘wrong’ applied, since that was what the Colonel wanted to know; and Masters always answer the thought in the mind of the questioner, not the mere words used. In the old days confusion occasionally arose from this, and the Holy Ones were accused of evading questions.” The confusion and evasion were not confined to the old days. ...

This correspondence is no attack on the Theosophical Society. It is a demand for the truth on a question of ghastly urgency. Of the two most prominent leaders of the Theosophical Society, one is responsible for recommending a practice commonly regarded as a vice and a sin, the other speaks with two voices on the subject. Inevitably, we are driven to ask whether there is anything in modern theosophical teaching and practice which lends itself in some hands to a revival of the ugly inference which some of those earlier theosophists, the Gnostics of the second century, drew from the supremacy of the spiritual over the physical, viz. that the pressure of bodily passion might be rightly relieved, even by what common Christians called sin, in order to set the soul free to ascend to heights of mystic contemplation. ...

Lewis Goulburn,
Bishopthorpe, Goulburn.22
In the 'Watch-Tower notes' Mrs Besant wrote:

As members of the E.S. are bound by their rules not to listen to untruthful slander of brother Theosophists without protest, and as they would be compelled in the Sydney Lodge constantly to break this rule or by continual protests to be a source of disharmony, I advised them quietly to withdraw and form another Lodge, where they could carry on Theosophical study and work in peace. This they did, and formed the Blavatsky Lodge. ... I am glad to hear that the Blavatsky Lodge has 309 members at the beginning of this month.23

In Theosophy in Australia for June 1922 is a letter to the Lodges.

Again it deserves to be read in full.

Friends,

As President of the T.S. I appeal to you to put an end, so far as in you lies, to the persecution of Bishop Leadbeater, and the attempts made by a small section of the Sydney Lodge, the leaders of the so-called Loyalty League, to work against me, as one of their members said in a letter published in America, until they forced me to resign. The shameful campaign on my colleague has been worked up in order to cover the attack on myself, which became overt through the influence of Mr. T. H. Martyn over the Daily Telegraph, of Sydney.

Bishop Leadbeater, known all over the world for his remarkable writings, was first attacked about 1905, for advice given with a view to rescue a few boys from vice, where other efforts had failed. The advice given was intended quickly to lessen the habit, with a view to stop it completely. He resigned from the T.S. in 1906, in order that the Society might not be injured, as Colonel Olcott, a few Theosophists in Council, and myself then in India, thought the advice dangerous and undesirable. Colonel Olcott, on his death-bed, apologised to him by cable for his harsh judgment, and begged me to do Mr. Leadbeater justice when I succeeded him as President. In 1908 the whole matter was reopened, new evidence of Mr. Leadbeater's bona fide came to light, the General Council of the Society, after careful investigation, acquitted him, and he returned to the Society under its resolution. He had promised not to repeat the advice, and everyone supposed the matter had been closed.

In 1909, an Indian gentleman, during my absence in England, placed his two young sons under Mr. Leadbeater's care, and on my return to India, I undertook the charge of their future. All went well. But in 1911 a storm broke out against me, a part of the Pan-German movement to destroy the Empire of Great Britain in India, and an attempt was made to oust me from the Presidency of the Society, replacing me by Dr. Rudolf Steiner. It is not without significance that some of those who are carrying out the present attack are Germans, or naturalised Germans, or of German descent. A conspiracy on political lines was planned in America, and an emissary from it, Mr. Myron Phelps, came over to India in 1912 and began subtly to plot with extremists there, who were probably ignorant of his American connections. He came to me, representing
himself as coming from the head of a Theosophical organisation in America, and wishing to make peace. He came to Madras, and a furious attack on Theosophy and then on me began, led by a close friend of Mr. Phelps. This friend got hold of my ward's father, and a plot to revive the 1906 troubles was contrived, with the hope of discrediting me and taking away the guardianship. A suit was started, based on an accusation that Mr. Leadbeater had committed an impropriety with one of my wards. The accusation was examined fully in the Madras High Court and disproved to the satisfaction of the Judge, who treated the "evidence" of the father with the scathing contempt it deserved, while I proved the impossibility of the father's story. The Judge held that Mr. Leadbeater's opinion in 1905 was "immoral" and as Mr. Leadbeater stated that he still held it though he had never since given it, he announced, quite unnecessarily, that he should not have charge of boys. He also held that the father could not divest himself of his right to his sons and ordered me to give them up to him. But I had sent them abroad, as I did not choose that they should be examined in a public court on a sexual subject, and the court was very wrath with me for this, and threatened me with divers penalties for taking them out of its jurisdiction without telling the Court. However they never got hold of them, and the Judicial Committee of the Privy Council restored them to my guardianship as being for their welfare. Lord Haldane stated pointedly that he had read the whole of the evidence in the Madras trial. They remained as my wards till they became of age, and their affection and trust have never wavered.

I have been asked to examine again into Mr.—now Bishop—Leadbeater's purity of character, though his chief assailant, in his letter to me on certain crimes he alleged against others, did not mention his name. The only accusation made against him rests on the word of one person belonging to Sydney, and was made to me in 1919 in London. It was contradicted to myself and two other persons by Mr. Martyn at the time. The crimes alleged against others I refused to look into as they were for the Courts to deal with. The impropriety alleged against Bishop Leadbeater, I did not believe and my disbelief was confirmed by the entirely different statement made to me by the same person since I came to Sydney this year—the first statement in 1919 having presumably been forgotten. The assailants have cleverly mixed up this one accusation with the crimes alleged against others, and have denounced me for refusing investigation. There are here in Sydney the boys he has had in his care. Every one of them has been placed in his hands by their parents, and each testifies to his honor and purity. There are also here four of his older pupils, now men; each of them has come forward to give his witness in his defence and all speak with intense gratitude and admiration of the debt they all owe him. They have gone through the ordeal of a police investigation of their own accord for his sake, one only not going before the police, though in accord with the testimony of all of them, because of his relationship to the accuser. What more is wanted?

Into the 1906 investigation I will not go again, having gone through it in 1908, and the General Council having gone into it and cleared him. Am I to re-open it in 1922? We have here a man of 75, who has lately been confined to bed for two years with heart disease, and is still forbidden to walk up stairs. We are warned that if he fainted, he might never come out of the faint. He lives in the house of friends with open doors and windows always, needing constant fresh air. All around him love and honour and respect him. By what right do outsiders interfere between him and the parents, who, knowing him intimately, have placed their sons in his care?

I appeal to you, members of the Australian Section, to endorse the vote of your Executive, passed with one dissentient, Mr. Martyn. You know what Mr. Leadbeater is, and the beauty and the purity of his writings. Your Convention gave him a vote of confidence by 86 delegates to 14—14 being the little knot of his persecutors in Sydney. Will you side with them to dishonour the man who, with myself, represents the Theosophical Society before the world as its best-known writer?

Sydney, June 1, 1922.

ANNIE BESANT.
J.M. Prentice read with pain in his heart the appeal that Mrs Besant had issued to the Australian Theosophists. He felt that the appeal "doesn't ring true" and he believed there are two Mrs Besants—the "high minded spiritual teacher, the peerless expounder of the Upanishads, the translator of the Bhagavad Gita" and "also the trained politician, the leader who is prepared to take advantage of every art and artifice of dialectic and rhetoric, every facile usage of voice and pen, rather than admit a mistake, rather than retrace a false and shifting path. Mrs Besant will see a lodge rent in twain, will see the Theosophical Society besmirched and degraded, rather than stand for an ideal which would be a rallying call to all that is best and noblest in all the members."

Mr. Prentice then analyses each paragraph of Mrs Besant's circular:

Paragraph 1.—This is a complete mis-statement of the position. The so-called attack on Mr. Leadbeater has not been raised to cover an attack on Mrs. Besant. The foolish and misguided statement of one individual member cannot be accepted as the reasoned policy of the T.S. Loyalty League, any more than an individual member can express the views and ideals of the Society. Even at Convention it was made abundantly clear that a unanimous vote of confidence in Mrs. Besant would be granted if the name of Mr. Leadbeater was disassociated from that of the President. Believing herself the stronger party, more able to stand the brunt of the fighting, Mrs. Besant has bent herself to the storm, and tried to divert the attack from Mr. Leadbeater to herself. Mr. Martyn has already shown in the columns of the Daily Telegraph how Mrs. Besant has departed from the truth in the unfortunate reference to himself and his influence over that journal.

Paragraph 2.—Mr. Leadbeater was first under suspicion in Ceylon in 1889. The advice regarding which he was "attacked" was not given in all cases to boys already given to vice—he admitted giving it as a prophylactic, before the vice had become overt. To say he resigned is a euphemism. His resignation was accepted as only less harmful than his expulsion. Colonel Olcott was assured on his death-bed by Those whom he believed to be the Great Ones, that C.W.L.'s
Teaching was wrong. In 1908 the General Council, practically every member of which was a pledged member of Mrs. Besant's E.S., readmitted him; but the "new evidence" was never given to the world. The old evidence, however, stood, and remained unanswered.

Paragraph 3.—The statement that the Steiner movement was part of a Pan-German plot was never hinted at until after the outbreak of the war, when it became fashionable to abuse everything German (even Wagnerian Opera!), and Mrs. Besant has never produced one jot of evidence to support it. Personally, I don't believe it. I read everything that appeared in English, French, and German during the period of the Steiner trouble, and have practically everything still. There is no evidence that Dr. Steiner was in sympathy with the Pan-German movement, and the fact that he married a Russian lady and retired to Switzerland on the outbreak of war shows how little he was implicated.

The statement that some of the delegates who voted against Mr. Leadbeater are German is repeated, although the falsity of the deduction was exposed in Dawn, when Mr. Leadbeater first issued this shameful and unbrotherly statement in his private E.S. Bulletin. If any evidence of the dominance of Mr. Leadbeater over Mrs. Besant be needed, surely it is found here.

In the trials of 1913, Mrs. Besant asserted that the influence of Mrs. Tingley, as well as funds provided by her, were being used; but this was ordered to be struck out as untrue and irrelevant. Nevertheless, it is again brought forward. In regard to her wards, Mrs. Besant admits that she anticipated the judgment of the courts, and sent the boys away to prevent the verdict being given effect. Yet she is still willing to accept a degree (honorary!) of Doctor of Laws! Surely if ever there were negation of every principle of law, it is here. Moreover, in regard to the trial before the Privy Council, the question of procedure was alone examined—the court expressly stated that the evidence had not been examined, and any expression by Lord Haldane was ex parte.

Paragraph 4.—Mrs. Besant says that there is only one new charge against Mr. Leadbeater. There are at least three referred to in Mr. Martyn's letter. Any one of these surely should be sufficient if the good name of the Society is to be preserved. But Mrs. Besant is fully determined that no fresh examination will be permitted. We must accept her estimate of Mr. Leadbeater's character—or be forced
from the sunlight of her presence into an outer darkness.

Paragraph 5.—If the case of Mr. Leadbeater could be examined in 1908, surely it could also be opened again in 1922. If the same verdict were certain, I believe it would have been. Is it not that there is not the same compliant General Council to express her wish that makes Mrs. Besant so determined to allow no such opportunity. All the pleading on Mr. Leadbeater's behalf is as nothing when weighed against the wish of the Society for free investigation into what might easily be a matter of soiling its character for years to come.

Paragraph 6.—No one can be judged by the purity of his writings. Oscar Wilde, who did so much moral harm in the latter end of the last century, wrote many books and plays of an infinite charm, but his moral character was not reflected therein.

A personal word. In her letter to the Daily Telegraph in May last, Mrs. Besant made a sneering reference to myself. This, as the result of my defence of myself in the same paper, has been left out in her letter under review. I had then, and I believe I still have, the solid support of the Lodge, which I represented at Convention, behind me. Were it not so, the present attack on the 14 other delegates would include me also. I write all this with regret. I see our President taking a stand unworthy of her high position and her higher repute. For some reason unknown, she has determined, in the face of all evidence, that Mr. Leadbeater is to receive the vast protection of her amazing oratory, her reputation, and her official status. Yet in doing this she has already driven from the Society many people who would otherwise have adorned it. At no time in her defence of Mr. Leadbeater has Mrs. Besant ever waited to count the cost, to note what in men and material her defence would spare or spoil. Hence it is that I ask all thinking members to weigh every word she has written, to be true to themselves in not being misled by eloquence of voice or pen. There is no bitterness in those of us who are opposed to Mrs. Besant in this matter. We are concerned only for the good name and the fair fame of Theosophy and the T.S. We regret beyond words that Mrs. Besant did not take advantage of a wonderful opportunity to do the right thing: we recognise her as a valiant defender of Mr. Leadbeater, but despairingly we recall a great knight of the past, of whom it was written:

*His honour rooted in dishonour stood,*
*And faith unfaithful made him falsely true.*
As Outer Head of the E.S. Dr Besant wrote as follows, (June 6th, 1922):

To the Pledged Members of the Esoteric School in the Sydney Lodge.

As perfect and mutual trust must exist between teacher and pupil in any school which is under a Master of the Wisdom with His representative as its outer visible head, and as, before entering the Esoteric School, you stated that you regarded me as that representative in succession to H. P. Blavatsky, it is necessary, under present circumstances, to reconsider our relationship.

Mr. T. H. Martyn (to whose good work for the Theosophical Society during many years, Australia, Tasmania and New Zealand owed so much—work which has been, from the E. S. standpoint, richly rewarded) has, under the strain which that reward made inevitable, turned against his seniors in the E. S. and against myself as President of the T. S. re-elected last year by the vote of the whole T. S. for a third term of seven years. He and his associates in the Sydney Lodge (after a prolonged campaign against me, carried on before my election) have continued to attack me privately and publicly, making accusations against me which, if true, render me totally unfit to hold any high position in the T. S. They took the occasion of my visit to Australia to begin a violent attack in the Sydney press, at first somewhat veiled, but soon developing into an open attempt to destroy my good name. Mr. Martyn and his fellow-trustees excluded my E. S. pupils from their meeting-room in the Sydney Lodge premises, as an unsuitable body to continue as tenants, and had them make other arrangements. This expulsion has been confirmed by a majority of the Executive of the Lodge. I have, therefore, with my pupils, had to seek another meeting place. In addition to this, they continued their attacks in a newspaper, which gladly opened its columns to anything which injured the T. S. and even raked up the accusations against H. P. B. in 1884, further to discredit the Society as a whole. All members of the E. S. are pledged "to support the Theosophical Movement before the world," while Mr. Martyn claims in a public meeting to "negotiate and chastise it when it goes wrong"—in his opinion and that of his friends. I cannot recognize that attitude among my pupils.

The attack on the Liberal Catholic Church is also non-Theosophical and places those who take part in it on a level with those who assail violently the Roman Catholic Church (italics mine—Ed.), or Hinduism, or Buddhism, or Zoroastrianism, or Islam, or any other great religion. Such attacks are contrary to the First Object of the T. S., and are entirely impermissible in any member of the E. S. I am therefore calling on all who have taken part in them to return (within one week from this date) to my agent for this purpose (Mr. Ian Davidson, "Armadel," Thrupp Street, Neutral Bay) all books, papers and documents of all kinds, and any pictures they have received as pledged members of the Esoteric School.

In order to prevent constant conflict between the Sydney Lodge and the members of the E. S. belonging to it (thus perpetuating discord by compelling my pupils to live in an atmosphere of hatred and under the duty of constantly protesting against accusations levelled against their Teacher and against her representative in Australia), I call upon them to choose between the E. S. and the Sydney Lodge of the T. S. painful as that choice may be to them. We must go forward with our work of preparation for the coming of the World Teacher, and peacefully sever ourselves from those who have the right to represent the Sydney Lodge before the world. Its Trustees and Executive have expelled us as E. S. members, and none can cut himself in twain. Some 200 members of the Sydney Lodge have been expelled as E. S. members; they cannot remain in it in their character as T. S. members, and be exposed to constant revilings as my pupils. Those who trust me as their teacher must leave the Lodge and send notice that they have left it. Those who do not, must send in their E. S. papers. One communication or the other must reach Mr. Ian Davidson within the week. Make your choice, each one of you, in the Master's presence.

Your faithful servant,
ANNIE BESENT, O. H.
In her letter of June 1st published in *Theosophy in Australia* Dr Besant accused Mr Martyn of influencing the *Daily Telegraph* to attack her. Mr Martyn responded in the *Telegraph*.

Sir, - Herewith I send a copy of the June issue of the Theosophical Society's Australian official magazine. The first article is contributed by Mrs Annie Besant, and I particularly invite attention to its first paragraph, the last few lines of which read: 'The shameful campaign on my colleague has been worked up in order to cover the attack on myself, which became overt through the influence of Mr T.H. Martyn over the "Daily Telegraph" of Sydney.

You will necessarily be aware that I have no influence over the policy of your paper. In this connection Mrs Besant's comment is rather humorous. I am writing more particularly to ask you to support me in the fact that I had nothing whatever to do with the inauguration of your campaign on May 17. It would, I am sure, be easy for you to ascertain from members of your staff that I had not contacted any of them for several months prior to that date. With your assistance, I trust I may be able to convince Mrs Besant that her statement is a falsehood, when she will perhaps publicly withdraw it. Failing that, and in view of what I lately learned, i.e. that the "Daily Telegraph" gave publicity to certain charges entirely, as it believed, in the public interest, and uninfluenced by any person outside of its staff, I can only conclude that Mrs Besant seeks to maintain her own good name by publishing what she knows to be inaccurate about myself.

- Yours, etc.
  T.H. Martyn.

(The "Daily Telegraph" found that a state of affairs existed in regard to the "Liberal Catholic Church" and certain Theosophists, of which it
thought the public should be aware, and demanded a full inquiry, which is now being conducted by the police. Mr Martyn did not bring the matter under our notice, and he certainly did not exercise any influence in regard to the matter published. -

Ed.25

A letter was sent to the Daily Telegraph and not printed.

Sir, - With reference to Mr Martyn's letter accusing Mrs Besant of falsehood, we beg to state that we were present at a meeting of the Executive of the Sydney Lodge T.S. with Mrs Besant, held on May 15 to discuss if any way could be found of agreement. At this meeting one of Mr Martyn's friends stated that the "Case" had already been given to the Sydney press. Mr Martyn, who was present, and who surely knew what his co-workers were doing, made no comment on the statement. It was on May 17th that your paper printed the first article.

- Yours, etc.
  C. Jinarajadasa,
  Vice President.
  I. Bean,
  Assistant General Secretary.26

Reporting on her visit, Dr Besant wrote that Australia is the new storm-centre for the T.S. and that this is partially the result of that country being the centre for the evolution of a new sub-race. She writes:

The special phase in Sydney has been the virulent attack on the Liberal Catholic Church ... That attack would have been quite ineffective, had it not been that Mr Martyn, who led it, had great influence with a local paper.27

Dr Besant also wrote that Mr Martyn: would have been able probably to produce much more effect had it not been felt that his antagonism to Bishop Leadbeater sprang from personal feelings against one whose influence, due
to knowledge and widespread service, inevitably overshadows his own. The action of himself and his fellow-trustees of the Sydney Lodge building, in suddenly turning Bishop Leadbeater and the 200 members of the Sydney Lodge who were E.S. students, out of the room they had long occupied for their meetings, was felt to be due to this personal feeling. ... 27

The *Daily Telegraph* reported that:
on June 1st a crowd... bade farewell to Mrs Besant... with ringing cheers. Mrs Besant stood at one of the carriage windows, heavily wrapped and shaking hands freely. She referred to the allegations published in the *Daily Telegraph* as "a lot of unpleasantness". Her trip to Sydney was merely an interlude in her work - and "not a very pleasant one". 28

In *The Theosophist* Dr Besant records that in the towns that she visited after leaving Sydney - Melbourne, Adelaide and Perth - she found good feeling and harmony and the warmest welcome to herself. 29

The *Daily Telegraph* announced the beginning of the second Police Inquiry.

The Minister of Justice, (Mr Ley) states that as soon as the statements regarding the allegations against a leader of the "Liberal Catholic Church" appeared in last Wednesday's "Daily Telegraph" he instituted inquiries, the result of which he hopes soon to have in hand. If the result warrants it, action will certainly be promptly taken.

The Minister hopes that anyone who has evidence to offer in relation to the case will do his duty in placing it at the disposal of the Crown. 30
Notes for Chapter 10

1. Daily Telegraph, May 18, 1922
2. Theosophy in Australia, June 1922
3. Daily Telegraph, May 18, 1922
4. Truth, May 21, 1922
5. Daily Telegraph, May 18, 1922
6. Daily Telegraph, May 19, 1923
7. Daily Telegraph, May 19, 1922
8. Daily Telegraph, May 20, 1922
10. Daily Telegraph, May 22, 1922
11. Daily Telegraph, May 23, 1922
12. Theosophy in Australia, June 1922
13. The Sun, May 23, 1922, also in Daily Telegraph of same date.
14. Daily Telegraph, May 24, 1922
15. Daily Telegraph, May 24, 1922
17. Daily Telegraph, May 25, 1922
18. Daily Telegraph, May 25, 1922
19. Daily Telegraph, May 26, 1922
20. Daily Telegraph, May 29, 1922
22. Daily Telegraph, May 30, 1922
23. The Theosophist, August 1922
24. Dawn, July 1922
25. Daily Telegraph, June 27, 1922
26. Theosophy in Australia, August 1922
27. The Theosophist, July 1922
28. Daily Telegraph, June 2, 1922
29. The Theosophist, July 1922
30. Daily Telegraph, May 22, 1922
The Theosophical Society

The Executives of the Australian Section and Sydney Lodge request the pleasure of your company at a Reception to the President of the Society

Mrs. ANNIE BESANT, D.L.

to be held in THE KING'S HALL, NEXT THURSDAY, MAY 11th, at 8 p.m.

We regret the shortness of the notice but it has been found impossible to finalise arrangements till the last moment. Please note that only BONA-FIDE MEMBERS of the Theosophical Society will be admitted to this Reception.

Mrs. Besant will deliver a Public Lecture in Fuller's New Theatre, Castle-reagh Street, on Sunday, May 14th, at 7.15 p.m. Subject: "Great Britain and India." It is hoped to defray the heavy expenses of this meeting by a collection at the doors. A generous response is therefore anticipated.

J. W. BEAN, General Secretary.
J. E. GREIG, Hon. Sec. Sydney Lodge

The Theosophical Society, Sydney Lodge

Australian Convention, Sydney, 1922

The Executive Committee request the pleasure of your company at the Reception to Delegates and Visitors in The King's Hall, 69 Hunter Street, on Thursday, April 13th, at 8 p.m.

Please-Note:
Members Only.

L. INGAMELLS
Acting Hon. Sec.
CHAPTER 11

THE SECOND POLICE INQUIRY
On September 23rd 1921 the files of the first police investigation "re the case of a man named Leadbeater" were returned to Records. The Sydney Leadbeater investigation seemed to be over. Yet on May 8th 1922 the Department of the Attorney General and of Justice requested the return of some of the papers connected with the Leadbeater Inquiry. The reason for the renewed interest was that the Attorney General's Department had received a printed copy of the Martyn letter to Annie Besant. The envelope was typed, posted in Sydney, and there was no accompanying letter. In view of this letter a Submission was made to the Minister as to whether further discreet inquiries should be made. It was pointed out to the Minister that if this was a genuine letter then Mr Martyn's statements in it are directly opposed to statements that he made to Detectives Develin and Downey and to Constables Sharpe and Garlick in 1917-18.

The Minister replied on May 16th:

Judicious inquiries might be made with regard to

1. Charges against C.W.L. and
2. Allegation of Mrs B's association with Hierarchy.

The Sunday Times reported on May 21st that the Minister for Justice, Mr Ley, had stated that he "had at once instituted inquiries and if tangible evidence was forthcoming suitable action would be taken promptly".

The Sun on May 26th advised that several boys were interrogated by Inspectors Fowler and Leary and Detective-sergeant Pattinson. At the same time the T.S. Loyalty League had written to the Police to advise that they would defray the necessary expenses incurred in bringing to Sydney the boy Roy Bassingthwaite who had suddenly left the church.

The boys who were interviewed were brought to the station by Mr
Mackay and interviewed mainly on the 25th May. There were further
interviews on May 28th and the boys checked their statements on May
29th.

In meeting the boys Inspector Fowler said to Mr Mackay:

You are good enough to bring the boys here. We
would like to see the boys all by themselves, and I
will give you my word that nothing improper will
be asked them. They will be allowed all freedom
to speak for themselves, to omit or to deny, or
refuse just as they wish—free and voluntary.

The first witness was C. Jinarajadasa who stated that he had been
associated with Leadbeater for 33 years, since 1889 in Ceylon. That he
had lived with him as a boy often in the same room and that he had
never discussed masturbation with him or seen any signs of C.W.L.'s
interest in the subject.

The next witness was Oscar Kollerstrom who was then 16 years
of age. He first met C.W.L. when he arrived at Sydney railway station
and young Tom Martyn asked him to come to his home to play with him.
At the home he became acquainted with C.W.L. who "took a fancy" to
him. He used to go to the Martyn home and stay there in order to be
taught by C.W.L. He stated that C.W.L. slept in a bedroom and three boys
— himself, Tom Martyn and William Heyting — slept on the verandah
outside. This arrangement lasted from August or October 1914 until he
left there in 1918. He would teach by means of questions and answers.
Oscar could not remember any occasion when the boys would be forced
to seek shelter in the bedroom, as their verandah was glassed in. The
children all used to play around the bed early in the morning. Thy boys
were made to rest in the afternoons as they would attend meetings in
the evenings. At such times C.W.L. would often be in the room writing.
As the next questions are central to the case they are quoted.
Q. Do you remember any incident where Mrs Martyn is alleged to have stated that she saw a boy with Mr Leadbeater naked, both of them naked in bed?
A. I do not remember anything of that.
Q. Has Mr Leadbeater at any time imparted instruction to you regarding the control of sex feeling?
A. He has done nothing more than warn us to be careful with women and that sort of thing. He was practically father to us at the time: he was responsible to our parents for us and therefore he used to warn us to be careful.
Q. Did he never by any demonstration direct you what to do in such matters?
A. No, never.
Q. Did he ever question you as regards the practise, by yourself?
A. No never did: not that I remember.
Q. You never at any time shared his bed?
A. No, but let me be careful before I make that statement, I have once or twice or even more than that, though not recently, I remember at Mrs Martyn's place - sometimes I used to be sitting about the bed or sitting about the chairs, I used to doze off to sleep with him, occupying the same bed.
Q. Was there any incident that Mrs Martyn would come to see if you boys were alright, Tom and Heyting, that she found any of you boys not in your own beds?
A. I don't remember that she did, because we were always occupying our own beds but I might have been dozing on his bed or dozing in his room, or lying down in front of the gas fire.
Q. What is your opinion of Mr Leadbeater...?
A. He is ... the finest man I ever met.
Q. On the question of masturbation, have you ever indulged in that practise?
A. No, not at any time.
Q. Do you attribute that to the tuition of Mr Leadbeater?
A. Yes, he instilled it into us, he told us to keep clear of unpleasant practises.
Q. What do you mean by unpleasant practises?
A. He told us; he mentioned to us to keep clear of women and not to have anything to do with them.

The next boy to be questioned was Harold Morton (1904 - ). He was also eighteen years of age. He had first met Mr Leadbeater three years ago in March or April, at a meeting of the Theosophical Society. He had in the last year left his home and was staying at the Kollerstrom's home, where he occupied a room adjacent to the house. He was aware of what masturbation meant but had never been taught it by Mr Leadbeater. Nor had he been given any tuition in the control of sex abuse. He regarded Mr Leadbeater as the purest person that he had ever known. Once he had stayed overnight at King's Hall correcting proofs. Occasionally other boys stayed overnight if it was too late for them to return home. He mentioned that Hugh Naill and Walter Hesselman would stay at King's Hall with Mr Leadbeater. He had gone to the school where Roy Bassingthwaite studied and asked him why he no longer came to the church. He was told by Bassingthwaite that he had no reason for not coming.

The next boy to be interviewed was Walter Hesselman who was then 19 years old. He first met Mr Leadbeater in Melbourne seven years before and for the last four years had been a pupil of his, living with the Kollerstroms. He lived there in the same room as Harold Morton. He denied receiving any sex instruction from Mr Leadbeater, apart from the need to live a pure life.

Krishnamurti and Nityananda were interviewed together. The former answered most of the questions. Krishnamurti, who was then 25 years of age, said that he first met Mr Leadbeater in 1909 at Adyar in Madras, and had spent some two and a half years with him before leaving for England. During that time he never spoke of sexual matters to them. He is the purest man they had ever met. Although Nityananda had read a little of the material in the Leadbeater case Krishnamurti
had read nothing and did not wish to read anything, saying, "I do not look on women in any way improper. I am a Hindu". They had travelled with Mr Leadbeater in Burma and there was nothing unusual in his moral behaviour.

Krishnamurti wrote to Lady Emily Lutyens that he was "shaking like a leaf. ... I have become more sensitive and you can imagine what I went through".2

The next boy interviewed was Hugh Noall who was 20 years of age. Mr Leadbeater met him in Adelaide and became interested in him. He had come to Sydney for a Convention some six years ago and remained, also living with the Kollerstroms. He came to Sydney with Mr Tweedie. He was taught to "develop from a selfish little schoolboy into ... an unselfish person". He was told by Mr Leadbeater "not to indulge in any immoral practice". He said that following a seminal emission during the night he had gone to Mr Leadbeater who had told him that it was a natural function and not to worry about it. He said that Mr Leadbeater has asked whether the boys at his school practised masturbation and whether he had done it with them. He said that he had never practised masturbation.

Stephen Leigh was 17 and lived in Sydney. He had first contacted Mr Leadbeater at the end of 1917 or the beginning of 1918. Before that he heard him lecture in May 1917 in Brisbane, and had come to Sydney to study under him. His parents had followed him to Sydney. He had never received any sex instructions from Mr Leadbeater.

Fritz Kunz had come from India to Sydney. He had worked for the Society in India and Ceylon for the last eight and a half years. He was then 34 years old and had been connected with the Society for the last 20 years. He had first met Mr Leadbeater in Illinois in 1902. He had read the material on the 1906 Leadbeater Case and also the Madras
case over the custody of Krishnamurti and his brother and knew Mr Leadbeater to be absolutely pure and moral in his thoughts and doings.

Rein Vreede, 15 years old, first met Mr Leadbeater when he travelled through Java about 1912. He was then 5 years of age. Some four years later the family came to Sydney. He had received no sex teachings from Mr Leadbeater although at times, when looking after Leadbeater, when he was ill, he may have been naked in the same bathroom in order to have a bath after the Bishop.

He returned to the police station to modify the above statement on two occasions. His final statement said that when he "is attending the Bishop, while he is having a bath, I wear a dressing gown, but when I am having my own bath then, of course, I do not wear anything".

William Heyting, currently 21, resided with Mr Mackay. He first met Mr Leadbeater in Java in 1912. Since 1914 he has been taught by Mr Leadbeater, who had never discussed anything of a sexual nature with him.

The key witness at this stage was Thomas Leadbeater Martyn, aged 17 years, the son of T.H. Martyn. He first met Mr Leadbeater when he was a guest at his father's home in 1914. Also living there was Oscar Källerström. Tom was then 9 or 10 years of age and Oscar was one and a half years older. For at least a year they were the only two pupils of C.W.L. As mentioned by Oscar Källerström the two boys slept on beds on the verandah outside Leadbeater's bedroom. With reference to the need to rest before attending evening meetings Tom said:

On a number of times I was not in the room and Oscar would be sleeping in Mr Leadbeater's bed. I don't know whether Mr Leadbeater was or not, I think he was just looking after him. I was not in the room at the time, but I know that much.

According to the police record this rest was to benefit the Austral-Aura. Tom then said:
I am inclined to think that he (Oscar) would remove his clothes, because I have seen him with his dressing gown on just before getting into bed, from that I would infer that he had no clothing underneath the dressing jacket. He would get into the Bishop's bed. I know that the Bishop would be in the room, but I could not say whether the Bishop occupied the bed also with Oscar. They were not to be disturbed because any disturbance might awaken him should he be asleep.

Q. Would you go into the room under these circumstances on any pretence whatever while such rest was on?
A. Yes, once I went in, I made rather a noise about it, but I saw nothing except that Oscar was partly aroused, and Mr Leadbeater was writing at the desk.

Q. Was he fully dressed?
A. I forget that, I remember going in.

Q. Did the Bishop remonstrate with you for coming into the room?
A. Yes, he was not at all pleased.

Tom then stated that it was a frequent custom for Oscar to occupy the Bishop's bed and that "a couple of times he had nothing on". There were plenty of times, he said, when the Bishop and Oscar shared the same bed. He said that for some time he had cut himself loose from the Bishop. When asked why he said:

When they started this church business the whole day was taken up in making prayer book etc., and it did not appeal to me... When the church came along all that (tuition in school subjects) was stopped and ... instead we were taught the ritual of the church.

Q. Have you any other reason (for cutting loose)?
A. No I had nothing against Mr Leadbeater so far as his moral character went ... he always left me well alone.

Q. Was that because you refused any advances of affection?
A. Yes.

Q. What overtures did he make to you in which to
mark his affection?
A. ...a couple of times he tried to see if I was any good at expanding my Astral-Aura. I was not much of a success at it according to him then, I could not concentrate the right way.
Q. What test would he apply to ascertain what degree you could attain?
A. Just by being close to him in a chair, I was sitting on the edge of the chair and he was in the chair.
Q. Would he have his arms around you?
A. He would have his arms around me ... just like a mother and child - that sort of hugging business: of course that was quite frequent with Oscar, personally not with me.
Q. Did he ever at any of these performances of affection touch your private person, or anywhere thereabouts?
A. He did once to me personally ... I happened to be in my pyjamas at the time and it was for a matter of about 5 seconds with his hand -- I remember that quite distinctly. That was the only occasion.
Q. Was it deliberative do you think?
A. Yes, quite deliberative. I was so young and it seemed to be so authoritative at the time I considered it no wrong at all.
Q. Did he catch your person at the time?
A. Yes, just for a few seconds.
Q. Did you ever hear the Bishop say that Oscar had particular psychic powers?
A. Oh yes, that was a common belief ... He was supposed to be far above the ordinary human-being as far as spirituality went.
Q. Have you ever bathed at the same time as the Bishop in the bathroom?
A. Yes.
Q. When the Bishop has been in a state of nudity?
A. It was quite a common thing for him to wash Oscar and I. That was for the first few months. I after wanted to have cool water and, consequently, Oscar would be then bathed by Mr Leadbeater and it would be cooled down and I would then go and have a bath on my own.
Q. During that period did anything unseemly ever
take place?
A. Not unseemly, but what he did. He used to pay
great attention to the cleanliness of the private
parts... He used to advocate that they should be
washed every time after visiting the lavatory.
Q. Referring to the time when the Bishop touched
your person, what were the circumstances?
A. The Bishop was lying in bed in his pyjamas. I
was lying on one side of him and Oscar Kollerstrom
on the other side. We were also in our pyjamas. I
have an impression that the Bishop was lying on
his back. He then caught my person. He did it
deliberately and attempted to use some friction by
a motion of his hand.
Q. What did you do then?
A. I remember quite clearly I did not like it. I sort
of shifted and he let go. I knew there was
something wrong: something seemed to tell me at
the time.
Q. What were your impressions at the time with
regard to his conduct: if you had not moved?
A. My impressions are that he would have
continued: there was nothing to prevent him,
except that I was in my father's house, and I was
never susceptible to his endearments, when he
frequently wished me to be near him. I never tried
to make myself susceptible, because he said that
was the right thing, but I could not bring myself to
think the same as he.
Q. Are you still a member of the Theosophical
Society and attend their meetings?
A. I never go near them, I was there last night for
the first time in years.
Q. How long is it since you broke off with them?
A. Do you remember when the Old Catholic Church
started about four years ago? Now they got me
into that. I was made an acolyte, and the services
used to be a terrible strain on me and the smoke
used to make my head ache for a start. I got out of
that after a while.
Q. Would it be correct if Oscar Kollerstrom said
that he never occupied the same bed as the Bishop?
A. From what I have said it would appear to be not
so.
On June 1st 1922 Mr Martyn wrote an eight page letter to the police. It was titled: Statement by Thomas Hammond Martyn, Share Broker, Sydney. In this letter Mr Martyn recounts how he first met Mr Leadbeater in 1905 and that he lived at his home in that year and also when he came to Sydney in 1914, and lived there, when in Sydney, until early 1917 when he became very ill and moved into St Michael's Flats at 71 Hunter Street. He was there for several months and then returned to stay with the Martyn's until one of his daughters contacted scarlet fever in 1918, when they returned to the Flats. When the scarlet fever was over Mrs Martyn did not want Mr Leadbeater and his boys to return to her home and they went to live with the Kollerstroms. When Mr Martyn was questioned by the police in 1917 Mr Leadbeater was living at the flats. He then goes on:

Sometime in 1916 I came home about midnight. The bedroom occupied by Mrs Martyn and myself was in darkness and the blind on the door overlooking the balcony was up. The door of the room occupied by Mr Leadbeater was open and his room lit up. Mr Leadbeater was standing by his bed in his nightshirt, he turned down the clothes of the bed preparatory to getting in. Oscar Kollerstrom was in the bed without any clothes on and lying across the bed. Mr Leadbeater caught hold of his right shoulder, turned him over and switched the light off preparatory I presume to his getting in...

It was soon after this incident that the party left the house, but I did not regard this isolated incident at the time as of great importance reasoning to myself that there may have been some explanation that I was not aware of. If I had know then that Mrs Martyn was aware of similar incidents I should have attached more importance to it, but she made no statement to me on the subject until her return from England in 1920.

Mr Martyn was in America and England during 1919, returning to Sydney in December 1919. He then seriously looked into the evidence
on the 1906 Leadbeater Case. Mr Martyn concludes his letter by writing:

I have reluctantly come to the conclusion that Mr Leadbeater has as a motive and apart from any philanthropic purpose the gratification of a perverted sex impulse ... I may mention that except when the police were making inquiries in 1917 I have never had any conversation so far as I remember with Mr Leadbeater on the subject of the 1906 Inquiry.

On May 31st Mrs Martyn made a statement at her home under the direction of Detective Sergeant Pattinson. Mrs Martyn described her first meeting with Mr Leadbeater when he stayed for six weeks at her home in 1905. At that time she was a believer in Theosophy and still is. Then she and her husband met Mr Leadbeater again in Rome. About 1913 Mr Martyn went across from Burma to Adyar and met with Mr Leadbeater. It was then that Mr Leadbeater suggested that he be invited to Australia. She then said:

Up to the time of Detective Develin's visit I did not notice anything untoward in the conduct of Mr Leadbeater with the boys. From the beginning I had always a certain amount of prejudice against Mr Leadbeater ... he appeared to me to be insincere ... Mr Martyn on the other hand put implicit faith in him. I now come to the incident that occured after Mr Develin's visit. One night between one and two o'clock in the morning - it has always been my custom that when a southerly springs up, and our house being exposed, to slip out and see that the children were covered and to shut the windows which might be open - I cannot remember the exact day or even the month of the year -possibly something may come that I might remember it - but on this particular night that I am about to speak of a southerly sprang up. I got out of bed, and going to the door leading from my bedroom to the verandah where Tom and Oscar should have been sleeping, and also the boy William Heyting, I saw a light, in Mr Leadbeater's room, which was
electrically lighted, burning; and I concluded that he had got up to cover Tom, but I saw him at that particular moment, I saw Oscar in a state of nudity in the bed with Mr Leadbeater, and Heyting also naked. Heyting walked out of the room naked, to his bed which was on the verandah on the other side of the partition to where Tom's bed was and the light extinguished. I stood at the door not knowing what to do. I was in the house by myself, by that I mean that Mr Martyn was travelling abroad at the time, and I was so concerned that I did not sleep that night. I walked the floor all night. I recognised the awful position that I had unwillingly been placed in. I thought of my boy's reputation, my husband's, our connection with the Society, and so many other matters that I considered it judicious to keep what I saw a profound secret... I called Tom into the room next day and asked him if he had ever slept with Mr Leadbeater without his clothes. He said "No, never." ... I don't think that it was until after 1919, on the occasion I joined Mr Martyn in London ... that I informed Mr Martyn of the fact of my seeing Mr Leadbeater with the naked boys. I am inclined to think that it was after Mr Martyn's return to Sydney ... that I was sort of involuntarily called upon to let Mr Martyn know what had transpired.

It was after receiving this information that Mr Martyn wrote his famous letter to Mrs Besant.

Miss Ettie Mary Dallimore, aged 33, a domestic in the employ of Mrs Martyn for 14 years stated to the police that Oscar Kollerstrom or another boy always went into the bathroom with Mr Leadbeater. In the afternoons she would sometimes see Oscar naked, with the exception of a towel around his waist, in Mr Leadbeater's room, preparing to go to bed.

Early in June Mrs Mary Gertrude Kollerstrom made a statement to the police. She first met Mr Leadbeater in 1914 in Sydney. While her
son Oscar resided with the Martyns she would see him three or four times a day, after she and her husband moved from Gordon to Neutral Bay. On December 17th 1918 the Bishop came to reside with the Kollerstroms. She described the Bishop as a very pure man and said that she had never had any evidence of the Bishop occupying the same bed as one of the boys. She then said:

I am also asked would I consider it wrong if Bishop Leadbeater had been seen in a state of nudity with my boy at one or two in the morning. I would not consider that the Bishop would have any impure thoughts if he were so seen.

Subsequent to their making statements the following called into the Police Station and either corrected what they had previously said or added to it: Stephen Leigh, Rein Vreede, Jinarajadasa, William Heyting, Oscar Kollerstrom, Walter Hesselman, Krishnamurti, Nityananda, Hugh Noon and Harold Morton. Fritz Kunz wrote a letter to provide additional information.

So strange was some of the conduct when the witnesses returned that a note was sent to the Metropolitan Superintendent on June 7th. ... all the witnesses making statements have reattended (with the exception of Mrs Kollerstrom)... Mr Jinarajadasa made extensive alterations, but appeared so uncertain of what he did say that he apparently could not trust himself to verbally correct his statement and wrote out what he meant to convey... The brothers Krishnamurti and Nityananda nearly got to loggerheads over the exact manner in which they would correct their statement.

A summary of the proceedings was prepared on June 13th 1922 by Detective-Sergeant Pattinson. After summarising the evidence to date he writes:

Speaking of Leadbeater in a general manner, from observations based upon my inquiries, he is regarded as a man of exceptional mental ability.
extraordinarily attractive personality, and of undoubted intellectual faculties, to such an extent that he is looked upon by those with whom he comes in close contact as a genius.

Reviewing the evidence, Pattinson writes:
From these statements, particularly those of Mr and Mrs Martyn and Thomas Martyn, Jnr, it will be seen that incidents took place during their association with Leadbeater which reflect seriously against the latter, and give ground for grave suspicion as to his moral integrity. On the other hand, from Mrs Kollerstrom's statement it will be noted that she did not consider it wrong if "Bishop" Leadbeater had been seen in a state of nudity with her boy between one and two in the morning, and from my own observation I doubt very much whether she would actually believe any insinuation of immorality against Leadbeater short of actual proof.

Referring to the boys in the case he writes:
Those who are still associated with him have been designated, according to his alleged occult inspiration, "reincarnations" or "spirit centres" and their "spiritual histories" are as follows: Oscar Kollerstrom is represented to have been "King Arthur of the Round Table", and in another life "Saint Francis of Assissi"; Hugh Noel is supposed to be a reincarnation of "Saint Anthony of Padua", while Stephen Leigh, another of the boys, is the alleged reincarnation of "Bernard of Clairvaux".

And on the leaders:
It has been claimed that Mrs Besant and Mr Leadbeater have passed the "fourth" of these initiations, and are now on the "threshold of Divinity". It is rumoured that they have passed (or are about to pass) the "fifth". Krishnamurti, Nityananda, Jinarajadasa and others are also said to have passed two or three initiations.

Returning to the evidence to hand, Detective-Sergeant Pattinson writes:
In view of the difficulty of establishing definite dates in connection with the offences insinuated against Leadbeater, I do not consider it discreet at this juncture to interview him. I am of the opinion, however, that there are good grounds for believing that he is a sex pervert....

Referring to the depositions and also the earlier evidence available he wrote:

It would appear that the suspicions generally expressed by the Martyns are not without foundation... In all the circumstances it is difficult to establish a definite charge against Leadbeater. It has to be remembered that the parents of the boys concerned are alarmed at the possibilities with which this matter is pregnant, and are unwilling to impart any information which would materially assist in definitely establishing Leadbeater's guilt. He is surrounded with friends who are obsessed with his genius and who regard him with the highest esteem, and even those who have disassociated themselves with him in Theosophical circles, are reluctant to commit themselves in communicating to outsiders matters which might assist in ascertaining the real truth.

On June 15th the report made by Detective-Sergeant Pattinson was sent to the Under Secretary of Justice with the attached comment: The evidence in possession of the Police does not appear to call for any independent action against Leadbeater at present, but sufficient is disclosed in the accompanying papers to justify his conduct being kept under observation.

The full report was then passed onto the Crown Solicitor together with the request that the Crown Solicitor furnish "an opinion as to whether they disclose sufficient to justify prosecution".

There still remained the question of Roy Bassingthwaight, who was the son of a widow, a member of the Sydney Lodge who came under the influence of Mr Leadbeater, and an acolyte in the Church. Towards the end of 1921 he became ill, although usually a strong, healthy boy,
and told his mother that he refused to attend the Church. The mother had sent him to Brisbane on a health trip. It was suspected that something may have happened between Leadbeater and the boy and all those who came to the Police Station to be questioned were asked if they knew why he had left the Church. None did.

The T.S. Loyalty League were so sure that Bassingthwaite was worth interviewing that they paid the costs of bringing him to Sydney from Queensland. He was interviewed on August 1st and said:

I will be 15 years of age on the 2nd of next month.... When attending the Round Table I met Bishop Leadbeater several times.... Whilst I was in the Scouts Walter Hesselman asked me to become a member of the Liberal Catholic Church... I had been going to the church for about two or three months when Walter Hesselman asked me to become an acolyte...

He quickly became involved in Church activities and often ate with the Bishop. He goes on:

The reason I left the church so abruptly was that I had a feeling for a long while, but never said anything, that there was something wrong. I shook it off for a while but I still believed that there was some undue familiarity between the Bishop Leadbeater, Hugh Noall and another boy named Jeffrey; I forget his other name, he left the church very suddenly... Bishop Leadbeater never spoke to me of sexual matters or directed me in any way in the matter of self-abuse. I told my mother I was not going to the church any more ... and she was angry with me.

The Jeffrey mentioned above was Jeffrey Turton who was interviewed by the Police, who were satisfied that nothing underhand had occurred. He had been taken away from the Church and the Theosophical Society by his mother and grandmother as a response to the “high handed” action of the Bishop and Mr Mackay in attempting to adopt him.
The *Daily Mail* on August 11th advised its readers that the report on the Leadbeater Inquiry is with the Minister for Justice, Mr. Ley. On the same day the Assistant Law Officer wrote:

> In my opinion the evidence submitted does not justify the institution of criminal proceedings.

The *Daily Telegraph* on the 26th August 1922 announced the results of the Police Inquiry.

The conduct of "Bishop" C.W. Leadbeater, of the "Liberal Catholic Church", has been investigated by the Justice Department.

The evidence collected has been referred to the Crown Solicitor and the Assistant Law Officer for opinions. The Crown Solicitor has stated:

> I am of opinion that there is not enough evidence available here to obtain a conviction on any charge.

The Assistant Law Officer has stated:

> In my opinion, the evidence submitted does not justify institution of criminal proceedings.

Mr John Grieg, the General Secretary of the Sydney Lodge approached the Police to view the papers in order to be sure that there would be no future trouble with boys and Leadbeater. As there was considerable discussion on whether Mr Greig had given a fair summary of the evidence his Report is given in full. It will be seen that the summary is not completely accurate. It tends to colour the evidence and he tends to submit only those aspects that substantiate his case.

The clearest example is where Mr Greig quotes a boy's statement referring to "another boy named ... he left the church very suddenly". Here Mr Greig omits to state that this boy, Turton, was subsequently interviewed by the police who were satisfied that nothing improper had occurred. The precis follows:
NOTES ON THE EVIDENCE

Three adults at different times saw one particular boy (A) in Leadbeater's bed with him. On two occasions the boy was naked. This boy (A) in his evidence first denies that he ever slept with Leadbeater and then later admits that he may have dozed off to sleep with him.

Another boy, however, gives evidence that (A) frequently, perhaps habitually slept with Leadbeater, and that (A's) bed was frequently unused. Both boys had beds on the balcony off Leadbeater's room. This boy explains that Leadbeater encouraged him first to bathe, and then to lie down on his (Leadbeater's) bed on an afternoon preceding an E.S. meeting at night. He was to rest in order to be fresh for the meeting. Leadbeater lay on the bed with him, and without any words caught hold of the boy's person with his right hand and proceeded to masturbate him. This boy had not arrived at the age of puberty. I omit further details which are contained in the evidence. The boy explains that he had a feeling it was not right, and slipped off the bed. He avoided giving any further opportunity
of the same kind to Leadbeater though there were other rest afternoons. No date could be fixed by the boy, but the Report states that the incident happened at a time corresponding to the first few months of Leadbeater's residence in Sydney (1914-1915). The Crown Law Department notes that this is evidence of indecent assault under a Section of the Crimes Act, but the boy could not remember the date.

Among those who volunteered evidence in favour of Leadbeater are several adults who happened to be visiting Sydney. Some of these in their evidence admitted that they themselves have been addicted to the habit of masturbation. Two who make this admission are old Leadbeater boys and both are prominent Headquarter officials of the T.S. One of the boys who gave evidence admitted having been addicted to the same habit.

It would appear that there are quite a number of young boys who have been associated with Leadbeater (while he has been in Sydney) for a short time only. Only one of these gives evidence, and he states:

"I left the Church so abruptly for the reason that I had a feeling for a long while, but never said anything, that something was wrong. I shook it off for awhile but I still believed there was some undue familiarity between Bishop Leadbeater and the boys ... and ... and another boy named .... I forget his full name; he left the Church very suddenly".

The following statement is made by the police in for-
warding "Alterations in Evidence" and is dated June 7th, 1922.

"We beg to report in forwarding the attached alterations that all the witnesses making statements in defence of Bishop Leadbeater have re-attended the Criminal Investigation Department with the exception of Mrs. ... who was instructed to return last Tuesday if she wished to review her evidence, and all of them, with the exception of two (F. Kunz and S. Leigh) wanted to alter their original statements, and one of them, (R. Vreede) it will be noted, called a second time for the purpose of requalifying his original qualification. Mr. Jinarajadasa made extensive alterations, but appeared so uncertain of what he did say, that apparently he could not trust himself to correct his statements verbally and wrote out what he had to convey, which in our opinion does not materially alter the original statement, and even then did not write it out without making three errors. The brothers Krishnamurti and Mtynnanda nearly got to loggerheads over the exact manner in which they could correct their statements."

The comments of the various officials through whose hands the Police Report passed, all seem to point to the conclusion that the evidence collected was unfavourable to Leadbeater. Some of these are as under:

To the Inspector General of Police, by the Head of the Criminal Investigation Department (Chairman of the Enquiry)

"I am of the opinion, however, that there are good grounds for believing that he (Leadbeater) is a sex pervert ....... The suspicions generally expressed by .... are not without foundation."
The Inspector General of Police writes this comment:

"The evidence in the possession of the police does not appear to call for any independent action against Leadbeater at present, but sufficient is disclosed in the accompanying papers to justify his conduct being kept under observation."

The Crown Solicitor comments:

"There is not much doubt that Leadbeater has in the past practised, and probably does still advise masturbation, but save as above, there is no evidence available here."

A deputation led by Dr Bean approached the Minister of Justice protesting that Mr Greig was allowed access to the Leadbeater Inquiry papers. They stated that Mr Greig prepared a "precis cruelly false in spirit" which conveys an imputation altogether unwarranted even on certain statements made, and which is entirely discounted by the evidence as a whole.

Dr Bean then wrote to the Minister on September 4th 1923 again protesting about the leakage of private information. In that letter he asserted that Heyting and Kollerstrom were prepared to swear before a magistrate that Tom Martyn had said to them 10 days before making his police statement that he had denied that Bishop Leadbeater had taught him anything wrong or done anything immoral to him or that he knew anything against Bishop Leadbeater.

As a result of this protest the Leadbeater file was restricted and not made available to the public.
In her 'On the Watch-Tower' Dr Besant commented on the investigation.

I just hear from Sydney by cable that the cruel attempt to involve Bishop Leadbeater in the web of suspicion based on Mr Farrer's ignoble attempt to cover his own wickedness by accusations against others ... has failed. Even Mr Farrer did not dare to accuse Mr Leadbeater in his monstrous allegations; but the utterly unscrupulous assailants, by hints and innuendoes, managed to circulate the idea that he was involved in some dark way. The shrieks of the Sydney "Daily Telegraph", its opening of its columns to letters of cruel and malicious innuendoes... succeeded in driving the Minister of Justice into an "investigation". Mr Martyn's most serious attack was directed against Bishop Wedgwood, and I presume this was included in the investigation. Anyhow the "accusers of the brethren" have failed, and the Crown Solicitor states that there is not enough evidence to obtain a conviction on any charge.\(^3\)

Oscar Kollerstrom and Hugh Noall had gone, via Adyar, to London, where they attended a Special Conference of the T.S., English Section, called to discuss the neutrality of the T.S. and the questions of possible immorality in high places. The Convention was held on the 6th April 1924.

Mr E.L. Gardiner, the retiring General Secretary, attempted to show on the basis of the assertions made by the two Australian boys ... that the various episodes involving Leadbeater's doings with nude boys ... were wholly innocent. Leadbeater, it was said, was giving these boys a course of physical training (Muller's exercises) in the mornings, in the course of which some of them got into his bed. Mr Martyn it was averred, knew all about this, as he had himself taken part in the instruction.

... a cablegram came later from Mr Martyn saying: "Chairman London Special Convention reported having read statement Kollerstrom Noall
mentioning my name. Statement apparently fabricated. Am unacquainted Muller's exercises, have never directed any exercises. My police enquiry evidence referred to midnight incident not morning exercises. Kindly make known this repudiation Convention statement."^4

About this time a further explanation was provided by Dr B.W. Lindberg. He wrote an undated circular letter to the American Theosophists to assure them of the sanity of the Australian Section. He advised that he had been in Sydney for four years and during that time had been in daily communication with Bishop Leadbeater and was now a priest in the Liberal Catholic Church. He wrote:

As to the incident of the naked boy, I myself can testify that it was a perfectly innocent one. I was asked by Bishop Leadbeater whether I could treat this particular boy, with the object of making him taller and stronger. As I did not think I could do what was required, I had to refuse, whereupon Bishop Leadbeater said, "Well, it has to be done", and started out himself to treat the boy. I can imagine he brought his wonderful vitality and occult knowledge to bear on the etheric double of the boy because the result was a rapid and truly remarkable development of the boy's physical body.

Notes for Chapter 11

1. The material for this chapter is mainly taken from the Leadbeater file in the State Archives of New South Wales, formerly File 5/7792.2, now renumbered 5/7771.2.

2. Lutyen, M. Krishnamurti the Years of Awakening, p.146

3. The Theosophist, October 1922

4. Q.E. Library Critic, 13th August 1924
CHAPTER 12

THE FOUNDING OF THE BLAVATSKY LODGE
In *Theosophy in Australia* is an unsigned article, probably by Dr Bean, as editor, titled "Neutrality and Universal Brotherhood". The article points out that neutrality does not merely mean tolerance; it means the discussing and fighting out of differences of individual opinion provided that it is done in a spirit of brotherhood. Yet here in Sydney the problem is that of religious intolerance and ingratitude towards our two great comrades, to whom in their spiritual lives the dissenters owe almost everything. Where is the tolerance, the fair-mindedness in Sydney? Not in the denial to the three hundred of their most earnest fellow members to carry on within the Sydney Lodge the activity which is the most vital part of their training in the spiritual life. Even if a comment made by Bishop Leadbeater violates our principle of universal brotherhood, that is no reason why loyal members cannot use the Sydney Lodge for a meeting of their School. The writer is sure that this comment is not written in a spirit of vindictiveness. Rather Bishop Leadbeater wrote it to help those of the School who may be thrown off their poise by the attacks on him and on Mrs Besant. The writer calls the new journal *Dawn* a magazine of Darkness and deplores that some members of the Sydney Lodge have been a party to the publishing of these matters in the papers. We must realise, says the writer, that we are now in a battle ground, we are at war and:

ranged against us are some who are our own intimate friends of many years whom we sincerely love. If we feel that we are strong enough to resist the current which is sweeping them away ... we can still be their friends ... But, to get carried away in their current, to get the polished mirror of our intuition for truth and purity blurred by contact and discussion with them, is all too easy for those of us who incline to be conciliatory ...
What should be our attitude ... to those who differ from us? ... Surely the Loyalty League ... with its record of persecution and religious bigotry ... is a direct denial of brotherhood. ... How then can ... members of the Loyalty League truly represent our Society. ... How can we safely ... entrust them with the guidance of any portion of our Society?

He then refers to the President's statement that she will not return to the Sydney Lodge until the Executive in it who attacked her School are replaced. The writer expects that the constant friction will be eased by the formation of the new Blavatsky Lodge in Sydney, and he notes the reasons for its foundation as given in the Daily Telegraph of May 20th 1922, as follows.

1. That there should be a Lodge in Sydney, which makes no distinctions in favour of, or against, any religious opinions as is laid down in the First Object of the T.S.
2. In which all members shall treat the religious opinions of others with the same respect as each claims for his own.
3. In which theosophical activities can be carried on by the large number of members of the Sydney Lodge who are students, and have been pronounced by the two trustees of that Lodge to be a body "unsuited to be tenants of the T.S. Lodge's property".

On June 4th Mr T.H. Martyn spoke on the Mahatmas. The Daily Telegraph published a report on this topic:

"If these Mahatmas have been the subject of levity, this does not prove that they do not exist. The Mahatmas have been described as spirits of light or 'goblins damned'; have even been compared to a sort of male mermaid - (laughter) - but there is no doubt they are living men. They are born to live and to die."

- Mr T.H. Martyn at the King's Hall
The late general secretary of the Theosophical Society in Australia (Mr T.H. Martyn) lectured in the King's Hall last night on Mahatmas...

Mr Martyn explained the meaning of the word "Mahatma" as "great spirit", and it was in common use today. As a student of theosophy, he believed in these great souls. ... Madame Blavatsky had definite views about the Mahatmas, describing them as great souls, yet human beings.

The Mahatmas ... were quite human in their affections, and he quoted extensively from various works regarding their customs and exploits.

Referring to Mr Leadbeater and Mrs Besant, the speaker said that the former had, in a sense, become associated with the initiates, but it had been found that some of these initiates had not come up to sample. (Laughter.) If people were taken and declared great spiritual beings when they were very human, confusion would naturally follow. Mrs Besant was undoubtedly a very wonderful and highly developed woman, but she had used these accomplishments to confuse a number of members.2

By the middle of June there were two Lodges of the T.S. active in Sydney. The Daily Telegraph for June 12th under the heading of "Theosophy" reported that the Blavatsky Lodge was hosting a series of talks by C. Jinarajadasa on Theosophy at Miss Bishop's Hall in Elizabeth Street. In the same issue it stated that Mr Martyn had been appointed President of the Sydney Lodge, to replace Mr Macro who had joined the Blavatsky Lodge.

Then on June 13th it was announced that the Blavatsky Lodge had been formed. The Daily Telegraph stated that the new Lodge has a membership of 180 while the membership remaining with the Sydney Lodge was said to be some 700.

The Sydney Lodge passed the following unanimous resolution:
That this executive council of the Sydney Theosophical Society tenders to the management of the Sydney Daily Telegraph its most cordial appreciation of the stand taken recently by that paper in the public interest and the interest of morality.

Also that it places on record the benefit the Theosophical Society in Sydney has derived from the outspokenness of the paper in having been enabled to free itself from influences foreign to its ideas and inimical to its work.

The Brisbane Telegraph sent a reporter to interview the Secretary of the Theosophical Society in Brisbane to ask whether a split had occurred in the Brisbane Lodge, as had happened in Sydney. The Secretary, Mr G.W. Morris said:

I have received no inkling of any such change being contemplated. The basis of the trouble in Sydney is to my mind this: we have in our Society what is called the Catholic type, and also the Puritan type — the very antithesis of each other. The Catholics wanted a church, with the old ritual included, and it was given them, based on the Theosophical spirit which permits freedom of thought to every individual. It was to avoid any clash with the Puritans that the church was made a thing separate from the society itself. And yet, you cannot separate the church from the society in spirit, because every member of it is a Theosophist.

Mr Morris warmly defended the character of “Bishop” Leadbeater. “The council of the Brisbane Lodge”, he said, “had unanimously carried a resolution repudiating the charges made against their mentor.”

The Blavatsky Lodge first resided at 140 Phillip Street, Sydney, with Mr John Mackay as President, Mr Macro as Vice-President and Mrs Bean as Junior Vice-President. Mr A.E. Bennett was Secretary.
In her August "On the Watch-Tower" Mrs Besant refers to: a
very petty and childish action, but one showing a
strange depth of hatred, has been shown by setting
some work-men to chip Bishop Leadbeater's name
off the foundation-stone laid by him in the
building of the King's Hall, Sydney Lodge. A picture
has been sent to me of the work-men busy in
defacing the stone. The action is foolish... After
some years, how the Lodge will long for some
record of the honour done to it when Charles
Leadbeater laid its foundation-stone.³

In The Theosophist Mrs Besant writes of the repeated attacks on
Bishop Leadbeater and points out that his slanderers, in calling for an
investigation in 1922, have carefully concealed the official results of
the full investigation of 1908 in which he was officially cleared of the
charges made against him. Mrs Besant then reprints an extract from
the Presidential Address for 1908 on Mr Leadbeater.

Mrs Besant then said that Mr Leadbeater, in 1906, when charges
were pressed against him had frankly admitted that he had given advice
to a very small number of the many boys who had been closely under his
influence. He also said that as friends whom he respected regarded the
advice as wrong he would never give it again. Col. Olcott had said at
the time that he believed that Mr Leadbeater's motives were absolutely
honest and that his teachings on these matters were intended to aid his
pupils. Even after Mr Leadbeater had resigned from the Society the
battle raged over his advice until the British Section appealed to the
President and to the General Council to put an end to a state which
was becoming a scandal. Mrs Besant said she had read all the evidence
and talked to the parents and most of the boys caught up with Mr
Leadbeater only to find that, apart from the three who accused him, the
parents and the boys were most grateful to Mr Leadbeater for the help
he had given them. She then wrote to the Society asking the members to express their views on this matter.

Mrs Besant had framed a resolution for the General Council that, as the reason for Mr Leadbeater resigning was in order that the peace of the Society may be preserved and as there had been an increasing wave of bitterness over this matter ever since, and as the Council reaffirms the individual right of every member to his own opinions, there is no reason why Mr Leadbeater, if he so wished, could not return to the Society. Out of 24 members of the General Council, 21 voted in favour of this resolution.

The usual resolution in favour of the neutrality of the Society was also carried as was a resolution agreeing with the action of the President in sending "A Letter to the Members of the Theosophical Society".

It should be noted that Mrs Besant is talking of two separate things here. An argument for readmission based upon the principle of neutrality is very different from "the full investigation of 1908".

Mr Jinarajadasa gave an address to the EST called "Little Failings". It was given in Sydney in 1922. In it he spoke of Mr Martyn as follows:

...in this task which we have all undertaken, the things which usually matter most are the little things. You know what a sad example of that we have had here quite recently - how one who has been for many years a most valuable worker in the Society has fallen away from us so sadly that his judgement has become confused and, finally, he has put himself in direct opposition to the Outer Head, who is the special representative on earth of his own Master. Years ago I noticed one little thing in his case, which I could see might cause him a great deal of trouble, and yet he took no notice of it. You may remember that certain pamphlets were written; and a
thing that astonished me very much about these pamphlets was a certain coarseness - a curious vulgarity of diction. Speaking one day to the author, I asked him how he could have written like that. He could not see the point at all; he seemed to think it quite natural to write in that coarse vein, because it was necessary to be satirical in order to strengthen one's argument. Now, in the outer world this might pass, but in the occult world any touch of coarseness or unrefinement may become a very serious handicap.  

The General Secretary presented his report for the year of 1922. He recorded that the 1922 Convention was the most momentous in the history of the Australian Section. He mentioned an item omitted from the Minutes of the Convention by an oversight, that no Lodge may exercise more than one-third of the total voting power of the Section at Convention. He recorded that the outstanding memory of Convention was the Vote of Confidence in Dr Besant and Bishop Leadbeater; this vote defined two parties with outlooks and spirits mutually incompatible for co-operative work within the Society. A subsequent voting within the Society had shown that the party in opposition to their Leaders consisted of Sydney Lodge members with, perhaps, a few members of the Hobart Lodge and the H.P.B. Lodge in Newtown.

He recorded that the President's visit was the outstanding event of 1922 and that in spite of the unpleasantness and impairment of her work here, she retained only kind memories of Australia. In Dr Besant's 24 days in Sydney she delivered 34 addresses to members, to the public as well as speaking to members of Parliament, Sydney University Union, the Press and for The League of Nations' Union. She also gave members and public addresses at Melbourne, Adelaide and Fremantle both coming and going.

Dr Bean then referred to the Sydney Crisis and wrote that
In deference to misled public opinion the Department of Justice here conducted an altogether unnecessary "inquiry", the result of which was that "after a quite ruthless examination" (words of the Under-Secretary for Justice) nothing whatever could be established against Bishop Leadbeater. The "Crisis" has, no doubt, damaged the prestige of the T.S. in Sydney, but it has been salutary in ending an association of incompatibles. Those in the Sydney Lodge who were members of the E.S. and others like-minded with them withdrew and formed, at Dr Besant's suggestion and under a charter signed by her, the Blavatsky Lodge, whose key-note will be social service and loyalty to that basic tolerance of Theosophy which had been violated in the above and similar attacks. The Lodge has upwards of 370 members.

Miss Clara Codd from England had been well received as a lecturer and Mr G.H. Chappel was now an Honorary National Lecturer.

Morven Garden School was to be sold. In the meanwhile the Principals were carrying on. Dr Bean praised the work of the two principals and pointed out that the academic work of the school had not been neglected as all seven pupils who sat for the N.S.W. Dept. of Education Intermediate Certificate had passed. He then mentions that Lodge life has not notably flowered this year, perhaps because of the stormy times.

The Blavatsky Lodge reported a membership, at the 31st December 1922, of 373, including 32 new members to the Society. On November 13th the T.S. Building Co. Ltd. was incorporated with an authorised capital of 50,000 pounds. A site had been purchased at 25-29 Bligh Street.

The Sydney Lodge reported that its work was disturbed when Dr Bean dismembered the Lodge in June by withdrawing all E.S.T. members
from it. The membership of over 700 had become unwieldy and it was now possible to work more harmoniously. Attendance at the 52 Sunday Lectures averaged 358, a drop on the year before. Mr T.H. Martyn had been re-elected President for 1923.5

The General Secretary, Dr Bean, issued an undated circular entitled "Appeal for the Section Expansion Fund". As it refers to the annual Section Report it must have been issued in the first half of 1923. It contains several items of interest in terms of the events of 1922. He writes:

There has been over 100 pounds to meet as a result of Dr Besant’s visit. Hiring her halls, reporting, printing her Circular Letter, with postage, and paying Dr Rocke’s expenses to and from Perth to help our President on that long train trip, these have been the main, very costly items of that bill. To meet it we have, so far, only 35 pounds 17 shillings. The reason for this is that some of her meetings were for members only and of such a kind that no collection could be taken up. Secondly, the Press Campaign partly killed Dr Besant’s meetings in Sydney, so that the takings were poor latterly. Thirdly, Sydney Lodge Executive though asked to do so by the Section Executive (Sydney Quorum) has not handed over the balance of Dr Besant’s earnings under that Lodge’s auspices. To do this is an established precedent in our Section but, instead, they have given part of their balance to the Morven Garden School Fund.
Notes for Chapter 12

1. Theosophy in Australia, June 1922
2. Daily Telegraph, June 5th 1922
3. The Theosophist, August 1922
4. Australasian EST Bulletin, January 1923
5. Theosophy in Australia, March 1923

NOT KNEELING IN PRAYER

This workman is chiselling out the name of "Bishop" Leadbeater from the foundation stone of the Theosophical Hall in Hunter-street. "The society doesn't want any 'wrong impression.'"
CHAPTER 13

THE SPLIT
In February, 1923, two visitors arrived in Sydney on vacation from India. They were Alice Leighton Cleather and Basil Crump. They were interviewed by Truth, which gave them almost a full page story. Truth wrote:

Recently there arrived in Sydney ... Mrs Alice Leighton Cleather, a leader of Theosophy, and one of the first disciples of that belief to become a member of that "Inner Group" that surrounded Madame Blavatsky ... Accompanying Mrs Cleather are her son, and Mr Basil Woodward Crump, barrister-at-law, son of the late Mr Crump Q.C., and late editor of the "Law Times".

Mrs Cleather then said that although they were travelling for their health they had chosen Sydney:

on account of what they had heard had been going on there.

Mrs Cleather gave her history in Theosophy and said she was with Madame Blavatsky when she first met Annie Besant:  

So long as Madame Blavatsky was alive, Mrs Besant was all right because Madame Blavatsky's was the master mind. However, when Madame Blavatsky died, Mrs Besant's ambitious spirit got the upper hand. It was always her ambition to be a world teacher.

Leadbeater is a menace to the growing generation.

Before coming to Australia Mrs Cleather had written two books which were published in Calcutta. These were H.P. Blavatsky - a Great Betrayal and H.P. Blavatsky - Her Life and Work for Humanity. Copies of these books had arrived in Australia.

After extensive quotations from these books Truth comments:

If Leadbeater is ruining the minds of our youth, he is a menace, and there is only one way to deal with a menace - wipe it out.1
They departed from Sydney on February 25th. About the middle of February The Daily Telegraph reported that the Theosophical Building Society, which was incorporated on November 18th 1922, had purchased the Turkish baths located at 25-29 Bligh Street, at a cost of £18,000. An appeal was being launched to raise the balance of £10,000. The Society proposed to pull down the present building and erect a new headquarters.

On March 5th 1923, Mr Martyn replied to a letter, now lost, from Dr Bean:

Dear Dr Bean,

Your letter dated February 27th 1923, was delivered by hand at the Sydney Lodge Rooms at 4pm on February 27th, 1923....

I, of course, was present at what you call the meeting of your Executive on February 23rd and I object to that description of the meeting. It was a little gathering consisting of Mrs Wilson, Mr van Gelder, yourself and Mr Macro, who are all prominent members of the Blavatsky Lodge, Senator Reid from Brisbane, and myself, and of your Blavatsky Lodge coterie Mr Macro is the only one able to think judicially. This was not the Section Executive, and such as it was you grossly misrepresented facts to it.

You, as you will I hope remember, told us that you had been permitted to examine the report of the police on the relationship of Mr Leadbeater with young boys during his residence in Sydney, and that there was nothing in it prejudicial to Mr Leadbeater. You bluntly refused to have your statement checked by further inspection of the Report, and I had to tell the meeting that your statement did not accord with the facts as they are known to the Executive of the Sydney Lodge.... I am now in a position to state definitely that the Police Report actually confirms the worst suspicions of those who are pressing for enquiry within the Society. You either did not examine the
Police Report and Evidence, or you misrepresented it to what you call the Section Executive, and I claim this has a very serious bearing on your letter and on the Resolutions you submit.

If however the Section Executive does propose to deal with these Resolutions it has not power to do so....

If you desire my Lodge to respond to any complaints which either you or Mr van Gelder would like to make, it will, I am sure be willing to do so, but the only correct procedure in such a case is:

1. To define the charges and give due notice of them, and of the provision made for their investigation.

2. To provide for an independent and impartial tribunal for the purpose of hearing the charges where the accusers, or accusing body, will attend or be represented as such, not as judge and jury; and those charged will have every opportunity of bringing forward evidence in rebuttal or justification.

I may say that if the inferences contained in the Resolutions you send us are formulated as accusations, the Sydney Lodge will have to give the lie direct to whoever makes the charges, for they will be glaringly untrue.

In conclusion, I am sorry that I cannot, on behalf of my Lodge accept as either honest or sufficient the reason you gave the Sydney quorum of the Section Executive for not allowing reasonable time for the Sydney Lodge to hear and discuss your Resolutions. You will remember that you told us that if more time were allowed, the Sydney Lodge delegates could not be prevented from attending Convention. My Lodge will certainly be represented at Convention, and will hope that its delegates will set you and those associated with you in your extraordinary efforts to prejudice and injure it, an example in the matter of courtesy and fair play.

Yours fraternally

T.H. Martyn
On March 9th 1923 the Executive Committee (Sydney Quorum) passed a resolution that, as a result of the firm belief of the Melbourne Lodge:

the holding of a Convention, under the present condition of affairs in Sydney, can only result in a widening of the area of disturbance, the Melbourne Theosophical Society regretfully declines to act as host for such a purpose, and strongly urges the Section Executive to postpone the Convention pending a final settlement of the difficulty by an appeal to the President in Council, in accordance with the Society's Memorandum of Association.

Dr Bean approved of the resolution, writing that such a Convention "could not be blessed nor approved, we should think, by the Masters of Truth and Brotherhood."

On March 21st Dr Bean wrote to the Section Council and referred to an outrageous letter that Mr Martyn had written to them. He then refers to the attendance of Martyn at Section Executive meetings and calls him a traitor within the ranks. He then writes:

In the "Notes on the Evidence" prepared for the Sydney Lodge Executive, reference is made to the case of a boy, who in the Police inquiry accused Bishop Leadbeater of having touched his person for about five seconds when he was nine years old, and nearly nine years back. Now this boy is Mr Martyn's own son, Tom, and it is rather remarkable that all of the boys and men examined in Sydney clearly proved Bishop Leadbeater's innocence of any interference with their persons with the one exception, Mr Martyn's own son. Further, the three persons mentioned in the "Notes on the Evidence" as having given unfavourable evidence, are Mr Martyn, Mrs Martyn, and we believe, their servant.

Now, this statement of the Police Evidence is a gross and unscrupulous distortion of the truth and I will send you a literal version as soon as permission has again been obtained to inspect it.
Meantime, I would state that yesterday I took the "Notes on the Evidence" to Bishop Leadbeater, who stated it was the first time he had known of such an accusation and denied it utterly, and said there was not a shadow of foundation for it. His sincerity was obvious and transparent. I then went to Tom Martyn, although knowing that the boy was naturally under the control and influence of his father and mother. I read him the Notes referring to himself. On hearing it, his first involuntary exclamation was "It's all lies", although he afterwards collected himself and became evasive, vague, troubled and confused. He seemed chiefly troubled that Bishop Leadbeater should think he accused him of that and admitted he had not read his own evidence after it was taken by the Police and he did not know if the Police had got it down right. He also said he wished he had never gone to give it at all and said he did not agree with the way they were treating Bishop Leadbeater.

Dr Bean then asks whom we are to believe? and concludes that the whole case against Leadbeater rests on the word of one boy with one allegation. My Martyn replied on March 28th 1923: 
The Theosophical Society,

Sydney Lodge,

69 HUNTER STREET,

Sydney, March 28th, 1923.

TO MEMBERS OF THE AUSTRALIAN SECTION T.S. COUNCIL:

My dear Colleague,

I regret the necessity of inflicting further correspondence upon you but the extraordinary circular letter dated March 7th which the General Secretary has sent you demands reply, however brief.

This letter tells us that the Section has requested Dr. Bean to withdraw the Charter of the Sydney Lodge, so far as I am aware this statement is untrue. I am sorry Dr. Bean does not like the extracts from the police evidence but when he denies, and when Mrs. Besant denies that there is any evidence adverse to Leadbeater, I have no choice but to make them known to you. The reference to myself in Dr. Bean's letter I can pass over briefly because you must all know that at our Australian Conferences for some years past I have publicly announced my convictions, one would suppose if Dr. Bean had any truth in him that I had now for the first time revealed myself as opposed to the wrong conditions that rule in the T.S. and the hypocrisy that seeks to hide them.

As to my son a lad of 18 I have always refrained from discussing subjects like this with him, but in view of Dr. Bean's statements I have asked him for the facts. It appears that Dr. Bean burst in on him at his office and before his fellow clerks told him he wanted to see him regarding "Bishop" Leadbeater. Dr. Bean produced a copy of the precis of evidence taken at the police enquiry which his victim had never seen and knew nothing of, and asked him if he had said so and so pointing to a line in the document. The lad told him he had not and it must be all lies if he was made to say that. What Dr. Bean showed the lad was not his evidence at all but the summary which uses the word "masturbate". This word the lad had never before heard nor did he know the meaning of it. Dr. Bean then urged the lad to go and see Leadbeater, and to get rid of his unwelcome visitor the former said he would think it over. The lad later obtained from a friend a copy of the precis of the evidence, read it quietly over, called on Dr. Bean and told him that the statements he made to the police were true, and that as a summary he had no fault to
find with the precis, and he did not see any necessity to interview Leadbeater. Why did not Dr. Benn tell you all this in his letter?

It is rather unfortunate for Dr. Benn's cause if it be true that the worst witnesses against Mr. Leadbeater are "Mr. and Mrs. Martyn their son and a servant". What have any of these to gain by falsehood? I have given almost a lifetime to the T.S. and literally contributed a small fortune to its various undertakings. It is not a passing fancy, or an unfounded suspicion that breaks through the habit of thought of thirty years. It is I assert overwhelming evidence of evil which cannot be gainsaid even from the most lenient and credulous viewpoint. The bubble of delusion was first pricked for me with the Wedgwood exposure and Mrs. Besant's part in that. Dr. Benn makes no reference to Wedgwood, does he still claim that Leadbeater was right in sending him out to the world as an initiate of the Elder Brothers who stand for cleanliness and truth before all things? Or must we place Leadbeater in the same category with the Worthingtons and Elijah Dowey's of recent years clever men of extraordinary cleverness in deluding their fellows?

This question cannot be settled either on what Dr. Benn says, or on what I say in correspondence of this nature, nor on what any partisan says, and I appeal to you again to join with those who insist on an impartial investigation of the evidence which I and others are prepared to bring forward including that collected at the recent police enquiry. In conclusion I may say that in my opinion Leadbeater's morality is now quite secondary in importance as compared with his claims to seership, in view of the exposure contained in The Occult Review for February last.

Sincerely yours,

[Signature]
In *Theosophy in Australia* for April 1923, is a Headquarter's Circular on The Immediate Future, written by Dr Bean. As this article and the following Case Against the Sydney Lodge T.S. and the Postscriptum and Resolutions contain so much of the case, as seen by the General Secretary, against the Sydney Lodge, it is printed in full. The first portion up till The Case Against the Sydney Lodge T.S. was issued as a pamphlet at an earlier date for it is referred to in *Dawn* for March 1923.

**HEADQUARTERS’ CIRCULAR.**

**THE IMMEDIATE FUTURE.**

Dear Friends,

Under the above title I am publishing, cut down and very slightly altered, a circular which I wrote for the consideration of our Section Executive Committee, when it first became quite clear to me that for the Sydney Lodge to remain any longer within our Section was an incongruity alike discreditable to us, inconsistent with our loyalty to our Leaders, confusing to the general public, and ruinous to our unity and efficiency. For the Sydney Lodge to attack as they have done, and for us to continue to work with them in the Section and to foregather with them at Convention, seemed not only dishonouring to the Masters of Brotherhood and Truth, but would bewilder the outside world and make them wonder if we could have any depth of sincerity at all; it would attach to our Section, too, not only the disrepute arising from the campaign of slanders, but a further disgust at the gulf between Theosophic precept and practice in the matter of religious tolerance and brotherhood. For seldom does a public discriminate clearly amid such complexities as our unhappy differences. Attacker and attacked, they are all one to the man in the street. He sees the dust-cloud raised and includes all equally in his condemnation.

I had previously put out an aspiration for peace in my circular letter from Headquarters, of the January issue of "T. in A." It was not a hope, because the circumstances did not warrant one, as was finally established to me when, soon afterwards, the January issue of "Dawn" appeared. I then decided, with
my Executive, that the right course would be to ask Sydney to withdraw from the Section before Convention; if they would not do so, and would insist on attending Convention, I thought Convention should, from the outset, pass a Motion of Non-co-operation with them and put it steadily into practice. The first part of this circular puts the matter that way, but, later, I came to believe that a straight-out Motion of Exclusion from the Section was the better course. The slanderous attacks in "Truth" and the "Daily Telegraph" made me change my mind in favour of more aggressive action; that, and the further thought that, for the honour of our Section and in chivalry to our great Lady, we should act ourselves, ourselves shoulder the burden of decision, as much as the T.S. Constitution will allow, ourselves face its difficulties, rather than putting the whole onus on her. I had put all the above to my Executive Committee, and a majority agreed with me. We had actually broached the subject of voluntary withdrawal to the Sydney Lodge Executive, but, when Mrs. Cleather’s poisonous attacks appeared in the Press and when Sydney Lodge wished to bargain for conditions, we cancelled these preliminary negotiations. The tone of the Sydney Lodge reply to our first overture was not such as to encourage us to continue, and one condition was that I should first ascertain from Dr. Besant if she would consent to their direct attachment to Adyar. I felt, others felt, that it was not seemly to invite our President to put herself in such a position with the Sydney Lodge. The latter half, then, of this circular, the portion headed, "The Case against the Sydney Lodge," was written much later than the earlier part, and is the case for cancelling their charter and the diplomas, as F.T.S., of members of the so-called "T.S. Loyalty League," rather than the case for a separation by mutual consent.

"What shall be the action and attitude of the Section in regard to the Sydney Lodge?" That is the vital question for immediate future.

We, unhappily, believe that we cannot, in the best interests of the Society, advise that the Section should identify itself with or co-operate with them or reinforce their influence in any way.

At the outset, let it be said that we are not, in any self-righteous spirit, sitting in judgment on our brothers, nor are we, we trust, animated by personal bitterness. Nevertheless, we shall have to say out frankly just how the whole situation appears to us, and, no doubt, will say things not pleasant to those who take the Sydney Lodge viewpoint. We desire to wound no one’s feelings, but our loyalty to the T.S., to our Leaders and comrades, yes, and to these our former comrades, also, compels us to speak out the truth as we see it without fear or favour. We cannot weigh the motives of those attacking Dr. Besant, Bishop Leadbeater and others, attacking their whole policy. To their own Masters they stand or fall, not to us. We know how we need tolerance for our own mistakes, and that prevents us condemning those who in the past have been our comrades and have done great work for the T.S. But we have a duty to discriminate and to point out clearly the issues at stake, and the inconsistencies and insincerities of the present situation. The present situation must be dealt with in a spirit, above all, of straightforwardness and of loyalty to the best interests of the T.S. and of those who, for us, embody those interests. It should not be a matter of diplomatic fencing to secure, as it were, the best strategic position, but of plain commonsense application of this dictum, "Be a good Theosophist and the T.S. will, ipso facto, take care of itself."

We must be "tolerant even to the intolerant," says Mrs. Besant, and we who have championed the cause of tolerance against our brothers of the Sydney Lodge who have betrayed that cause, must be careful that we, too, are not led into intolerance.

Tolerance, however, does not involve passivity when the most vital interests of the T.S. are attacked, and when the future effectiveness of this Section as a
one-pointed instrument in the hands of the Masters is undermined by such attacks. The T.S., as a whole, can only in the very rarest and most critical instances identify itself with a cause (as in the late war, for instance), but lesser groups can do so without necessarily being intolerant or infringing T.S. neutrality. They can decline to co-operate with another group of incompatible views and line of action, especially when those views and that line of action are accompanied by and imply a fundamental difference of spirit, a profound gulf between the two groups in their interpretation and practice of Theosophy. In a marriage, where love, trust and a common cause no longer exist, the union becomes a mere barter for some superficial advantages, its real sanction has gone, and a separation by mutual consent is the course most consistent with sincerity and seamliness. That is exactly how it seems to us between ourselves and the Sydney Lodge, as well as all members of the so-called “Loyalty League.” They haven’t the smallest hope of changing us and, in many instances, we think we have no chance, in the immediate future, of changing them. Thus a separation by mutual consent is the sincere and seemly thing where the differences are not only of opinion, but of spirit. The “Doctrine of the Heart” says, “We must not delude ourselves in any way. Some truths are indeed bitter, but the wisest course is to know them and face them.” One such truth is that nearly all of us are still greatly limited by our lower personalities and if we meet, as at Convention, the old warm frank outgoing trust will inevitably be replaced by feelings which are not such as our Masters can hallow and strengthen. The reunion will be a hollow and unseemly, rather than a holy thing. It isn’t that the love of old comrades has really gone, but whilst the present differences are between us it cannot manifest purely, save in a very few, and the truest truth and highest love is for us to agree to separate.

Dr. Besant says that a Theosophist, fighting for his principles, must be firm, but not provocative. We need, then, to formulate a course of action and attitude which is consistent with the above principles and which, also, takes into consideration the uniquely critical epoch of world-history in which we now stand, the all-important work ahead of us, and the very brief space in which to do it.

We must face the fact that not peace, but civil war is the actual condition of this Section, and that a definite choice confronts us, as Dr. Besant said, “Choose ye whom ye will serve!”

When you are on “active service,” when you are just about to go into a fight (and surely for the very many who believe in it, the “Coming” of The Christ is going to be just that), you cannot afford civil war in your ranks, nor can you win through on “civil” methods. Such are times of “martial law,” and special “crisis” measures have to be taken which might not be appropriate for more peaceful, leisurely times. In the breathless, strenuous year or two ahead of us to prepare for the “Coming,” what inspiration, comfort, enthusiasm and sense of protecting solidarity should we not draw from a glowing Convention Re-union. But how can They outpour power on us in the insincerity of a Convention where we are foregathering with those who are attacking ruthlessly everything we hold dearest. There is no common cause, no united front, no single aim, only a mock cordiality or else a wrangle which, if it reaches the Press, is quoted against us as “Another ‘Day Off’ for the Theosophists,” or something else equally unedifying.

No doubt some have no conviction about a “Coming,” but they, too, can see that the world is in a supreme crisis, which needs more than anything else Theosophy and Truth lived as well as preached.

Then, too, the issue must arise, “Can we use Section Funds contributed largely by Sydney Lodge dues to help propaganda work (for instance, to finance a lecturer touring the Section), or for other service of the Section and exclude Sydney Lodge from such help?” It is a most difficult point. We feel that all Section money should be spent in the
best interests of the Society as a whole, those larger interests outweighing more local interests, where there is any serious clash. We are strongly of opinion that to reinforce the influence of Sydney Lodge just now is not in the best interests of the T.S. as a whole, and therefore we do not feel we can spend Section money on them. To us, the straight course, if the Section sees as we do, is to tell Sydney straight out that we would rather not have their money. If, however, the Section agrees to invite them to take the commonsense and straightforward course of retiring and becoming attached (if they so desire it) to Adyar directly, and if they decline to do so but seek to insist on a full and active participation in Convention and all Section activities, then, it seems to us, the Section should show a solidly united front at the coming Convention, should pass a motion regretting inability to co-operate with them, at the outset, and thereafter should prove in action that the motion is a reality, at the same time warning them that if they insist on remaining in as a warring minority, they do so in the full knowledge that the money they pay in will be used to help them.

This may seem, at first glance, a harsh and unjust measure, but if the reader will suspend judgment till he has finished this, and thought carefully over it, we believe he will come to our viewpoint. We have yet to show why Sydney Lodge, as we would, must be regarded and treated as pledged to a "Loyalty League" policy and why their policy is so ruinous to the T.S. that such a measure as the above is justified. As things are now, we are on the horns of this dilemma, or might be; either we must do something which it jars on one to do, even if it be just, or else the Section's Lodges must go without sore-needed help, or thirdly, if we help them and Sydney, too, we are strengthening an influence which we believe to be against the best interests of Theosophy, helping a movement which is, in effect, at war with us. When, therefore, our situation involves crises and dilemmas such as these, it needs special methods of handling, different from the more passive, long-suffering tolerance of ordinary times. Did not Mrs. Besant take such "crisis" action at the outbreak of the Great War, calling definitely on all Theosophists to range themselves on the side of Brotherhood? Did she not suspend, temporarily, the Sections in "enemy" countries? We do not say the situations are wholly analogous, but they have enough analogy to help us to realise that critical action in a crisis doesn't necessarily mean a going back on the Theosophical principles. We have been told that the Master M., the true Head of the T.S., doesn't compromise nor "wait and see" but "cuts right through" an entangling situation.

This, then, is the basic principle underlying this article: "One can tolerate but not strengthen, nor reinforce the influence of, nor help, nor associate oneself with the activities of any group within the Society which one believes to be acting in a spirit and by methods anti-Theosophical, therefore working against the best interests of the T.S. and of Universal Brotherhood." That is just what the Sydney Lodge is doing now, and the fact that "they know not what they do" may keep us quite free from all personal bitterness, but doesn't in the least lessen our duty to stand uncompromisingly for the right where such a great matter of principle is concerned.

Between the Sydney Lodge outlook and the outlook of the great majority in this section, there is a great gulf fixed which cannot be bridged for the purpose of co-operation. It is quite true, probably, that many still remaining in that Lodge don't, in their heart of hearts, agree with all that has been done in their name, but whilst they remain in the Lodge passive, the thought of them cannot weigh against any action the Section may feel called on to take. Where there is the unbridgable gulf we speak of, we think that any who in their hearts are feeling that Dr. Besant's policy and actions were, after all, right, should stand openly on her side.*

Admittedly the T.S. imposes no creed, save Universal Brotherhood, nor the

* "We refer further to this matter in a postscript." — Ed.
less, consider what the great majority of the members of this Section of the T.S. earnestly believe; that the Christ will start His world-mission as a man amongst men in quite a short time, now, and that our T.S. and the "Star" are the chief instruments to prepare the world for Him. We, the great majority, believe that Mrs. Besant and Bishop Leadbeater are His two chief Heralds, and the greatest spiritual Teachers of the world until He comes. We believe that Mr. Krishnamurti, the Head of the "Star," is in some special way associated with that coming, and is to prepare the world for it. We believe that the world stands in its supreme hour, and that these great souls leading our movement are the servants of the great Hierarchy, charged to make the T.S. and other movements which have budded off from it, mighty instruments of world-healing. Mrs. Besant, above all, we believe, is the official representative of the Masters for the outer world. Yet against her and against our other leaders and beliefs the Sydney Lodge is waging a relentless war. It is meant, apparently, to agitate "until the conscience of the rank and file of the T.S. is aroused," to quote from "Dawn." Our conscience is already well aroused (but in a far other way than they hope for) by the manner, methods, and spirit of their "agitation."

How can we, under these circumstances, identify ourselves in any way with the Sydney Lodge, or treat them in any way on an equal footing with the rest of the Section? Justice does not demand that; it would be grossly unjust to the T.S. as a whole or to the best interests of the Section. Justice does demand that we should be very straightforward and open with these who were our comrades, and that, so soon as we are clearly decided as to our future attitude, we shall let them know it. If we just straight forwardly state our position and what we intend to do that will best serve those whom we defend. Remember that our President—re-elected for a third time by an overwhelming, almost unanimous majority—claimed that that consensus of support gave her a right to our loyal service as the true representative of the T.S.

She left her honour and Bishop Leadbeater's, and the honour and good name of the T.S. in our hands when she sailed for India, and it will detract from all of these, in the eyes of the great public, if we continue public co-operation with their attackers, in the face of all that has passed. Let us, then, as nicely as may be, but quite definitely, end an association impossible, insincere, and ruinous to the one-pointed effectiveness of the Section.

THE CASE AGAINST THE SYDNEY LODGE T.S.

In the opinion of the Australian Section's Executive Committee the main points justifying the "Resolutions of cancellation" are as follows, viz.:—

1. "Dawn," the Loyalty League's official magazine, is run by a little knot of ex-T.S. members, who are mostly prominent officials, both of the Sydney Lodge and of the Loyalty League. It has been incessant in its attacks on Dr. Besant and Bishop Leadbeater, attacking others also, as well as the Liberal Catholic Church and Order of the Star, institutions which should, at the least, receive sympathetic neutrality from all P.T.S.

These attacks in their method and spirit have consistently violated the three "pillars" of the T.S. and of Theosophy, viz.: Brotherhood, Tolerance and Truth.

2. Personal attacks on herself Dr. Besant will not take action against, but the present attacks are much wider in scope than this; Dr. Besant having been recently re-elected P.T.S. by an overwhelming majority has a right to the loyalty of the T.S., since she thus represents it.

3. The attacks last May and the present ones more still have slandered not only the P.T.S. and others, but, by implication, those who support them. The clever innuendoes of the Press are bound to attach to the T.S. as a whole the stigma of sexual depravity in the minds of the reading public. Foul well must
this be known, both to the active attackers and to those of the Sydney Lodge who, by their silent acquiescence, morally support them. Practical experience of the general public since the above attacks confirms the above assertion.

4. A unanimous motion of a general meeting of the Sydney Lodge last June, just after Dr. Besant’s departure, endorsed the actions of that Lodge’s Executive throughout the “Sydney Crisis,” and promised support in their efforts to see that the objects for which the T.S. was established by its founders are maintained.” It is well known to the Section how identical in nature and ethics have been those actions, and the subsequent efforts with the activities of the “T.S. Loyalty League.” That same Executive included the chief attackers of the “Loyalty League”; it endorsed the action of the Sydney Lodge Trustees in giving Dr. Besant’s 300 E.S. students notice to quit; it had Bishop Leadbeater’s name defaced from the memorial stone of the Lodge; it permitted “Dawn” to be closely associated in various ways with the Sydney Lodge, in spite of “Dawn’s” vulgarity, scurrility, malice and its brazen dishonesty in publishing E.S. matter, though its Editors and writers are ex-E.S. members. We repeat it much more than tolerates “Dawn” in the Lodge, in spite, also, of “Dawn’s” discreditable association, through interchange of compliments and attacking quotations, with the yet more poisonous “O.E. Library Critics” of America. It invited Mrs. Cleather and Mr. Crump to the Sydney Lodge Platform in spite of passages in Mrs. Cleather’s book casting on the majority of the T.S. the very same aspersions of sex-perversion that part of the Sydney Press had hinted at. Sydney Lodge helped the sale of that same book before Mrs. Cleather’s arrival in Sydney. It welcomed both these attackers publicly on behalf of the Sydney Lodge, after and in spite of the slanderous innuendoes in the Press Notice given them in the Daily Telegraph, of February 10th. It continued to welcome them to its platform after the vile Truth interview, and finally bade them a warm farewell publicly.

“Mr. Martyn, who presided, in the name of the Society, thanked them for their visit and their messages.”—Daily Telegraph, February 26th. It is this very same executive which, not long ago, was re-elected unchanged at the Sydney Lodge’s Annual General Meeting to once more guide its future.

5. Still more clearly does the following identify the Sydney Lodge T.S. with the Press campaign which has discredited the T.S. and which we all know (quibbling apart) to be the work of the T.S. Loyalty League.

It appeared in the Daily Telegraph of June 14th, 1922, the Secretary of the Sydney Lodge T.S. thanks the Daily Telegraph in the name of his Executive, stating that the Lodge had unanimously carried the following resolution, viz.:—

“That this Executive Council of the Sydney Theosophical Society tenders to the management of the Sydney Daily Telegraph its most hearty appreciation on the stand taken recently by that paper in the public interest and in the interest of morality. Also it places on record the benefit the Theosophical Society in Sydney has derived from the outspokenness of the paper in having been enabled to free itself from influences foreign to its ideals and inimical to its work.”

In a letter to the Editor the Hon. Secretary of the Lodge states:

“This Lodge has now entirely freed itself, thanks to your insistence, from any association, direct or indirect, with any other organisation or those associated with such. Its management is unanimously in sympathy with the demand voiced in your columns for a searching investigation on the part of the law authorities into alleged immoral practices of persons indicated by your paper.”

6. Nearly all, if not all, the members of the Sydney Lodge Executive are also members of the “T.S. Loyalty League.” Mr. Martyn is President of the Lodge; Mr. Greensfield is Secretary of the Lodge: Mr. Eberle, Treasurer of both; and Mr. Ingamells, a prominent member of the Sydney Lodge.
Executive, is Hon. Organiser to the League and *Dawn,*' and the Sydney Lodge.

7. In the January issue of *Dawn,* appeared a letter by Mr. Barnes, Vice-President of the Sydney Lodge, inviting all opposers of the Besant-Leeadbeat leadership to join the Sydney Lodge. It is an attempt to constitute the Sydney Lodge a world-centre of opposition to our leaders and to the great majority of the T.S. Significantly, this issue also contains a series of photos of the Sydney Lodge premises, advertising its attractions. Yet another instance of the close association between the "Loyalty League and *Dawn* and the Sydney Lodge."

8. The Masters of Wisdom and our teachings concerning them have been held up to gross ridicule in some of the above-mentioned Press notices.

Such insults deeply offend every loyal Theosophist, and do great harm to the Society as a whole, since the authenticity and prestige of the Masters, though not insisted on as a condition of joining the T.S., yet is of vital importance to its welfare and future. We acquit the Sydney Lodge of intending such public insults to the Masters, yet a full share of the responsibility for it rests on them. Naturally, such ridicule, as well as every other discrediting imputation of these campaigns, gravely prejudices the influence and prestige of the T.S. and the acceptance of its world-healing message.

9. Such are some of the facts of the case against the Sydney Lodge and "Loyalty" League. They prove, we think, the incompatibility of membership in either, with membership in the T.S.

We do not marshal these facts, nor press for the exclusion of our brothers from this Section in any spirit of personal spite or desire to retaliate on them. So far as our human natures allow us, we eliminate those feelings and motives. We do, however, press that they shall be cut off from our body corporate. Our reason is that we have a great and urgent work awaiting us, to be done in record time; a work of preparing the public mind and heart for the coming of the Christ, and for the foundation-lay-

ing, on sound theosophical lines, of the New Civilisation.

For the purposes of that work it is necessary, as things are, that our reputation shall increase, and that theirs shall not thwart it. It is still more necessary that we should, before going into our Great Fight, be free from the undermings of a "Foe within our Gates."

J. Bean,
General Secretary.

POSTSCRIPTUM.

We think the above whole account will better explain than "The case against the Sydney Lodge," alone, the present situation. It shows that in spite of great and repeated provocation, our original intention was as gentle and tolerant as anything could be under such circumstances, but it was not chivalrous, since it shirked the responsibility and difficulty we ourselves should face, and put it all, instead, on our beloved President; the final decision as to the Sydney Lodge must rest with her, of course. If the Section Council ratifies its Executive Committee's decision and the General Secretary in pursuance of its directions cancels the Sydney Lodge Charter, then the Sydney Lodge can either appeal to Dr. Besant for a reversal of the decision or can apply to her for attachment to Adyar direct. Therefore, we can only, to a limited extent, take the onus of cancellation. The final onus must be our President's. However, it is our duty to shoulder every ounce of the difficulty that we can take and to fight and endure for her honour and the Society's, not ask her to add this burden to her world-burden, however willing she might be to do so. But as well, the vile attacks in *Truth,* the innuendoes in the *Daily Telegraph,* and now these last unscrupulous efforts of Mr. Martyn, have made it abundantly clear that the honour of our Society and its President must be upheld by a more virile course of action than at first contemplated. A good deal of feeble sentimentality often masquerades under the word "Brotherhood." Brotherhood demands that we
should stoutly protect the innocent and stainless, and protect our Society so that it can promote and manifest Brotherhood freed from a cancer which would in time kill it. We remember that Dr. Besant in the Section Magazine of last June appealed to us:

"To put an end, so far as in you lies, to the persecution of Bishop Leadbeater, and the attempts made by a small section of the Sydney Lodge, the leaders of the so-called Loyalty League, to work against me, as one of their members said in a letter published in America, until they forced me to resign." 16

We here in Sydney who have, with our Leaders, to face these attacks (and there is sweet as well as bitter in such sharing), are the ones who know best what that means; we are in first-hand contact with it all and with the chief attacker, and to us his evil and clever misrepresentations are obvious, as they cannot at once be obvious to those far away from it all. It is we and our children who are to suffer with our Leaders in those slanders, and if any should think our course of action intolerant or unconstitutionally swift, let him visualise the matter as if it was his wife, his father, his elder brother, his sister, his children, whose purity has been fraudulently assailed. The attacks cannot directly harm him and his in their tranquil untroubled lives "far from the firing line," and so their imaginations may fail to give them true insight and sympathy. Pierce to the heart of this situation, and act boldly on big principles applied with virility, not with sentimentality! Remember what those Sydney Lodge members or "Loyalty League" members who don't actively attack are nevertheless acquiescing in! Is it Theosophy to make no protest when the purity of innocent women and children is being attacked and their futures compromised? Remember how, in the case of Mr. Krishnamurti, the linking of him in slanders with Bishop Leadbeater prevented his entry to Oxford. Isn't it probable that a similar cruel handicap will attach to those other stainless young lives, here? And are those Sydney acquiescers who return, unchanged, the Lodge Executive, who pass a unanimous motion of confidence in that Executive, are they not justly included in the sentence passed on their Lodge. If they have protested and cannot unseat their present Executive, then, in the name of Brotherhood, they should come right out of a Lodge which persistently outrages it!

RESOLUTIONS.

Whereas the so-called T.S. Loyalty League is an organisation—

(1) Whose name and position is illegal, as there cannot be a body using the name of the T.S. without the consent of the P.T.S.

(2) Whose object, "the investigation of the bona-fides of the individuals or institutions claiming recognition from it," is an usurpation of the duties of the officials of the T.S.

(3) Whose propaganda and actions violate utterly the basic principles of Brotherhood, Truth and Tolerance, on which the T.S. rests, consisting as they do mainly of attacks on persons duly elected or appointed officials of the Society, or on other members, and on movements to which a great number of its members belong, and trying thereby to discredit the Society by a campaign of slander and libels.

It is resolved that—

(a) It be considered by this Section, Executive Committee of the T.S., incompatible to belong to the so-called T.S. Loyalty League and the T.S. at the same time.

(b) That the G.S. be requested to exercise his powers as the representative of the P.T.S. and to cancel the membership of all P.T.S. who are members of the so-called T.S. Loyalty League.

(c) That whereas the Sydney Lodge has identified itself with the attacks of the so-called T.S. Loyalty League in various incontrovertible ways, the G.S. be requested to cancel the charter of the Sydney Lodge, acting under the above-mentioned powers.
There was also a mimeographed version of this circular in which the printed clause 9 was shown as clause 10. The dropped clause reads:

9. It was Mr Lori's Ingamells, Hon. Organiser of the "Loyalty" League who was quoted in the O.E. Library Critic in a letter to Dr Stokes as speaking of some attack that was being contemplated in Sydney as "a nice little birthday present for A.B."; and saying that he and his friends "would keep it up till they had got her kicked out of the Presidentship". I quote from memory but I believe I have given the very words. They were certainly just as offensive.

Dr Bean cancelled the membership of Mr J.M. Prentice who was then President of the Hobart Lodge. On April the Lodge protested:

The Editor, Dawn.

Sir, — Arising from the action of the General Secretary of the Australian Section of the Theosophical Society in cancelling the Diploma of Membership of Mr J.M. Prentice, President of the Hobart Lodge, T.S., on the grounds of his being a focus of continued disturbance in the Section, I desire to advise that the attached resolutions were moved, seconded and carried at the meeting of the Executive Committee of the Lodge on Friday, 13th inst.

Yours, etc.,

E. Worth, Hon. Secretary

The resolutions referred to asked for an inquiry into the charges laid against Leadbeater and Wedgwood and for Mr Prentice's membership to be reinstated. On June 22nd Dr Bean and his wife visited the Hobart Lodge and offered to explain his hostility to the Sydney Lodge. After a discussion lasting over two hours, the meeting unanimously declined to accept the explanation of the General Secretary and condemned his action. Mrs Worth was a member of the E.S. and was removed from the body by Dr Besant for not protesting
against an attack on a fellow Theosophist.

Under the heading of "Split in Camp" the Daily Telegraph interviewed Dr Bean about the proposed withdrawal of the Sydney Lodge Charter. Dr Bean said:

The reason for the withdrawal of the charter is that the Sydney Lodge has been a continued focus of disturbance to the Australian Theosophical Society.²

On the 24th April Mr Grieg wrote to Dr Besant:

Dear Dr Besant - At the request of my Executive, I enclose herewith copies of -

(a) Letter from Dr Bean to myself, dated April 7th.

(b) Letter in reply, dated April 12th.

(c) Further letter, dated April 16th.

(d) Letter from Dr Bean in reply, dated April 18th.

(e) Letter from Dr Bean to a few individual members.

The first letter from Dr Bean, stating that he cancelled the Charter of the Sydney Lodge by withdrawing his signature therefrom, was submitted to our legal advisers, and we are advised to take no notice of it, as it is so much waste paper.

From the contents of Dr Bean's last letter, dated 18th, we gather that he himself has ascertained that his action was unconstitutional, as he advises answering the questions asked in my letter of April 12th.

My Lodge has, so far, not had any opportunity of meeting any charges. Had the opportunity been given, it would have characterised the General Secretary's statements to the Section Council as wilful falsehoods, and if you yourself contemplate the confirmation of Dr Bean's action, you will, I trust, recognise the usual decencies and afford my Lodge the opportunity of meeting any charges made, and stating its case. So far, the procedure adopted by the Australian General Secretary has ignored every principle of justice and honourable
dealing.

In addition to the eccentric action of the General Secretary, referred to herein, that official has written a letter - of which I enclose a copy - to a few members of my Lodge marked (e).

He refuses to state any reasons for this abuse of his office, and apparently relies upon you to confirm his action here also. I trust you will afford the usual facilities for impartial investigation into these cases.

In conclusion, I regret that it is my duty to complain that the General Secretary here seems to be actuated by prejudice to such an extent that he fails to observe the most commonplace demands of custom and usage.

On behalf of Sydney Lodge Executive,

Yours fraternally,

J.E. Grieg,
Hon. Secretary.3

In her "On the Watch Tower" Dr Besant comments:
... I have received a cable from him [Dr Bean] that he has withdrawn the Charter of the Sydney Lodge and the diplomas of eleven members. These are therefore outside the Section, though within the Society. A Section is autonomous, and the President cannot interfere in its membership. Lodges are chartered by the President on the application of the General Secretary. I cannot charter a Lodge on my own initiative within a Section. There is a rule which allows one to charter a Lodge within a Section, if a Lodge wishes to exist apart from a Section and attached directly to Adyar. If there be grave reasons for such an unusual course, I may so charter it after consultation with the General Secretary.... The General Secretary suggested to the Sydney Lodge that it might resign, but it refused to do so, unless he could obtain from me a promise to attach it to Adyar. I can, of course, say nothing until there is time for the Lodge and the eleven members to appeal, if they wish to do so and for the General Secretary to inform me of grounds for the
expulsion. I am, of course, aware of these, having been in Sydney, but I cannot act informally on so grave a matter, being, as I am, the final court of appeal in the Society.\(^4\)

In *Theosophy in Australia* for May 1923, Dr. Bean wrote to the Sydney Lodge members:

**LETTER TO SYDNEY LODGE MEMBERS.**

Dear Fellow Member,

With great regret I write to inform you that, acting on the vote of a very large majority of our Council, I have withdrawn the Charter of the Sydney Lodge, thus excluding it from the Section. Let me first give you the alternatives open to you in this new situation before referring to the ethics of the whole matter.

1. You may apply to be attached to some Lodge of the Section.

2. You may, with others of the Sydney Lodge, apply for a Charter to form a new Lodge of the Section.

3. You may, as an individual, apply to be attached direct to Adyar. You should apply, not direct, but through this office.

4. If the Sydney Lodge applies to Dr. Besant to be attached direct to Adyar, if she grant their request, then you may remain a member of the Sydney Lodge, excluded from this Section, but attached to Adyar.

Our reasons for the present drastic action against the Sydney Lodge are fully set forth in this April issue of *Theosophy in Australia*. You can read them there, either at the Blavatsky Lodge, or at my office (114 Hunter-street), or, in the case of country members unable to get into town, I shall reserve a certain number of "loan" copies of this issue of *T. in A.*, and forward one on to any member writing for it. If you do apply for the loan of a copy (and I think it is but fair that you should read our standpoint, as well as that of the Sydney Lodge authorities, which you are sure to get), I shall ask you to let me have it back again, so that it may be useful to others also.

Furthermore, I shall be happy, so far as I have time, to have short personal interviews with any one in doubt or difficulty, and to answer all reasonable questions.

I dare not definitely advise; each must choose for himself his course of action. I can but lay before you certain broad principles to guide your choice.

If you have read *Letters*, and are in sympathy with the spirit and methods of the "Loyalty" League, then you are not in harmony with the spirit and methods of *Theosophy*, and are not really suited to be part of this Section, whose members we hope to draw ever more and more closely together in warm and trustful comradeship. Not "Unity of Opinion," but "Unity of Spirit" is the bond of peace, and unless such unity of spirit prevails, there is no profit, but very much the reverse in close association. It is because Sydney Lodge, as a unit, and specially those of its members who are also members of the "Loyalty" League, have no unity of spirit with the rest of the Section that they have become continued foci of disturbance within it. It seems to me that this whole matter is really a testing of those who are able to "believe without seeing," seeing with the lower mind, that is. I mean this: In this whole business there are certain apparent contradictions, certain apparent inconsistencies, certain so-called circumstantial evidence with a misleading appearance of truth. To those of us who have been deeply and intimately through every phase of this crisis and know all the collateral facts bearing on it, some of which our sense of brotherhood bids us not publish abroad, to us these apparent difficulties are no difficulties, even to the lower mind. We understand their illusory nature and how they have arisen. But both we and you must base ourselves, not on these petty things, but on the great broad principle. "A tree is known by its fruits. Ye do not gather grapes of thorns nor figs of thistles." Consider the whole life-work of Dr. Besant and Bishop Leadbeater. Don't draw it from slander-writings about them, but from their own writings. Read their books carefully, and absorb their spirit and get to know them and to grow close to them in that way. Read Dr. Besant's "Autobiography." It breathes truth and purity and self-sacrifice from cover to cover. It also breathes the same commonsense and powers of well-considered judgment. Exactly the same
with the writings of Bishop Leadbeater. Then, again, get to know them through their spiritual children, through Mr.
Jinadharma and Mrs. Ananda, and their writings; through these young people gathered round Bishop Leadbeater here in Sydney; above all, through Mr. Krishnamurti and his writings, At the Feet of the Master, Education as Service, and his present writings in the Herald of the Star. Get to know us who believe in and defend these, our Leaders.

Consider what work Bishop Leadbeater and Dr. Besant and these, their spiritual children, have actually done in the world, not what their detractors say they have done; all the wonderful work of uplift in India, in England, all the world over; the message to the spiritually thirsting, the practical help to the “lame dog and under-dog” of every kind; weigh all this against what their detractors have done, and then judge between them. Put their calm persistence in their good work for humanity, taking no part in coarse revilings, against the persistent persecutions of these others. Weigh all these things carefully, and then have the courage to know intuitively on great broad principles of right that such fruits in each case are true to their kind, and come, in the one case, from pure hearts and lives; in the other from egoistic personalities, whose small vanities and prejudices have been hurt.

If you will have courage and bigness to ignore the petty difficulties and to base a big faith on big principles, that which at first may be assumption will become ever more and more a sure trust and inner knowledge, which cannot be shaken. You will grow more and more to realise the cruel and tragic folly of all this slanderous persecution of two great souls, whose every thought and action is but to help the world. Make your own choice, but come not in amongst us, unless it be with love, trust, and real brotherhood in your hearts.

Yours sincerely,
J. Besant, General Secretary.

P.S.—Curiously, since writing the above, a letter on quite another matter has come to me from a Tasmanian member. In it I was

very much influenced by Mr. Besant’s, ‘Apostle of India,’ and the concern in which I personally hold for humanity on its general awakening. A time of such enlightenment and devotion to leading ideals must surely be very near. Perhaps if the world is to make any progress at all, it must be in a way that is not only expedient but also right. I believe that we must strive for the spiritual and moral elevation of humanity, and not for mere material progress. I hope that my letter may help to promote this goal.
The Hon. Secretary of the Sydney Lodge wrote to Dr Besant on the 4th April:

Dear Dr Besant - I am directed to inform you that the following Resolutions were unanimously passed by my Executive at their meeting on March 28th. Such Resolutions were first forwarded to Dr Bean, Australian General Secretary, with the request that they be transmitted by him to you.

RESOLVED:

That this, the Executive of the Sydney Lodge, having reviewed the correspondence between the General Secretary of the Australian Section T.S. and the Lodge President, again strongly urges the President of the Society to make provision for a judicial and impartial investigation of the evidence collected by the Criminal Investigation Department of N.S.W., and of such other evidence as may be offered in connection with the relations of C.W. Leadbeater with boys since 1914.

It is suggested also that the scope of such inquiry be, if possible, widened to consider the exposure contained in recent articles in the magazines (Occult Review, February, 1923; Dawn, November, 1922), in regard to the asserted Seership of Mr C.W. Leadbeater.

Yours sincerely,

J.E. GRIEG, Hon. Secretary

Dr Besant replied on May 25th:

To J.E. Grieg, Esq.,
Hon. Secretary Sydney Lodge,

Sir, - I beg to acknowledge the receipt through Dr Bean, General Secretary of the T.S. in Australia, of your letter of April 4th, 1923, forwarding a resolution of your Executive. I have to acknowledge also copies of your correspondence with Dr Bean.

Sincerely,

ANNIE BESANT
Mr Grieg wrote to The Theosophist about Mr Martyn's lecture on the Mahatmas:

Sir, - In the "Watchtower Notes" of your issue of May last Dr Besant writes:

"When I was in Australia last year, a Sydney paper, eager for sensation, made a violent attack on Bishop Leadbeater and myself, then on H.B.P. and on the Masters Themselves, most insulting language being used about Them in a lecture by Mr Martyn, in the Sydney Lodge."

In connection with the above, my Executive has unanimously passed the following resolution:-

"As many members of this Executive were present when Mr Martyn lectured in the King's Hall on the date in question on the subject of "The Masters," they know at first hand that Mr Martyn did not use any "insulting language", either about the Masters or others, and that Dr Besant's statement is entirely untrue. The lecture was an answer to newspaper articles, which rehashed what is published in "Isis Very Much Unveiled," and was a defence of the H.P.B. standpoint regarding the Elder 'Brothers'....

Yours sincerely,
J.E. GRIEG

Dr Besant published this letter in The Theosophist and adds:

Here is the passage, taken from the Sydney Daily Telegraph of June 5, 1922, a paper which was thanked a little later by the resolution of the Executive for the help it had given the then Sydney Lodge:

If these Mahatmas have been the subject of levity, this does not prove that they do not exist. The Mahatmas have been described as spirits of light or "goblins damned"; have even been compared to a sort of male mermaid - (laughter) - but there is no doubt they are living men. They are born to live and die.

Mr T.H. Martyn at the King's Hall.

The ribald laughter which greeted this "insulting language" shews the character of the audience.
Decent people can judge if my word "insulting" was too strong, and they will understand why it is impossible for me to enter into controversy with such assailants.\(^7\)

The aftermath of Mr Martyn's lecture on the Mahatmas continued and Dr Besant commented:

I receive a rather belated note on my mention ... of a very offensive statement touching the Masters, attributed to Mr Martyn of Sydney ... My correspondent writes:

I assure you that Mr Martyn did not utter one disrespectful word about the Blessed Masters, much less "insulting language," apart from quoting H.P.B.'s *Key to Theosophy* where the words "goblins damned," and "mermaids" are used...

I gladly make the correction...\(^8\)

In an E.S. circular dated June 14th 1923, the Outer Head wrote:

Any member of the ES who takes part in any movement in the Theosophical Society which tends to cause trouble or to stir up unfriendly feeling towards any member of the Theosophical Society will be expelled from the School.\(^9\)

Again in *On the Watchtower*, Dr Besant refers to the Sydney Lodge:

In the May issue of *THE THEOSOPHIST*, I mentioned that I had received a cable from Australia from the General Secretary of the National Society, stating that he had withdrawn the charter of the Sydney Lodge and the diplomas of eleven members...

... The cable from the General Secretary reached me on April 14th. Letters and details followed by post in due course, including an opinion of an eminent lawyer, that one person concerned had rendered himself liable to a criminal prosecution for libel.

I waited till June 8th, to see whether any application was made for attachment to Adyar, but none reached me. So on that date I sent the following to the Secretary of the Sydney Lodge:
Sir,

I received from Dr Bean, General Secretary of the Theosophical Society in Australia, a cable dated 13th April, 1923, confirmed by his letter dated the following day, the information that he had excluded from the Theosophical Society in Australia the Sydney Lodge, holding Charter dated 1891.

I now, as from the date of this letter, by virtue of the power vested in me by Rule 36 of the Rules and Regulations for the management of the Association named the Theosophical Society, Adyar, Madras, registered under Act XXI of 1860 of the Acts of the Viceroy and Governor-General of India in Council, cancel that Charter.

Sincerely,

Annie Besant

President, The Theosophical Society

Acting as Executive Officer of the General Council of the Society

I sent a similar notice cancelling the diplomas of twelve members.¹⁰

*Theosophy in Australia* advises that the Equity Court has safeguarded for them the title, "The Theosophical Society" by decreeing that those who sought to register under their title:

be restrained from proceeding any further with the registration of, or with any application for the registration of any association under the name of, "The Theosophical Society".¹¹

On July 22nd, Mr Martyn spoke to the ex-Sydney Lodge saying, in part:

It is a matter of regret with many of us that Dr Besant, in parting, has not acted with more chivalry; indeed, that she should ignore the requirements of everyday justice.

A president of any body who makes herself accuser, judge, jury and executioner all in one, without ever reading the charges, is dropping back into barbarism and does not quite belong to this age.
The General Secretary presented his report for 1923. He recorded that the year, although stormy, had been salutary. It had sorted out the true brethren, those loyal to great Leadership, from others, not yet ready for the Coming of the Lord. The gross loss of membership was 713, the gross gain 189, resulting in a net loss of 524 members and a total of 1806. He reported on the Sydney Split and wrote that as the Sydney Lodge had no intention of abandoning their attacks on the Leaders and as they had supported the visit of the vitriolic ex-Theosaphist, Mrs Alice Cleather the Sydney Lodge was invited to resign from the Section. Then slanderous attacks by Mrs Cleather appeared in the press and the Section at once broke off all negotiations with the Sydney Lodge and in due time a three-quarters' majority of the Section Council voted for the Sydney Lodge's expulsion from the Society. Acting on this, Dr Bean withdrew the Sydney Lodge Charter and the diplomas of twelve prominent attackers and he forwarded the above resolution to Dr Besant together with a further Resolution asking Dr Besant to cancel the Sydney Lodge Charter and the diplomas of the twelve F.T.S. Also forwarded were the papers of The Case Against the Sydney Lodge, including extracts from the Evidence in the Leadbeater Inquiry filed at the Department of Justice. Dr Bean claimed that these extracts proved Bishop Leadbeater innocent and they also proved the falseness of the Grieg precis. Dr Bean believed that the Sydney Lodge Executive forwarded at the same time their defence and the case against the Section. Dr Bean gratefully thanked the President for cancelling the Lodge Charter and the twelve diplomas. Nearly all the members of the Sydney Lodge elected to remain with it.

Dr Bean concluded his report by thanking Senator Reid for his invaluable help as Peace-Bringer and Coordinator, explaining their
problems to distant Lodges as his Parliamentary position enabled him to travel freely.\(^{12}\)

The Blavatsky Lodge report for 1923 advised a membership of 410. It had moved to the 3rd floor of 60 Castlereagh Street.

The Forty-Eighth Anniversary of the T.S. was held in Kashi (Benares, now Varanasi) in North India in December 1923. Dr Besant gave the Presidential Address. In reference to Australia Dr Besant said:

I mentioned last year three streams of trouble, provoked by unbrotherly conduct. One against the Liberal Catholic Church; one against the administration of the T.S. in the United States of America; one in Australia against my revered brother, Bishop Leadbeater, and myself. The first was, in some ways, the most mischievous, as in the First Object of the Society the Brotherhood is declared to be "without distinction of . . . . creed". No member has any right to raise the question of the creed of any member, or members, as giving him or them any privilege within the Theosophical Society, or as imposing upon them any disability. That movement has died away, and the Liberal Catholic Church has an ever-increasing number of members among Christian Theosophists. The second has also died away, and the T.S. in the United States is in an exceptionally flourishing condition. The third—to which I referred at length last year—continued with increasing virulence, though remaining confined to 2 Lodges out of the 26, and a few hundreds out of the 2,309 members of Australia’s last year’s record. Even of these only a few members were active, the bulk being passive. The active ones, however kept up so violent an attack, forcing their views on the great and contented majority, that the Lodge, which had invited the T.S. Convention this year, cancelled their invitation, lest the insurgent handful should bring about again a disgraceful scene, such as they brought about in the previous year. At last the General Secretary, supported by his Executive, and later by the Council, cancelled his counter-signature on the Charter of the Sydney Lodge, and on the diplomas of twelve members—11 of the Sydney Lodge and 1 of the Hobart Lodge. He applied to me to cancel the Charter and Diplomas,
as, under Rule 36, all charters and all diplomas derive their authority from the President of the T.S. "acting as Executive Officer of the General Council of the Society, and may be cancelled by the same authority". Under Rule 37, all Lodges and National Societies make their own rules, which may not conflict with the Rules of the T.S., and these are valid unless confirmation be refused by the President—that is they are autonomous, if they keep within the General Constitution. By Rule 38, the General Secretary is the channel of official communication between the General Council and the National Society. The General Secretary gave as the reason for his request, that the Lodge and the members mentioned formed a constant focus of dissenion in the Section. This was a matter of public notoriety. When I visited Australia in 1922, I met the Executive of the Sydney Lodge and entirely failed to persuade those concerned to desist from the troubles which only they had created, with the help of one member of the Hobart Lodge; I only succeeded in bringing myself in as an object of attack, and one of them declared in a letter published in an American paper that they would continue attacking me until I resigned the Presidency of the T.S.—to which I had been elected for the third term of seven years in 1921. I personally knew the trouble they made; I had read many issues of their paper, and the letters written or instigated by them in the Sydney Press. I had therefore first-hand knowledge, as well as voluminous written proofs that they did form a focus of disturbance in the Section—and I knew they did outside it—and that the General Secretary justifiably invoked a relief which only I could give. I waited awhile to see if any appeal was lodged with me against him; I received a letter enclosing a copy of one to the General Secretary, in which they demanded of him evidence in support of his assertion, saying that they were not a focus of disturbance—a declaration patently in discord with facts. No appeal was made to me. Holding as I do the view that, under the Constitution, a Section is autonomous, and can only be overridden by the President if it transgress the Constitution of the T.S., and knowing personally the harassment to which the Secretary had been subjected and the patience he had shown, I did as he requested. I do not think that a President should exercise the power of cancelling a charter or a diploma on his or her own initiative, and I have, in fact, refused thus to exercise it; I think that, unless grave reason is shown to the contrary, it should only be exercised
on the request of a General Secretary and his Executive and Council. The only case in which I have gone against a General Secretary, during the sixteen years of my Presidency, was that of Dr. Rudolf Steiner, Secretary of the T.S. in Germany, when complaints reached me from Germany that he would not admit members who did not accept his views on Theosophy, but followed those of H.P.B. as given in The Secret Doctrine. That was manifestly a wrong use of his power, since he had a perfect right to make a Theosophy of his own, or one following some of the lines of German mystical writings; but he had no right to exclude those who preferred to study the writings of the Founder of the modern Theosophical Society in 1875. I do not remember any other case of interference on my part with a General Secretary.

Australia. The General Secretary reports that the "cycle of depression" is about, members believe, to yield to a "cycle of progress". The net loss through the persecution so bitterly carried on has been 507. An account is given of the circumstances which brought the trouble to a head, and ended in the cancelment of the Sydney Lodge Charter. Sydney will be the great centre of Theosophy in the Southern Hemisphere and a splendid future will be hers. We must all do what we can to help and strengthen her now in the trial she is passing through. The furious attempts made to shatter it are merely signs of its coming importance. I rejoice that England has lent her National Lecturer, and India Fritz Kunz, both of whom are invaluable, and should stay there for some time to come. Mr. and Mrs. St. John have settled there, and Mr. and Mrs. Ransom are going for a while. Dr. Van der Leeuw gives admirable educational work. Dr. Mary Rocke, working in the allied activity of the Order of the Star in the East, is wonderful in her devotion, and there are also others of value, gathered round our greatest teacher, Bishop Leadbeater, especially the remarkable band of young men and young women, who show the type of the sub-race now coming into the world. For the gathering of these was he sent thither, and nobly has he fulfilled his task. Nobly also will they justify him by their services to the Society in the near future. The T.S. in Australia, being now delivered from those who continually stirred up trouble, has entered on a new stage of life and activity. The Blavatsky Lodge, having collected a large sum in its Building Fund, has started its building operations by clearing the valuable site it had secured, and the raising of the building will then go forward. The property will be worth about £100,000.
Notes for Chapter 13

1. Truth, February 16th 1923.
2. Daily Telegraph, April 21, 1923.
3. Dawn, June 1923. The letters referred to are no longer available.
7. The Theosophist, August 1923.
8. The Theosophist, February 1924.
9. From Balfour-Clarke papers.
11. Theosophy in Australia, September 1923.
12. Theosophy in Australia, March 1924.

THOMAS HAMMOND MARTYN
On Sunday October 28th, 1923, the inaugural meeting of the Independent Theosophical Society took place.

Mr T.H. Martyn took the chair, and seated on the platform were Messrs Charles Lazenby, B.A., and Hugh R. Gillespie, visitors to Australia; Mr J.M. Prentice, President Hobart T.S.; and Dr Donald Fraser, M.A., Vice-President Sydney T.S....

Mr Prentice said:

"...there is something more behind all this. The L.C.C. was really an attempt to bind once again on to Humanity the chains of a priesthood. If there has been anything that Humanity has had to face and fight, it has been this terrible infliction which puts a man between an individual and his God. On the other hand, if there is one thing for which Theosophy stands, it is Spiritual Freedom....

Dr Donald Fraser, M.A., moved the following resolution:

"That this public meeting hereby records its appreciation of the stand taken by the Sydney Lodge of the Theosophical Society in its endeavour to bring the Society back to the lines originally laid down by the Founders: in insisting that the fullest freedom of belief and action should be allowed its members, and in vindicating the traditional neutrality of its platform.

"That it emphatically condemns as a disgraceful breach of authority Mrs Besant's action, as President of the Theosophical Society, in cancelling the charter of the Sydney Lodge without enquiry and without reference to the general council of the Society, instead of upholding it in its endeavours to keep the Theosophical Society free from sectarian issues and questionable moral teachings and conduct.

"That it congratulates the Sydney Lodge on making possible the continuation of the real work of the Theosophical Society under the title of The Independent Theosophical Society, which
has for its special object the restoration of the original aims of the Founders in teaching Universal Brotherhood and making it an energising factor in the spiritual and material reconstruction of the world."

Amid the greatest enthusiasm, the whole audience stood up and gave three hearty cheers for The Independent Theosophical Society, and the meeting closed.¹

It will be remembered that Mrs Alice Leighton Cleather visited Sydney, as part of an ocean voyage for her health, accompanied by Mr Basil Crump. Mrs Cleather attended several question nights and Dawn records that:

Where this visit was most useful was perhaps in the fact that it enabled all the old E.S.T. people to link up once more with the H.P.B. Esoteric School, and to secure again for their use the old papers in their original form which H.P.B. issued to her pupils.²

The H.P.B. Esoteric School, in spite of this publicity, became one of the secrets of the I.T.S. Whether this was because it died out fairly quickly or because the secret was well kept is difficult to decide at this late date. We do know that it was formed by T.H. Martyn. Within the H.P.B. Esoteric School all the documents were numbered. Many are missing and probably lost forever. The documents that remain are:

Paper A1  To Enquirers
Paper A2  A Note advising that attached is Paper A3
Paper A3  Qualifications for Admittance
Paper A7  Rules
Paper A8  The Pledge
Paper A9  A letter of acknowledgement of the pledge and advising that Papers A10 and A11 are enclosed.
Paper A10  First Preliminary Memorandum by H.P.B.

Paper A11  Meditation

Paper A15  Second Preliminary Memorandum by H.P.B.

Paper A16  Notes on The Second Preliminary Memorandum.

It is possible that among the missing series A12–14 were some of the Instructions issued by H.P.B. to her Esoteric School.

Paper A1 to enquirers covered the history of the Esoteric School as understood by Mr Martyn. After outlining the history of the E.S. up to the time of the Sydney split he wrote of the ex-E.S. members of the Sydney Lodge:

After occasional informal meetings of these ex-E.S. members in Sydney, an opportunity occurred to obtain from some of the original pupils of H.P.B. all the papers issued by H.P.B. herself to her pupils, when she established her Esoteric Section or School in 1888. This opportunity was promptly seized, and a Council, consisting of about twenty old and more experienced ex-members of Mrs Besant's School, was formed, and the original papers of H.P.B.'s School copied and distributed, the original pledge as required by H.P.B. being renewed by each member of the Council.

Papers A7 The Rules, A8 the Pledge, A10 and A15 the First Preliminary Memorandum are virtually the same as those used by H.P.B. in her original E.S. Paper A10 was based upon suggestions for meditation said to be approved by H.P.B.

This is all the material that remains on the H.P.B. Esoteric School.

Theosophy in Australia for November 1924 contained a paragraph mentioning that Mr T.H. Martyn had died. It expressed sympathy to his family and wrote that his work for Theosophy will be long remembered. He died on October 9th 1924 in Malaya.
Letters of condolence on the death of Mr Martyn came from Mrs Iona Davey of the Blavatsky Association, Mrs Walter Tibbits the author, Mrs Alice Cleather, Mr Basil Crump, Mr W. Loftus Hare, and Dr H.N. Stokes. Following the death of Mr T.H. Martyn the Sydney Lodge elected Mr G.C. Barnes as President with Mrs Martyn as Vice-President and Mr J.M. Prentice as the other Vice-President. Mr Greig remained Secretary.

The lecture statistics for the Sunday evening lectures in the King’s Hall were:

<table>
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<th>Year</th>
<th>Average Attendance</th>
<th>Yearly Total</th>
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</tr>
<tr>
<td>1925</td>
<td>357</td>
<td>18,587</td>
</tr>
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The First Annual Convention of the Independent Theosophical Society was held on April 10th 1925, at King’s Hall. Representatives attended from Sydney, Brisbane, Victoria, Tasmania and New Zealand. A Constitution was adopted. A resolution expressing profound sorrow at the passing of the late President, Mr T.H. Martyn, was carried in silence with the delegates standing.

Letters of greetings and good wishes were to be sent to the United Lodge of Theosophists and the Blavatsky Association. An invitation was to be extended to kindred bodies to affiliate with the I.T.S., in the perpetuation of the work of Madame Blavatsky. It was suggested that Mr B.P. Wadia and Mr R. Mitchell of Toronto be invited to visit Australia in order to lecture.
The election of officers resulted in Mr Barnes being elected President, Mrs Martyn Vice-President, and Mr J.M. Prentice General Secretary.

By 1927 the membership of the I.T.S. had dwindled from 500 to less than 100.\(^3\)

The Fourth Annual Convention of the Independent Theosophical Society was held in Brisbane on April 9th 1928, with representatives of the Sydney and Melbourne Lodges in attendance and with the Auckland Lodge represented by a proxy.

The Path for November-December, 1928, advised that Mr Prentice had been appointed to the control of one of Sydney's broadcasting stations. He still managed to make welcome appearances on the Sunday evening platform.

The Sixth Annual Convention of the Independent Theosophical Society was held in Brisbane on April 18th 1930, with representatives of the Sydney, Brisbane and Auckland Lodges in attendance. Mr Wiedersehn, in his Presidential Address, emphasised that the Society existed solely to spread the Theosophy of Madame Blavatsky and of her teachers.

On April 30th 1930 the Annual Meeting of the Sydney Lodge was held. The elections resulted in Madame Grieg being elected President and Messrs Finkernagel and Keeble as Vice-Presidents. The Sydney Lodge Executive met 25 times during the year. The highest attendance was that of Madame Grieg, who was at every meeting; the lowest that of J.M. Prentice, who attended none of the meetings.

The Sydney Lodge held its Annual Meeting on April 29th 1931. The figures for the Sunday evening lectures totalled 12,237, an average of
235 people per lecture. Other regular activities were the Tuesday afternoon lectures organised by the Ladies' Committee and the Thursday evening Enquirers' meeting conducted by Mr Grieg, with attendances ranging between 20 and 30. There were also the members' meetings. Advanced Theosophical classes were conducted by Mr Finkernagel, on the Monday evenings; Astrology classes were given by Mr Graham on the Tuesday evenings and on the Wednesday night there was the lecture meeting. During the previous year three lectures had been given by Mr T.W. Willans, President of the Australian Section of the Point Loma Society. Thanks were expressed to the Editor of The Path, Mr A.T. Keeble.

The election of office-bearers resulted in:

President: Madame Evelyn Grieg
Senior Vice-President: Mr A.T. Keeble
The Executive Committee included Mr Prentice.4

On December 19th 1938, Mr Henry Wiedersehn, President of the Independent Theosophical Society died in Brisbane. He was one of the Germans referred to by Bishop Leadbeater after the stormy 1922 Convention. He had come to Australia at the age of 20 and in 1891 read The Voice of the Silence by Madame Blavatsky. In the same year he met Colonel Olcott. He had begun active work with the Theosophical Society in 1894 and had become an exponent of The Secret Doctrine.5

By 1950 the long legal battle over the ownership of King's Hall was finalised. An undated press clipping advises that:

Persons who were members of the Sydney Lodge of the Theosophical Society 27 years ago, may have nearly £10,000 in the care of the Equity Court. The Court is seeking claimants to the money which is held by the King's Hall Trust. Most of the money
came from the sale of the King's Hall in 1938. The sole surviving trustee, Mr F.T.S. O'Donnell, has been ordered to distribute the sum equally between persons who were members of the lodge in 1923, provided that they had not resigned before September 22, 1944.

From its beginning in 1923 until 1959 the Independent Theosophical Society continued to hold classes and lectures before smaller and smaller audiences. In 1959 the owners of the building asked the I.T.S. to vacate. At that time a portion of the I.T.S. space on the first floor was sub-tenanted to the Arts Council of Australia (New South Wales Division), and they offered to provide, at their cost, a Q.C. to fight the order to leave. The then President of the I.T.S., Mr Leonard Wade (1896-1974) felt it would not be theosophical to contest the order. The remaining members of the I.T.S. rejoined the Adyar T.S. in 1960 as the Isis Lodge, using space provided by the Blavatsky Lodge for their meetings. The Isis Lodge continued for some years giving classes in the Secret Doctrine, the Bhagavad Gita, and in esoteric astrology. The Lodge ceased to function in the early 1970s. The remnants of the split had returned and had been absorbed into the parent Society.

Notes for Chapter 14

1. **Dawn** January 1924.
2. **Dawn** March 1923.
4. **The Path** Mar.-April 1931.
5. **The Path** Jan.-March 1939.
My Dear Brother,—

Having received from you the written Pledge, the following papers are handed to you:—

(a) The First Preliminary Memorandum, as issued by H.P.B. when the Esoteric School was founded.

(b) Paper on Meditation.

Everything mentioned by H.P.B. to her pupils has some significance, and you are urged at this early stage to look keenly for every meaning conveyed in what is written in paper (a). Let each sentence sink into your consciousness. As you begin to definitely meditate, ponder deeply over the thoughts outlined in this paper. In regard to particular forms and methods of meditation, it may be explained that H.P.B. did not prepare any paper of directions for meditation for general use. This is significant, and suggests that she may have recognised that each pupil needs to adapt a form for him or herself. This is not easy for some, and in the very early days of the E.S., when Mr. Judge had charge of it in America, he prepared a paper on Meditation which was widely adopted at the time, with the approval of H.P.B. herself.

Enclosure (b) is a copy of this form of meditation. For the next six months your particular task will be to ponder over and assimilate the contents of these preliminary papers; and to acquire the habit of meditation. During this period no further papers will be sent to you, as you will find the time all too short even for this work. An older member of the Esoteric School has been asked to give you any help you may need, and you are invited to get into communication with

At the end of six months, will you please write out a report on your own efforts, and the result, and forward same to me?

With every good wish,

Yours sincerely,

Secretary the E.S. Council.
CHAPTER 15

THE ADYAR THEOSOPHICAL SOCIETY—GROWTH IN MANY AREAS
The Theosophical Society in Australia held its annual Easter Convention at Melbourne in April 1924. Mr Jinarajadasa presided and welcomed the delegates in the name of the President. He compared the loss of the Sydney Lodge to the cutting off of a gangrenous limb. Mr Macro, as retiring Chairman, outlined the events of the last two years since the 1922 Convention. He forgot to mention the formation of the Blavatsky Lodge. It was agreed that the next Convention be held in Sydney, where “delegates had the opportunity of receiving a greater blessing”. It was agreed that an Australian Theosophical Trust Limited be incorporated for the purpose of receiving and administering donations and bequests. Mr Macro, the retiring Chairman, was reappointed. It was agreed that the new Council be authorised to consult with Mr Martyn in order to definitely close his connection as a trustee with Morven School.

The Morven Garden School has ceased working at the end of 1923 with a heavy mortgage. Debts were between six and seven hundred pounds. It was agreed that the property be sold as soon as convenient. The section would need to find £1600 this year. Mr Jinarajadasa said it was good Karma that had given them this opportunity for sacrifice. Tributes were sent to Dr Besant and to Bishop Leadbeater. Mrs Josephine Ransom was appointed General Secretary in place of Dr Bean. Dr Bean did not propose to contest the office. Mr Macro said that the graceful way in which Dr Bean retired did him credit. Thanks were extended to Dr and Mrs Bean. Mr Jinarajadasa in his report to Lodges mentioned that not once in the Convention was the L.C.C. mentioned.

Early in 1924 the work of constructing the new Blavatsky Lodge building was proceeding well. The Lodge hoped to move into the lower
portions of the building by the end of the year, with the building to be completed by the end of 1925.

By the end of 1924 Blavatsky Lodge reported a membership of 440. Lectures had been given by Fritz Kunz, Jinarajadasa, Irving Cooper, van der Leeuw, Josephine Ransom and Ernest Wood.

Mrs Josephine Ransom reported that the membership for 1924 was 1,388. The Easter 1925 Convention was held at the Adyar Hall of the Blavatsky Lodge in Bligh Street with Mr Jinarajadasa in the chair. Among the speakers were Leadbeater, Josephine Ransom, Krishnamurti and Jinarajadasa. Convention delegates attended a service at the Liberal Catholic Church.

In her Report for 1925, the General Secretary stated that membership now totalled 1,597. In May 1925 the Section Office was transferred to Adyar House in Bligh Street. Morven Garden School was sold for £8,850, leaving a debt of over £4,000.

Membership of the Blavatsky Lodge now totalled 535.

1925 was the fiftieth year of the Theosophical Society. On November 14th Bishop Leadbeater, accompanied by 53 Australian Theosophists, left for India on the Oronsay in order to take part in the Annual Convention of the T.S. at Adyar.

The *Melbourne Herald* announced the departure of the group from that city and advised that among the party were:

- Senator Reid, Rev. W. Tweedie, the Misses Luytens (daughters of Lady Emily Lutyns), Professor Ernest Wood, Dr van der Leeuw, and Mrs Ransom.

and that:

the party, which will be away for three months, will disembark at Colombo, and proceed thence to Adyar by train.
The Adelaide press added more names to the party: Dr Mary Rocke, Mr and Mrs Mackay, Captain Sidney Ransom, Captain R.B. Clarke, Mrs Ernest Wood and Miss Enid Lorimer. It wrote:

Special cabin and saloon accommodation has been set aside on the mail steamer for the party and a vegetarian menu is being specially provided for their benefit.¹

The Evening News announced that at the final meeting of the Annual Convention at Adyar Dr Besant had said that:

The World Teacher will soon be among us. He is coming from his own great retreat in the Himalayas to the rescue of the world, which threatens to perish for lack of him.²

The same paper had earlier said that there were about 5,000 delegates at the Convention, representing some 37 nationalities.

Dr Besant spoke to Reuters Madras representative and said:

"Krishnamurti lectured on December 29, and while speaking of the world teacher there was a slight start, and a voice of penetrating sweetness rang out through his lips, saying: 'I come for those who want sympathy, who want happiness, who are longing to be released, who are longing to find happiness in all things. I come to reform, not to tear down, not to destroy, but to build. The meeting broke up in silence. Probably some account of it filtered out.

That the 'world-teacher' spoke through the speaker, I believe."³

In 1922 many prominent Theosophical families lived in the Mosman area. The Kollerstrom family lived at Crendon in Neutral Bay where Bishop Leadbeater was staying. The Mackays lived at Malahide in Kirribilli and the van Gelder family at Suryastana in Cremorne. Dr van der Leeuw suggested to Mr van Gelder that they start a community house. There was a house in the area known as Bakewell’s Folly which
had been built about 1915 at a cost of £3,000. Bishop Leadbeater then heard of the idea and took over the scheme and declared his willingness to live there. Mr van Gelder assumed the difficult task of managing the community and on August 3rd 1922 the first families consisting of Walter Hassall, Hely Labberton, Lucius van Gelder and Dr van der Leeuw moved in. During the second week of August the Kollerstrom, van Gelder, Mazel and Vreede families moved in together with Bishop Leadbeater. Dr van der Leeuw had to leave for Europe and when he returned on July 13th 1924 it was to discover that Mr van Gelder was leaving for Java. Dr van der Leeuw took over the management of the house, which then had 30 members. On January 9th 1925 the Manor was purchased for £14,000. A Trust deed was signed by Dr van der Leeuw and Mr Leadbeater with the purpose of the Trust to make the Manor a spiritual centre. The appointment of Trusteess was in the hands of Dr Besant and her successors.

In 1951 C. Jinarajadasa, then Outer Head of the E.S., revealed some of the inner history of the Manor. On May 1922 Jinarajadasa had passed his Third Initiation. As is usual, he was then taken to Shamballa and presented to the King, who said:

In a future not very far distant the Southern Hemisphere will acquire considerably greater importance, and the time has come when a powerful centre must be formed there. I have selected the city of Sydney for the purpose, and have sent first Charles and then yourselves to initiate the work, and to gather together a band of future workers.

That same evening, following some remarks by the Master M. on the occult reasons for the setting up of a Centre in the Southern Hemisphere, the Master K.H. thanked Jinarajadasa for his work in
Sydney and said:

I congratulate you on the zeal, the devotion and the decision which you have displayed. You did well ... to assist in establishing for us in that southern land an additional centre which we can use in place of that which has been poisoned by the enemies of the Brotherhood. It was but natural that these adversaries should meet with rage and hatred a forward movement so important as our new Church ...

The actor and film star Peter Finch also lived at the Manor. The Theosophical story goes back to 1894 when his grandmother, Laura, heard Annie Besant lecture at the Sydney Opera House. Laura lived most of her later life in Paris. Her son married in 1912. Peter was born in 1916, and by 1923 he was living with his grandmother who took him to the Golden Jubilee of the Theosophical Society at Adyar in December 1925. He heard Krishnamurti speak there when it was said that for the first time the Lord spoke through him. This is the story as told by Dick Balfour Clarke:

One day, Laura Finch came to me in tears saying that she had lost Peter for three days. I searched the estate and found Peter in a dimly-lit room in an old house which still stands today; his golden halo of curls were gone, his head shaved, he wore a yellow robe, one shoulder bare and he held a grass fan in one hand. I said "Peter" and ... he said "I am a chela now". I saluted a harmless-looking Buddhist monk who smiled and raised no objection when I took Peter ... to his grandmother.4

Annie Besant then sent for Laura and told her that she was not fit to be trusted with the child. As his grandmother left and as Peter had relatives in Sydney he was sent to the Manor, arriving in February 1926, where he had classes in astrology, art, meditation, the Bhagavad
Gita, and where he first learnt to read and write. On the 10th October 1926, at the age of 10, he was baptised and confirmed at the Liberal Catholic Church, Regent Street. In March 1927 Peter was taken from the Manor by his grandfather, who abominated Theosophy.4

The Sydney "Evening News" gives a drawing of a large open-air amphitheatre to be built at Edwards Beach, Balmoral, for the Order of the Star in the East. The Ampitheatre was planned as a lecture place for the use of the Divine Teacher, for:

we look for Him as He came before - veiled in flesh - and we expect that through the body of a disciple He will go around doing good. In the interim the amphitheatre will be a place of entertainment for the public. There will be moving pictures, eurythmic dancing, wireless concerts from other parts of the world, and other classes of educational entertainment with the exception of boxing.

The building will seat about 2,500 people, and is estimated to cost £17,000.5

The energy and vision for the amphitheatre came from Dr Mary Rocke.

The Star in the East, Australian Division, describes the Turning of the First Sod at the Star Amphitheatre by Bishop Leadbeater at 3.30pm on June 28th 1923. The event was enhanced by cablegrams from Dr Besant and from Krishnamurti who said:

All success Amphitheatre, Krishna.

The journal describes the ceremony:

The Turning of the First Sod of the Amphitheatre by Bishop Leadbeater was a most joyous and inspiring occasion, and was made the more auspicious by the sudden re-appearance amongst us, after three years' absence, of Geoffrey Turton, who accompanied the Bishop as the latter passed within the large circle of the Founders to the different points of the compass, giving Readings at
each place. Before each Reading the people chanted thus:—

"May the Angels of the North bestow their blessing," and at its close:—

"Thanks be to GOD."

After six Readings had thus been given ... the Bishop chanted in Pali the Buddhist "Three-fold Refuge" and the "Five Precepts". And even as the first note of those sacred words sounded upon the air, there was heard as it were a flutter of mighty wings, and four colossal Angel Forms, robed in the yellow of the Buddhist monk, suddenly appeared to add their blessing...

And this was but the prelude to the greatest moment of all. For the Bishop then took the spade into his hands and asked: "Are you ready?" and there was a moment's hush and silence, as though not only the large audience but all Nature with us held its breath and braced itself for the tremendous force of the Invocation which was to follow (though not in the programme), as the Bishop called aloud:— "Then," —

"In the Name of all the Buddhas, Past and Future,
   In the Name of the Great Masters of the Wisdom,
   and in the name of the Father, and of the Son,
   and of the Holy Ghost, I turn this sod."

And when we came to earth again the Bishop was laying a great bunch of red roses on the site of the sod, and all the people were pressing eagerly forward to offer the flowers of dedication which each had brought for that purpose, till there was a glorious mound of colour; for flowers are always with us in Sydney, even in our coldest weather. Then came that beautiful prayer of dedication:—

"O Christ, the Lord of Love, we lay our hearts upon Thy shrine."

followed by "Praise GOD from Whom all blessings flow," sung by the thankful people: and the Benediction sealed our joy.6
An undated leaflet containing a personal appeal for funds for the Ampitheatre was circulated early in 1924. It quoted from the press notices including:

_The Call_, Perth, 17 August, 1923,... probably the most picturesque event in the history of religion in Australia.

_The Age_, Melbourne, 16 October, 1923,... The erection of a Temple of Theosophists at Balmoral has been begun on a cliff commanding unrivalled harbour views.

_The Argus_, Melbourne, 6 September, 1923. The seating accommodation will be 2,500, one thousand less than the Sydney Town Hall. No Sydney theatre except perhaps the Opera House, seats so many.

The press stories are followed by the "True Presentation of Facts".

In order to remove from the public mind erroneous impressions produced by some inaccuracies which have crept into the foregoing press notices, it has been deemed advisable to set forth the facts as they are.

The Star Ampitheatre is not a "Theosophic enterprise" ("The Argus", October 18); it is not a "Temple of Theosophists" ("The Age", October 16); nor is it "being erected by the Theosophical Society" ("Table Talk", Nov.9). It is purely an activity of the members of the Order of the Star in the East; the Theosophical Society has nothing whatever to do with the Ampitheatre....

No authoritative statement has ever been made by the Order as to the place, or date, or anything else connected with the coming of the World...
Teacher. It is absurd in the extreme to say "it is laid down authoritatively that Sydney is where He will first manifest His Presence" ("The Call", Perth, August 17); moreover, such a statement is untruthful and misleading.

On April 3rd 1925 Krishnamurti and his brother, accompanied by Jinarajadasa, Lady Emily and her two daughters arrived in Sydney. They were met at the docks by Leadbeater. The two brothers stayed with Mr Mackay and the others stayed at the Manor. Nityananda, because of his illness, convalesced at Leura, in the Blue Mountains, near Sydney. Krishnamurti spoke at the T.S. Convention and also at the Star Conference held at the Ampitheatre.

Truth gave headlines to: "Leadbeater Promises 'Second Coming', Messiah Billed to Appear Next Year in Heavenly Glory Before the Elect at Balmoral Stadium". It continues:
The Second Coming is at hand. The scene is chosen - only next year. Seven of the twelve disciples are chosen ... Mrs Annie Besant, Bishop Charles W. Leadbeater, Oscar Kollerstrom ..., Bishop Wedgwood, and three other "great souls" in Jinarajadasa, Bishop Arundale and his wife Rukmini Arundale. "THE MESSIAH" is chosen - a Tamil named Krishnamurti.

The article later discusses the Ampitheatre:
This fine work stands in chaste architectural beauty above the beach at Balmoral, providing a splendid view from its cold stone benches across the entrance of the harbour to the heads. A splendid place to see a sunrise, and a splendid place to see a god-like form rise like the sun out of the ocean, to come walking across the water to the assembly of the ocean. ... The ampitheatre, except for an occasional bout of eurythmics on the part of a small unprofitable group of children, remains ever deserted ... things are in a bad way financially. It is now intended to commercialise
the Stadium on Saturday nights, by running a picture-show there - adults one shilling, children sixpence - but even such a powerful combination as Mix, Fairbanks, and Gloria Swanson cannot bolster up such a distressed cause.\textsuperscript{7}

On October 19th 1927 Dr Mary Rocke, who conceived and carried through building of the Ampitheatre, was overcome by cerebral haemorrhage and fell down the saloon companion-way on the P&O liner “China” and died instantly. Also on the ship were Mrs Besant and Mr and Mrs Jinarajadasa. … Dr Rocke’s association with the Order of the Star dated from 1910. As an M.D. of London University she had practised medicine in London and then spent a time as a medical missionary in India. Reading of the Order she went to Adyar to discuss the Coming with Mrs Besant and joined both the Order of the Star and the T.S. ... After about 10 years she went to Australia. … When the International Headquarters of the Star were established at Eerde Castle, near Ommen in Holland, Dr Rocke was called there by the Head of the Order for organising work, being in charge of the house during Krishnaji’s absence. She wrote The Coming of the World Teacher and Meditations on the Feet of the Master and edited Star in the East for the Australian Section for some years, lavishing her financial resources on it and the Ampitheatre. She was 62 when she died.

The International Star Bulletin announced that Bishop Leadbeater had accepted the position of National Star Organiser for Australia.\textsuperscript{8}

In 1943 the I.T.S. Journal The Path quoted an item from a Sydney Sunday newspaper as follows:

Formerly Theosophical temple, vaudeville theatre and miniature golf course, the ampitheatre at Balmoral has been acquired by the Catholic United Services Auxiliary (CUSA).
The site, which is one of the most picturesque on Sydney Harbour foreshores, will be used for training Catholic VAs. Director of the Special Catholic Diocesan Works, Monsignor Clark, said “the property eventually will be the site of a community service to perpetuate the contributions of the Catholic community through CUSA.⁹

The Foundation Stone for the Ampitheatre is now in the Mosman Historical Collection. The Ampitheatre was sold and dismanted and flats erected on the site in the early 1950s.

The Coming did not occur. During 1929 Krishnamurti dissolved the Order of the Star. From then on he became an independent teacher travelling the world with his message of inner independence. He died in February, 1986, in Ojai, California.

Notes for Chapter 15

1. From Melbourne Herald, November 20th 1925; Adelaide, November 23rd 1925.
2. Evening News, December 29th 1925.
5. Evening News, April 19th 1923.
6. The Star in the East, Australian Division, October 1923.
7. Truth, November 22nd 1925.
CHAPTER 16

THE BLAVATSKY LODGE AND THE ADYAR THEOSOPHICAL SOCIETY
UP TO THE 'EIGHTIES
When Bishop Leadbeater left Adyar on January 28th 1925, he was accompanied by Dr and Mrs Arundale. During the voyage Dr Arundale was asked if he would be willing to become General Secretary in Australia, in order to set in motion some arduous pioneering work that would have far-reaching effects on the future of Australia.\(^1\)

The 1926 Convention of the Theosophical Society was held in the Adyar Hall Sydney from April 1st to 5th, 1926. Bishop Leadbeater delivered the opening address. Mrs Ransom, as retiring General Secretary, presided. Mr and Mrs Arundale, Mr Warrington, Baron van Pallandt, and other overseas guests were present. Senator Reid, with the seconding of Bishop Leadbeater, proposed Bishop Arundale as General Secretary.

The *Australasian EST Bulletin* stated:

One night since the Convention ... a number of our Australian Theosophists were together astrally at the house of one of our Masters and He was so gracious as to congratulate us on the harmony and the joyousness of that Convention and then He proceeded to give us a message for the School in this country ...

"It is well that your Section should have chosen my son George to be your General Secretary for the coming year. He will lead you in the way which we have chosen for our Society to tread ... you have deserved this help, and that we should thus draw nearer to you, because you have stood loyally by our brother Charles in the wicked and cruel persecution to which he has so long been subjected."\(^2\)

By July 1926 the Theosophical Broadcasting Station was being erected in Sydney. The transmitting plant was situated within the grounds of the Manor in Clifton Gardens while the studio and offices were on the 7th floor of Adyar House in Bligh Street. Broadcasting was to commence on August 1st with Church Services from the Liberal
Catholic Church each Sunday morning and evening followed by either a lecture from Adyar House or a service from the Liberal Catholic Church.

2GB was officially opened on August 23rd, 1926 by the Minister for Education in New South Wales. In 1927 Mr A E Bennett, manager of 2GB, was ordained a priest of the Liberal Catholic Church. Mr Bennett had been President of Perth Lodge and when he came to Sydney was first Secretary and later President of the Blavatsky Lodge. By September 1927 the Broadcasting Station owned by the Australian Section was well established. Many years later there was still discussion as to the origin of the callsign '2GB' and Mr Davidge, as General Secretary, wrote to Mr A E Bennett, who replied:

When I first applied for the Station licence, I asked that it be called AB, after the President of the Theosophical Society, Dr Besant ... However, the authorities rejected that suggestion...

As I could not get AB, and as there had been a suggestion that Annie Besant was a reincarnation of Giordano Bruno (which of course I do not accept) and I wanted to link it with her, I switched to GB, after Giordano Bruno.3

The Section Council of the Theosophical Society, Australian Section met in Adyar Hall on April 14th 1927. The Rt Rev G.S. Arundale was in the chair. Mr Mackay reported that King's Hall had been relinquished into the hands of the Independent Theosophical Society for the sum of £3,000. It was agreed that Dr Arundale be proposed to the Convention as General Secretary and that Mr Harold Morton be proposed as Acting General Secretary, during the absence of Dr Arundale in America.

The Convention opened on April 15th with Bishop Arundale in the chair. Bishop Leadbeater gave the opening address. 117 delegates were present. Greetings were sent to the President and loving congratulations to her and to her great colleague, Bishop Leadbeater, on
the attainment of their 80th year. The Convention re-elected Bishop Arundale and heartily approved his touring America. It was felt that the General Secretary should not be tied down to office work, that it was a good thing that he should go around the world and make the Australian Section known. Mr Morton was elected Acting General Secretary.

In The Theosophist Mrs Besant gave the membership for 1927. The Australian Section had dropped from 1,688 to 1,562 members, taking in 177 new members and losing 303. According to Dr Stokes the drop in membership could be:

attributed to three things, the misfortune of having the disreputable Mr Leadbeater in their midst, the foolish talk of Mr Arundale himself and the Star Amphitheatre fiasco.

The Rev. Gustaf Kollerstrom left his mortal body on June 26th 1927 after a period of indifferent health. For many years, dating back to the premises in 42 Margaret Street, he had been actively engaged in Theosophical work and in the exposition of the theosophical philosophy. He was the first priest ordained in Sydney and he carried on his ministrations until forced by illness to cease celebrating.

The Convention Report for 1927 presented a mixed picture. The Thirty-second Annual Convention was recorded as being a splendid success with the members coming together to work in the service of the Masters. Bishop Arundale was in the chair and Bishop Leadbeater was ever ready to offer his counsel. It was recorded that Bishop Arundale left immediately after Convention to be Australia's Theosophical ambassador in Europe and America and in December he formally resigned his post, as the President wanted him to be General Secretary in India.
Many talks were broadcast over 2GB and the press reported of Bishop Leadbeater:

Slow, very distinct, grammatically perfect and with wonderful pronunciation, I cannot help feeling that here is a voice that should be heard more often.

On April 6th 1928 The Thirty-third Annual Convention of the Theosophical Society in Australia opened. Mr Jinarajadasa presided. Greetings were sent to Dr Besant and Bishop Leadbeater and thanks to Bishop Arundale. The two Bishops were appointed honorary councillors of the Section. The Rev. Harold Morton was elected General Secretary.

During the April 1928 Convention a discussion was initiated on the place of the World Mother in the Occult Hierarchy, and on Her new lines of work. Bishop Leadbeater advised that there was a great official called the World Mother at the head of the department of Motherhood. All women in the world come under the guidance of the World Mother. A special call had been made by the President on behalf of the World Mother, just as she had made a special call in order to announce the Coming of the World-Teacher.

Mrs van der Stok advised that about a year before Mrs Rukmini Arundale, Head of the World Mother movement, had started among the young people at the Manor a guild of the daughters of Our Lady with the intention that the members should form themselves into a channel for Her influence.

Harold Morton, as General Secretary, gave his report on the activities of the Australian Section for 1928. Membership now totalled 1516. The special features of the previous Convention were the presence of Bishop Leadbeater and Mr C. Jinarajadasa. 2GB was continuing in spite of many difficulties, and was generally recognised as the premier "B" class radio station in Australia.
The 1929 Convention was opened at Adyar Hall on the evening of March 26th, with the General Secretary, Rev. Harold Morton, welcoming the delegates and offering a special welcome to Bishop and Mrs Arundale. Bishop Leadbeater delivered the opening address, endeavouring to stir up the patriotism of the members. Greetings were sent to the President and to Bishop Leadbeater, and to Krishnaji. The membership figure was 1663.

On April 17th 1930 the Australian Convention began with Rev. Harold Morton welcoming the visitors. Bishops Leadbeater and Arundale together with Rukmini Devi Arundale were present. After Mr Morton spoke on the need to teach straight Theosophy it was agreed that while the General Secretary was on tour Bishop Arundale was to act with the full power of the General Secretary. Mr A.E. Bennett reported on 2GB.

The General Secretary in his report for 1930 advised that the membership, as at September 30th, 1930 was 1570.

On Friday April 3rd 1931 the Australian Convention opened. Bishop Arundale said that the station (2GB) was doing its utmost to pay dividends; it was breaking down the barrier between the Society and the public. Over 1,000 people heard Bishop Arundale lecture on the New Democracy.

Mr Orlo-Smith of Melbourne suggested that the Society had lost control of 2GB. The Chairman said that the station was a benefit to the whole Theosophical movement and Mr Bennett said that indirectly the T.S. did control the station.

The thirty-seventh Convention of the Theosophical Society in Australia was held in Sydney, commencing March 24th 1932. The General Secretary moved a vote of homage to Dr Besant and to Bishop Leadbeater which was carried with acclamation.
There was serious discussion over 2GB. There was the desire for more power to be in the hands of Theosophists in the running of 2GB.

On the Easter Monday Mr Bennett explained that members had transferred their shares to Bishop Arundale at the Bishop’s request. Some 600 shares had been transferred to him. Every month these shares were sold to a Trust, consisting of Bishop Arundale, Rev. Morton and Mr Bennett.

The General Secretary reported that 1932 had been the most important in the history of the Section, for 2GB was bringing thousands towards an understanding of Theosophy. Membership was 1506. The Section received £600 from 2GB. During December 1932 Dr Gyanendranath Chakravarti and Mr Bertram Keightley visited Australia. They stayed at the Manor over Christmas.

The Convention opened on Friday 14th April 1933 at Adyar House. Gratitude was expressed to Dr Besant and Bishop Leadbeater.

2GB again became an issue. Mr Harding of Sydney protested that his motion had not been placed upon the Agenda. This motion was a protest against the alteration of the Articles of the Theosophical Broadcasting Station. The General Secretary said that the Executive Committee felt that no good would be served by reopening this matter at the Convention. This had been explained to Mr Harding. Mr Houstone declared that the new clauses in the Article which Mr Harding felt were “confiscatory” really enabled the shares in 2GB to be held for Theosophists and the Theosophical Society.

There was some discussion on the idea that the Australian Headquarters for the T.S. should be transferred from Sydney to Melbourne. Hearing of this, Dr Besant wrote:
April 12, (1933)
Adyar, India

Dear Brethren,

Our loyal Brother George is leaving Adyar shortly, to tell you that I strongly disapprove the proposal to change the Headquarters of the Society from the place chosen by the Masters as the Headquarters of the Society in Australia.

The place chosen by Them is final:

Your faithful Brother
Annie Besant
Warrior

Dr Besant gave her last message to the Australian Theosophists:

April 18, 1933

Mr Dear Australian Brethren,

My love and blessings are with you. Guard the younger brethren.

Annie Besant
Warrior

At the end of May 1932, Bishop Leadbeater left Australia for Adyar, where Mrs Besant was very feeble. He stayed at Adyar until her death on the 20th September 1933, when he succeeded her as Outer Head of the E.S. In 1934 George Arundale was elected President of the Theosophical Society. In January 1934 Leadbeater left Adyar to return to Sydney. He died in Perth on the 29th February. A statement on his passing was written by Father S.S. Fisher of Perth. It is dated the 4th March 1934 and states that the Bishop:

... was suffering from dropsy, his heart was in a bad state and there was some fluid on the right lung ... He retained the full use of his faculties up to the last day of his illness. Mr Harold Morton came from Sydney at the Bishop's request arriving on Sunday the 16th February, coming by air from Adelaide. Miss Kellett and Mr Morton were in constant attendance upon the Bishop. Mr Morton took down much that he said and will no doubt pass this information on in due course ...
About Monday the 26th February the Doctor and nurse abandoned hope of his recovery and as already mentioned he gradually became weaker. Miss Kellett and Mr Morton saw him on the 28th February and he spoke to them for about three quarters of an hour. As they were leaving his room, he waved his hand and said "Well, if I do not see you again in this body—carry on." These were his last words to them and are a fitting message to us all.

On Thursday morning he lapsed into unconsciousness and passed away at 4.15 pm.

On January 2nd 1934 Miss Clara Codd became General Secretary of the Theosophical Society in Australia. Miss Codd, in her General Secretary's Report advised a membership of 1,333.

The Melbourne Lodge reported that the outstanding event of 1934 was the visit by Mr Krishnamurti during February and March.

The 39th Annual Convention of the Theosophical Society: Australian Section was held in the Adyar Building from Thursday April 18th 1935. Mr Jinarajadasa was elected Chairman.

Mr Morton brought a letter from Mr Bennett advising that if the Section would conduct a campaign of expansion then the Station would contribute on a pound for pound basis, up to a maximum of £500. Mr Harding proposed a motion which was altered to: That while this Convention is convinced of the desirability of retaining shares of the Theosophical Broadcasting Station in the hands of members of the T.S. ... it objects to the confiscatory nature of the Articles of Association and recommends the repeal thereof to ... 2GB.

Miss Codd remained in Australia for four years. At this time the troubles with 2GB began to emerge. Mr Bennett began to cut short the Theosophical broadcasts and would often come down to Miss Codd's office in Adyar House to argue with her. Costs resulted in Miss Codd doing all the work of the General Secretary and of the office at half the
salary normally paid to a General Secretary. Mr Ray Litchfield, a returned soldier, came in every day to help and became the next General Secretary.

Miss Codd believed that the trouble over 2GB brought Bishop Leadbeater back to Australia, from Adyar where he was then living, to die in Perth before he reached Sydney.8

In 1939 a pamphlet entitled Krishnamurti and the Search for Light was published by the St Alban’s Press at the Manor. The Preface was written by Rev. Lawrence W. Burt, a priest of the Liberal Catholic Church and, later, a Bishop. From this it would appear that the pamphlet was published by the Liberal Catholic Church. However Theosophy in Australia shows that the pamphlet was published and distributed by the Executive Committee of the Australian Section and this action was endorsed by the General Council of the Society, who directed that 500 copies be sent to New Zealand.

The pamphlet was written by Geoffrey Hodson, who stated that he wrote this pamphlet:

partly because, after arrival in Australia, I became aware of the influence of the teachings of Krishnamurti upon the membership of the Theosophical Society. One Lodge has just sustained severe losses in the resignation of some of its most talented and promising students. In addition, the most prominent workers in The Theosophical Society have received in silence the continuous and vituperative denunciations of Krishnamurti. They could afford to be silent knowing that truth is certain to prevail and falsehood to be exposed. I...have not always been able to achieve the philosophic calm of the leaders.

His sixty-four page pamphlet points out inconsistencies in Krishnamurti’s teachings as seen by Mr Hodson. They aroused some comment including a six-page pamphlet written by John G. Clarke of
Brisbane called Krishnamurti's High Purpose - By Way of Explanation. Mr Clarke, who read the Hodson pamphlet "with feelings of profound sorrow and regret", points out that:

Krishnamurti has not denounced Dr Besant, ever, else would our leaders have stood forth in public and emphatically defended her reputation. (Also)... Krishnamurti no more denies nor affirms Theosophy than he denies or affirms sunshine or music or truth.

Mr Clarke concludes by applauding the attitude of Dr Arundale as given in his Presidential Address for 1936; where he refers to the member who:

is happy in his Theosophy. He is happy to hear Krishnaji... To him all greatness is precious, be it the greatness of Krishnaji, or the greatness of Dr Besant, of Bishop Leadbeater, of H.P. Blevatvsky, for it is their greatness which thrills him and stirs him and gives him peace and courage, far more than the opinions they may individually express.

The legal wrangles around 2GB continued. Equity hearings in Sydney in July/August 1936 indicated that all was not well. The legal issue continued for some 30 years with 2GB moving further away from Theosophical control. (It now [1987] has no connection with Theosophy.)

The buildup of the Theosophical Movement in Australia that commenced in 1913 with the decision to invite Mr Leadbeater to Australia and which culminated in the notoriety of the 1922-23 period, followed by the purchase of the Manor, the building of the Amphitheatre and the setting up of 2GB, ended in the 1930s. During that decade the Great Depression, the Krishnamurti withdrawal and the aftermath of the publicity of the preceding decade led to a decline in membership.
What follows is an outline of the story of Theosophy, mainly in Sydney, from the 'thirties up to the 'eighties. During that period the Australian membership remained almost static, in spite of massive increases in the population of Australia. In 1935 the Australian membership was 1277; in 1985 it was 1214. The following is mainly taken from *Theosophy in Australia* for the years 1937 to 1986.

At the 1937 Convention Mr Ray Litchfield was reappointed General Secretary. In May 1937 Mr Geoffrey Hodson (1886-1983) arrived in Fremantle and lectured in Perth, Adelaide, Sydney and Melbourne. He then settled at the Manor and became President of the Blavatsky Lodge. Mr Litchfield was again reappointed in 1938. On December 22nd of that year Mr Thomas W. Macro died.

At the 1939 Convention in Sydney Mr Litchfield was again re-elected General Secretary. Later that year Mrs Isabelle Bean died. During 1940 Mr Litchfield was again re-elected, Mr Samuel Studd died and C. Jinarajadasa visited briefly.

At the 1941 Convention Mr Litchfield was re-elected. As there were no Conventions because of the World War Mr Litchfield remained General Secretary until the 1945 Convention when he was reappointed. He was again reappointed in 1946.

During the 'thirties and 'fourties Dr J. Bean became interested in the Bahai faith and wrote a volume that was mimeographed entitled *Baha'u'llah, the Divine Youth, Chief of the Monarchs of Love, A Comparison and Contrast of Theosophy with the Bahai Faith*. Copies were sent to several Theosophists. There are no known replies.

In 1941 a number of strands came together in the formation in Sydney of a Lodge of the United Lodge of Theosophists. The major founder of this Lodge was Miss Dorothy Helmrich, who had been a member of the old Sydney Lodge and sang at their entertainments.
had gone to London to further her studies and returned to Australia as one of the earliest guest artists for the Australian Broadcasting Commission. She had worked with the Council for the Encouragement of Music and Arts in London and started a similar organisation in Sydney. After the war this became the Arts Council of Australia, which launched the ballet *Corroboree* by John Antill and created a country touring circuit that still exists. She died on 1 September 1984 at the age of 95.

During her time in London Miss Helmrich had come into contact with the London Lodge of the U.L.T. Attracted by its devotion to the Theosophical teachings of H.P.B., W.Q. Judge and Robert Crosbie she became an Associate. The Sydney Lodge continued for some 40 years with weekly lectures and study classes.

By this time, if not before, Harold Morton had become disenchanted with C.W.L. He wrote to R. Balfour-Clarke on 9 August 1944:

> I cannot accept his (C.W.L.’s) claims any longer; can you? Do you still accept Initiations and the whole story woven by C.W.L. along those lines? The World Mother? Red and green angels from Alpha Centauri? And what about the five (or seven) sacred virgins of the Java legend?¹⁰

George Arundale died in 1945 and Jinarajadasa was elected President. In 1946 Mr J.L. Davidge was appointed General Secretary. Mr Davidge had been living at Adyar since 1935 and had been in charge of the Press Department. He remained General Secretary until 1957.

At the 1957 Convention Miss Helen Zahara was elected General Secretary. She remained in that position until 1964.

On March 11th 1960 the Independent Theosophical Society returned to Adyar receiving a charter as the Isis Lodge, and working as a separate Lodge within the Blavatsky Lodge premises.

During 1960 Mrs Josephine Ransom died. Rukmini Devi Arundale visited Australia in 1965. In India Rukmini had worked with Indian dance and was one of the major forces behind the regrowth of interest in Bharatnatyam, the classic dance of South-East India. She had formed a classical dance company and school called Kalakshetra. Meeting with Dorothy Helmrich of the Arts Council of Australia, they planned a tour by this company and it played at the 1966 Adelaide Festival of the Arts and then toured the country centres of New South Wales and Queensland, as well as giving seasons in Sydney and Brisbane.

In 1964 Ruth Berenger became General Secretary, remaining in that position until 1972. During this period Mr Len Wade, the President of the Isis Lodge, became a National Lecturer for the Section. In August 1970 the Adyar House in Bligh Street was sold for $2.3 million. During 1971 Clara Codd died. In 1972 Ray Litchfield died. In 1973 Helen Zahara died.

On May 19th 1974 John Coats, as International President dedicated 121 Walker Street, North Sydney, as the new National Headquarters and as the home of the Blavatsky Lodge. In 1976 Mr Len Wade died. He was the major force in the later years of I.T.S. and in the Isis Lodge.

In 1973 Mrs Elaine Murdoch was appointed General Secretary, remaining in that position until 1980, when Mr Jack Patterson was appointed. Miss Dianne Kynaston became General Secretary in 1983.
The Section and the Blavatsky Lodge moved to new premises in 484 Kent Street at the beginning of 1987 beginning a new chapter in the story of Theosophy in Sydney.

Notes for Chapter 16


3. Letter dated May 31st 1950 from A.E. Bennett to J.L. Davidge. This letter is in the files of the Australian Section of the T.S.

4. The Theosophist June 1927.

5. O.E. Library Critic August 1928.

6. The International Theosophical Year Book for 1937 gives the date of death as 26.2.27.

7. Shishya July 1933.


CHAPTER 17

WHAT DOES IT MEAN?
In this thesis we have all the information that can now be found to tell the story of why the Theosophists, with their belief in universal brotherhood, should have fought so bitterly.

In the preceding 16 chapters an attempt has been made to tell the story as objectively as is possible, with the occasional exceptions of some comments on Theosophical attitudes. The purpose of this chapter is to consider the question of why a split occurred? and whether there are lessons to be learnt from this story that are of use today.

The main reason for the split given by the Adyar Society, was that the Society was going through turmoil before the Coming of the Lord and that the 1919-1923 crisis was a time of testing when the failures would fall away. It has been noted in chapter 4 that this reason had been used for crisis after crisis and that, all too often, the best members had left the Society. Most certainly the members close to Leadbeater believed totally in his genius and spiritual authority and saw the members of the Sydney Lodge as betrayers of Theosophy. Leadbeater and his colleagues had given many of the details of the Coming, including the link with the Liberal Catholic Church. Yet it did not happen, as Krishnamurti, in 1929, walked away from all organisations, proclaiming that 'truth is a pathless land."

The question of whether Krishnamurti became the World Teacher or whether he failed is still a matter of debate among Theosophists and others. Most certainly Krishnamurti did go around the world teaching. Yet his teachings were radically opposed to what was expected by his followers as he pointed to the stupidity of following leaders, of believing in the occult efficacy of religious and magical rituals and of adhering to a fixed system of beliefs instead of engaging
in radical self-understanding. As a man who has brought about change in the thinking of countless numbers of people he could be described as a World Teacher. He, himself, would not have seen any value in such a debate. Yet from the viewpoint of his followers, he was not the Teacher they were expecting, who would solve their problems. The parousia did not occur.

By the time that it became certain that Krishnamurti had stepped out of the picture and had denied his role as the World Teacher; or, rather, had stated that whether he was the World Teacher, or not, was irrelevant, the Adyar Theosophical Society had forgotten their reasoning as to why the split had occurred. At that later time they were more concerned to rationalise what they had foretold with what was happening. The result was that they never re-examined the motivation behind the split. If they had they would, probably, have said that it was another of the seven-year trials of the Society brought on by their opponents in the seen and the unseen worlds.

There were two reasons given by the members of the Independent Theosophical Society as to why the split had occurred. John Prentice argued that the Theosophical Society, or rather its members, had betrayed the Theosophy of the Masters and of Blavatsky and allowed a neo-Theosophy to take its place. It was a theme that followed him throughout his life. In the 1930s he joined the Point Loma Theosophical Society because he felt that it was true to the Blavatsky tradition and he left it when he believed that it had also left that tradition. The second reason is embodied in the attitude of T.H. Martyn and is the moral position. He argued that an initiate should be beyond sexuality and that Wedgwood, and others, were said to be initiates and yet were involved in sexuality. Both of these positions need to be
considered. First the concerns of Prentice.

There has been within the Theosophical world a large amount of controversy as to whether there were two Theosaphies - the Blavatsky-Mahatma tradition and that taught by Besant and Leadbeater. In certain areas the differences between them are vast. In the Mahatma letters and in the writings of Blavatsky there is a trenchant style, a pugnacious wit and a willingness to face opponents in open debate in order that the truth of a matter can emerge. With Leadbeater, in particular, there was a tendency to say, "Well, that is what I see. If you find it reasonable then you can believe in it if you wish". One is dialectic, the other is prophetic.

There are also differences in teaching: the Logos (God) of Leadbeater as opposed to the no-God of Blavatsky and the Mahatmas; the scorn of ceremonies by Blavatsky, who saw them as gray forms of Magic, as opposed to Leadbeater who saw them as channels for spiritual and buddhic energies.

Then there are the Initiations - hardly mentioned by Blavatsky, who never claimed to have passed any, as compared to the later Initiations which seemed to have been a reward for piety rather than for gnostic understanding.

There seems little doubt that the Occult World of Blavatsky and her teachers with its austere, laconic, uncompromising style was very different from that of Leadbeater and Besant with its pietism, ritualism and formalism. Even in terms of the philosophical and metaphysical teachings we find many differences, such as whether Mars and Mercury belong to the Earth Chain of globes; the after-death states; whether Blavatsky reincarnated in an Indian body immediately after her death in 1891; the Coming of a World Teacher; apostolic
succession; the existence of God and other items. As an example of the earlier attitude, Blavatsky wrote:

Mutual criticism is a most healthy policy ... Criticism is the sole salvation from intellectual stagnation.¹

This is a very different attitude to that of later Theosophists who argued that criticism prevented harmony and brotherhood.

Possibly the clearest example of the difference between the two Theosophies is in their attitudes to religion. Besant saw that behind all the world religions was the World Teacher and that he had blessed them all and how can we criticise what the Lord has blessed. Blavatsky was far closer to the atheistic position of the nineteenth century as were her teachers. We can compare the above understanding of Besant with the following that was said to be written by a Master:

... we deny God both as philosophers and as Buddhists ... we know that there is ... no such thing as God, either personal or impersonal. ... The God of the Theologians is simply an imaginary power ... Our chief aim is to deliver humanity of this nightmare, to teach man virtue for its own sake, and to walk in life relying on himself instead of leaning on a theological crutch ... I will point out the greatest, the chief cause of nearly two thirds of the evils that pursue humanity ... It is religion ... It is the sacerdotal caste, the priesthood and the churches... Ignorance created Gods and cunning took advantage of the opportunity.²

Then there is the question of the legitimacy of the Orders of the Liberal Catholic Church. This has not so far been examined. There is debate as to whether that Church had the Apostolic Succession or not. Leadbeater by means of his psychic powers was convinced that it had. The Roman Catholic Church and the Anglican Lambeth Conference were not so convinced. However for the opponents of the Church in Sydney the question to be asked was whether the Apostolic Succession itself
was valid as Blavatsky had stated that:
the apostolic succession is a gross and palpable fraud.³

Another area where the concepts also differed was in the understanding of what constituted an initiate. With the later teachings it seems to be a matter of manners. Jinarajadasa criticised Martyn because he wrote in a satirical style and attributed his failing from the path to this little failing. In the Mahatma Letters there are references to an American atheist and rationalist with unwashed hands, who used coarse language and was yet possessed of an unselfish heart. Here the message was to look within to the motives of the person rather than to look at the outside.

It is of great interest to note that the parties on both sides of the Theosophical controversy believed in Theosophy and in the work of the Society. Both Besant and Leadbeater believed that they were the successors of Blavatsky and the links with the Masters. Both Martyn and Prentice believed in the Masters and Blavatsky and the importance of the original teachings as given by Blavatsky. They, however, believed that Besant and Leadbeater had corrupted the original message.

Then we have the question of the morality of the initiates. Was Leadbeater a teacher of masturbation to young boys as Martyn believed? At the time of the second police inquiry the police believed that Leadbeater had practised some form of intimacy, as there was the evidence of the Martyns that they had, on separate occasions, seen Leadbeater in bed with a boy. Here the problem was that of establishing when the alleged incident was said to have occurred. Both the Martyns, in December 1917, told Sergeant Develin and Detective Constable Downese that they had seen nothing improper while
Leadbeater was in their home. Leadbeater finally left the Martyn home in 1918 when Phoebe Martyn contracted scarlet fever. He moved into the Kollerstrom home and Mrs Martyn refused to have him back. Mrs Martyn, in her evidence to the police, stated that the incident she saw occurred while her husband was overseas. Martyn was in Australia from the end of 1916, when he returned from a visit to Siberia, China, Korea and Japan, until February 1919 when he left for America. This means that the incident reported by Mrs Martyn must have either been a story concocted by her, or, if her husband was overseas at the time, occurred before the end of 1916. As her story is independently supported by Mr Martyn who reported seeing a similar occurrence on a separate occasion and as there does not seem to be any reason why Mrs Martyn should make up this story the evidence suggests that the incident reported occurred before the first police inquiry, and that Mrs Martyn had denied seeing any wrongdoing in order to protect her husband and family. This line of reasoning would explain why Mrs Martyn was so vague about the date of the incident for, if she had given the correct date, this would have confirmed the suspicion that the evidence that she gave to the first police inquiry was incorrect.

Again this thesis does not attempt to give a final answer to this question of the alleged immorality of Leadbeater and of those around him. Most certainly for most of his followers he was the purest of men; but there is considerable evidence that suggests that there was reason for concern by those opposed to Leadbeater. Some of his followers have stated that he was simply ahead of his time and that masturbation is simply one way of curbing the sexual drive while avoiding contamination. Here they miss the point, although Annie Besant saw it clearly. Within the Theosophical system sexual activity
is impossible for an initiate and, for her, Leadbeater was an initiate and, so, all sexuality was impossible for him. Whether one sees Leadbeater as an initiate or not will probably depend on how one approaches his teachings, as mentioned earlier in this chapter.

There is an interesting paradigm that emerges. In religions with charismatic leadership the paradigm develops in this manner: in some way the leader is accused or shows certain personal failings to the disciple. To this there are two possible responses: either that the leader is a rogue and a charlatan, or the leader is testing the follower in order to judge whether he is a true believer or not. This dilemma is prevalent with Eastern sects that have come to the West - Guru Maharaji, Chogyam Trungpa, Swami Muktananda, Rajneesh and many others have been accused of wrongdoing and the resultant crisis has led to some members leaving and others staying.

We can see this model reflected in the contemporary scene in the following letter:

When _____ and _____ and later I myself realised the truth about _____ and his secret sex life, there was absolutely no means available to present the evidence for a fair hearing or judgment. There was no recourse but to leave, for the guru was the sole appeal, and he was as accustomed to lying as he was to breathing.4

Yet out of the turmoil of that particular incident arose this insight: There is no absolute assurance that enlightenment necessitates the moral virtue of a person. There is no guarantee against the weakness of anger, lust and greed in the human soul. The enlightened are on an equal footing with the ignorant in the struggle against their own evil - the only difference being that the enlightened person knows the truth, and has no excuse for betraying it.4
The question of neutrality is a difficult one. The Constitution of the Theosophical Society lays down no doctrine, apart from a belief in universal brotherhood. The Society should have been neutral in all matters of belief. Yet most members were believers in the Theosophy presented by the leaders of the Society. When the Star movement began, although it was separate from the Society, time and again their beliefs were seen as identical. Dr Bean gave a list of the beliefs of his colleagues and this included the Coming. When the I.T.S. was first founded Martyn said that:

It must cultivate a neutrality as limpid and true as crystal clear water. It must be free as the air...

Yet only seven years later Mr Wiedersehn, in his Presidential Address, stated that the Independent Theosophical Society existed solely to spread the Theosophy of Madame Blavatsky and of her teachers. They, too, were, as a Society, no longer neutral.

It would seem that, following the death of Martyn, the issue of neutrality was forgotten within the I.T.S. and it was not really understood by the Adyar Theosophical Society. The I.T.S. became a sectarian body with its belief structures centred around the teachings of Blavatsky, and the Adyar T.S. entered enthusiastically into the Adventism of the Coming, until that glory slowly faded and they remained with the teachings of Theosophy as expounded by Leadbeater and Besant. As Blavatsky wrote in 1890:

Every such attempt as the Theosophical Society has hitherto ended in failure, because, sooner or later, it has degenerated into a sect, set up hard-and-fast dogmas of its own, and so lost by imperceptible degrees that vitality which living truth alone can impart.
Notes for Chapter 17


APPENDIX I

THOMAS HAMMOND MARTYN - A BIOGRAPHY
Thomas Hammond Martyn - A biography

As it was around the personality of the late T.H. Martyn, more than any other single individual, that the movement which eventuated in the formation of the Independent Theosophical Society crystallised, it is perhaps fitting that in the opening number of its official organ there should be some reference to his life and work.¹

Thomas Hammond Martyn was born in 1860. He was the second son of Mr W. H. Martyn who was the head of an old Cornish family. Tom was a natural leader. As a young man he left England to come to Australia, embarking on September 14th, 1881, for New Zealand, on the “Waimate” of the New Zealand Shipping Company. On September 25th, the Captain read prayers on the quarterdeck in the presence of the crew and passengers. Although Martyn missed the hymns and the sermon, the felt that, with:

above the “wide canopy of heaven” and beneath the endless expanse of ocean, as with bowed heads, our voices join in the solemn utterance of the “Creed”, worship is natural and man seems to feel he is man and God, God.

On Saturday 17th December they arrived at the port of Lyttelton in New Zealand, a voyage of 94 days without a stop. Instead of being greeted by friends they are met by a clerk from the “office” who explained that as it is Saturday the office was closed and so the passengers cannot disembark until the Monday morning. Following prolonged discussion the clerk returned to Lyttelton to come back with the good news that the Doctor had agreed to let them disembark and bringing the customs officer with him. Most of the passengers disembarked that night, some finding their way to Christchurch, which was seven miles away. Tom left the ship on the Sunday morning and proceeded by train to Christchurch, accompanied by a fellow-passenger:
After directing me to my place of destination, he went his way and I mine. What a strange, lost feeling that is that comes over one, when, perfectly alone, he realises what it is to be a "stranger in a strange land".

I must own to a momentary feeling of depression, which passed over me like a dark cloud, as I walked towards Durham St. Wesleyan Church, but philosophy came to the rescue. I knew perfectly well that my experience was only what almost every person who has landed in the colonies has passed through, and so forgetting as far as possible what was behind I had to make myself believe I felt quite at home, and before my first day ashore had ended had in some degree succeeded.

Fortunately I met the Rev. J. Buller at the Church, where he that morning was preaching. After service a friend drove us to his home in the suburbs where we spent the afternoon and in the evening after service I accompanied Mr B. to his home where I slept.

Tom found accommodation and wandered about Christchurch, spending Christmas Day with the Revd Buller. He then travelled south by train in order to see Dunedin, Invercargill and Queenstown, and returned to Christchurch. He left there on January 25th and travelled to Dunedin, where he remained until 5th April. He then returned again to Christchurch. After some months wandering in New Zealand, on Tuesday 18th April he embarked from Auckland on the S.S. Ringarooma, bound for Sydney. About April 25th, 1882, he arrived in Sydney. He, and a friend, quickly found accommodation at Darling House, 46 Lower Fort Street. After inspecting Sydney, he decided that it was "behind the times for a Colonial capital".

Martyn tried various forms of occupation and finally commenced in business for himself at Goulburn, in New South Wales, where he married
Miss Alice Furner. During his three years in Goulburn he came to Sydney with the intention of reading for the Bar. About this time there occurred the great mining boom in silver, and Commerce took him away from the Law to become a member of the Sydney Stock Exchange in 1889. Shortly after this period he came into contact with Theosophy.

Colonel Olcott had come to Sydney in May 1891. A meeting was called to consider the formation of the Sydney Theosophical Society. As the meeting was about to convene a cablegram arrived and was handed to Mr T.W. Willans, who later became a supporter of the Point Loma Theosophical Society. This cable was then handed to Mr Martyn who opened it and paused it to Colonel Olcott. The cable advised the death of Madame Blavatsky.

In the same year Martyn joined the E.S. and his Diploma was signed by both Annie Besant and William Q. Judge. For thirty years he was Corresponding Secretary for the E.S. for Australia and New Zealand. Martyn from the beginning was a devoted Theosopist, very active, and often the host for prominent Theosophical visitors.

A daughter was born in 1892, Dorothy Alice, who remained a Theosophist all her life. In 1899 Mrs Alice Martyn was burnt to death in a fire at her home in Goulburn.

In 1901 Mr Martyn married again, his wife being the daughter of Mr H.F. Shorter. From this marriage were born two sons and two daughters: Hilda Eily in December 1901, Thomas Leadbeater in 1905, Phoebe Jane in 1907 and Richard Francis in 1910. As J.M. Prentice wrote:

The new Mrs Martyn was a brilliant and very beautiful woman, of Irish descent, with jet black hair and violet blue eyes, which made her conspicuous in any company .... Mrs Martyn died about a year ago (1954); I was proud to merit her friendship for many years.
Early in 1906 Mr and Mrs Martyn visited England and enjoyed a quiet spell at his father's home at Bodmin, Cornwall. From there they journeyed to London and spent time with Colonel Olcott. He also spent an afternoon with the Theosophical scholar G. R. S. Mead, who said that he expected his three-volume study, *Fragments of a Faith Forgotten*, to be his best work. He also met Bertram Knightley. The Martyns attended the British Convention and the Paris Theosophical Congress.

T. H. Martyn then journeyed through parts of Africa, at times travelling by canoe, and was back in Sydney at the beginning of 1907. On July 1st 1912, Mr Martyn left for America. He then travelled on to England and returned to Sydney about November. It was on this trip that he met Krishnamurti. He was at Adyar about October of that year to hear Annie Besant speak at the Madras High Court trial. In 1915 he accompanied C.W.L. to New Zealand.

In 1916 his Diary records: "Left Sydney by Nippon Yusen Kaisha Steamer 'Aki Naru' on Friday June 23rd, 1916, with Tom for company." They returned in December 1916, after three months in China, Korea and Japan and three months in Siberia.

On Wednesday 5th February, 1919, T. H. Martyn left for America, and then England, where he met Mrs Martyn and had the interview with Mrs Besant that began the chain of circumstances outlined in the Martyn Letter. The Martyns returned to Sydney in December 1919.

It was at that time that the friendship between T. H. Martyn and J. M. Prentice began. Prentice wrote:

'It was not until 1919 that I was privileged to enjoy the Martyn hospitality. I was in Sydney en route to the United Kingdom and the United States of America. As I sit and dream it all comes back to me: we walked the verandah with the matchless
view, fairylke with harbour lights, ferry boats, the perfume of exotic plants in the splendid garden, the smell of a cigar, to the smoking of which I was very greatly addicted. For the first time we opened our hearts to each other. In 1914 I had published a critical article in the Section magazine, Theosophy in Australia. Two years before this I had lost all confidence in Mr Leadbeater’s clairvoyance and morals. In that year he visited Melbourne and we clashed bitterly... But this is Martyn’s story, not mine. ... I was his guest again in 1921, after my return from a world tour. We shared our information. I made available documents which he had not seen. ... We were both anxious to rid the Society, which we both loved, from the enormous and growing incubus of fraud, pseudo-psychism, spurious occultism and even more spurious churchianity, as well as questionable morals. 2

In May, 1921, the famous Martyn Letter to Annie Besant was written. A reply was received by Martyn. It was first mentioned by J.M. Prentice.

To this letter Martyn says he received an acknowledgment but no reply. After Martyn’s death I was invited to examine his private E.S. papers, which Mrs Martyn placed before me at “St. Michael’s”. There was the terrible letter to which he had so generously referred. It was brief and bitter; Mrs Besant told him that for the first time in its history one initiate and Member of the Great White Lodge had attempted to assassinate a fellow-initiate in an act of the blackest treachery. I was refused permission to copy this letter, but I can still visualise it. Yet never once did I hear Martyn say one word regarding the unspeakable agony this letter must have caused him. 2

The story of T. H. Martyn following the ‘Martyn Letter’ is outlined in this volume. After the independent Theosophical Society was founded he decided to visit Malaya, accompanied by his daughter Dorothy. J.M. Prentice
recorded this period:

Twice more was I a guest in Martyn's home. In 1923 we discussed for hours the policy of the Independent Theosophical Society, of which we were foundation members, and again in 1924 shortly before his departure on a big financial mission. He left Sydney on August 2nd 1924, and died at Ipoh in the Federated Malay States on 9th October, 1924. Hard work and the strain of his terrible betrayal by Mrs Besant had proved too much and death came slowly and in great agony.

On October 12th, the Matron of the Hospital wrote to Mrs Martyn:

It is with great regret I have to tell you your husband died at 6 pm October 9th, 1924 after being in hospital a few days. He must have suffered for years from trouble in the gall-bladder - which passed from a chronic into an acute stage causing him on the 6th October intense pain. The State Surgeon and doctors were called in and after examination found that an operation was imperative ... the daughter was sent for, the position explained to her and her father - the surgeon explaining exactly what he thought had happened and that particularly if the operation was delayed - he must die. Your husband said to me early in the morning he could never stand such awful pain, and to use his words "he must pass out" ... the operation showed a perforated gall-bladder of a few hours duration and a gall-stone just outside the gall-bladder. ... he died 28 hours after. He was conscious and said he was quite free from pain, which was a great help and made the end easy for him ... He was an excellent patient and really did not in the least mind dying ... I cannot speak too highly of his daughter. She was naturally troubled about you all at home - but she was a great comfort to her father.
Possibly the last word on T. H. Martyn should be left to J. M. Prentice:

Across the years I salute the greatest Theosophist I ever met personally, with the exception of Annie Besant - the "A.B." of 1908. As I sit here, wreathing this small wreath to the memory of Thomas Hammond Martyn, I see the mouldering grave in far-away Ipoh, where the soft flash of fireflies illuminates the scented darkness, and the exotic perfumes of tropical plants make a kindly incense, while the wind on the palm-trees sings a perpetual requiem. It has never been revealed to us if he belonged to that heroic band of Exiles, of whom the most illustrious was William Queen Judge. But I think not. He left Judge in the hour of his trial, only to experience the blackness of the same ingratitude, the same crucifixion. For his epitaph I suggest these lines from Hermes Trismegistus.

HITHERTO I HAVE BEEN AN EXILE FROM MY TRUE COUNTRY. NOW I RETURN THITHER. DO NOT WEEP FOR ME; I RETURN TO THAT CELESTIAL LAND WHERE EACH GOES IN HIS TURN.²

Notes to Appendix 1:

1. The Path, January 1925. "Theosophical Portraits, No.1, the late T.H. Martyn" by J.U. (J.M. Prentice). Information for this chapter was also obtained from his daughter, Mrs Phoebe Schramko, and from his letters and diaries.


3. He actually died at Batugajah where the hospital is and where his gravestone is located. This information was provided by his daughter, Mrs Phoebe Schramko, in January 1987.
APPENDIX 2

THE SYDNEY THEOSOPHICAL CRISIS - A CRITIQUE
OF ITS TREATMENT BY OTHER WRITERS
The crisis within the Theosophical Society in Sydney had world-wide ramifications. It is mentioned in a number of books which are discussed in the chronological order of their publication.

A Short History of the Theosophical Society by Josephine Ransom - 1938.

As Mrs Ransom became General Secretary of the Society in Australia in 1924 she should have had the opportunity to learn at first hand just what had happened in Sydney. Her History is supportive of the Besant/Leadbeater position and she saw the T.S. Loyalty League as "critical of the two chief leaders in the Society and .... frankly antagonistic to the Liberal Catholic Church" (p. 445).

In referring to the 'Martyn Letter' she stated that "copies of this letter were sent by him [Martyn] to a number of people" (p. 448). This is not correct. As Martyn stated that he showed his letter to colleagues who shared his concerns and unknown to him a copy was made and circulated.

Dr Besant stated that "she was the chief officer" assailed "on accusations of conduct with which the law does not deal .... Dr Besant felt that this attack was really aimed at herself" (p.450). This is just not true. The "assailants" were concerned with Wedgwood and Leadbeater and appealed again and again to Dr Besant to live up to the ideals which she so eloquently preached. Mr Loris Ingamells wrote in a personal letter that they would work until Dr Besant was forced to resign, but this was never the position of the "assailants" and Prentice, for one, denied it.

"Two prominent members of The Society in Australia, tired of the campaign of slander, called upon the Minister for Justice and told him that they would welcome an enquiry into charges made" (p. 450). This is not so.
As the police records show, the Leadbeater police enquiry was reopened for two reasons. The first was the receipt by the police of a printed copy of the Martyn Letter and the second reason was the publicity in *The Daily Telegraph* and other Sydney papers.

"The official verdict of the Crown Solicitor was, after complete exploration of every avenue, that there was 'not enough evidence available to obtain conviction on any charge'" (p. 450). First of all there was not complete exploration of every avenue as Leadbeater, for one, was not interviewed. It is correct to state that the final decision was that there was not sufficient evidence available to obtain a conviction, but this statement should not stand by itself.

The Theosophical Society in America issued an undated Study Course: *A History of Theosophy and The Theosophical Society* - revised edition. This is based on the Ransom *History* and goes even further, stating that after members of the T.S. had initiated the enquiry, there was

.... extensive investigation of the evidence and of many individuals including young people under Mr Leadbeater's care, the Court declared there were no grounds for the base slanders against him, and thus finally he was acquitted by a legally constituted tribunal (p. 75).

There was of course no court and no tribunal involved.

The Theosophical lecturer and writer Clara Codd in her *So Rich a Life* (1951) repeats the popular Theosophical version of the expulsion of the Sydney Lodge when she wrote:

The trouble in Sydney increased. At last 600 of the original 900 members of the Sydney Lodge, under the leadership of Mr Martyn, left the Society
and formed themselves into the Independent Theosophical Society. They took with them the fine King's Hall which the Society there had built (p. 283).

With The Last Four Lives of Annie Besant (1963) by Arthur H. Nethercot we find repeated the statement that "Martyn published to the world" the contents of the Martyn Letter (p. 313). The "otherwise unimportant Sydney Theosophist named Farrer" (p. 323) was of course Reggie Farrer, who was an Englishman. And the boy seen naked in bed with Leadbeater was not one of Mrs Martyn's sons (p. 324) as can be seen from the police testament by Mrs Martyn. It would seem that even Prentice was unaware of the identity of the boy and that the secret was well kept by John Grieg.

Again on p. 324 Nethercot assumes that the School led by Dr Besant was "attempting to get permission .... to meet in the Lodge premises." This was the E.S. who were attempting to remain in the Sydney Lodge building. On p. 325 Nethercot wrongly assumes that the Martyn Letter was published by Stokes after the Besant visit to Sydney. It was published on 21st December 1921. While in Sydney (pp. 325-6) Mrs Cleather did not publish a "pamphlet against Mrs Besant". The pamphlet was published in India.

The Minister of Justice in Sydney (p.326) was not making an investigation into the Farrer accusation, although there is a copy of his confession in their files. The Minister was investigating the newspaper accusations about what might be happening in Sydney. Although Dr Besant did suspend the E.S. in America at that time, because of troubles over the General Secretary, she did not suspend "the whole E.S. for a time in 1922" (p. 326).
In Krishnamurti: The Years of Awakening (1975) by Mary Lutyens, we have the story of Krishnamurti's life until the 1930s. In this book the errors are mainly in the details. The telegram to Annie Besant about Wedgwood (p. 142) was from Jinarajadasa and not from Leadbeater. There is a rather nasty statement on p. 143 that Wedgwood had made love to Mrs Martyn who was outraged at being forced to drop him at Leadbeater's insistence. Also Nethercot on p. 324 mentions that Wedgwood was secretly trying to seduce Mrs Martyn. The essential truth was that Mrs Martyn was in opposition to Wedgwood.

Bruce Campbell, in Ancient Wisdom Revived (1980) wrote on p. 126 that the second Sydney police enquiry "included direct evidence of immoral relations with boys". The evidence was there but it was not direct. Also Campbell refers on p. 220 to a publication titled "Anonymous, The Leadbeater Police Inquiry, 1922, n. p., n. d., p. 1". No such publication exists. Nor is he correct in writing that "The large Sydney Lodge in Australia reorganised itself as an independent organisation". Rather it was dismissed from the Society.

The Elder Brother (1982) by Gregory Tillett contains the most complete documentation on Leadbeater in Australia. There are few errors of fact in this volume. He writes (p. 201) that Annie Besant arrived in Sydney on April 22nd. This was actually May 9th (1922).

The last book is Jill Roe's Beyond Belief: Theosophy in Australia 1879-1939 (1986). This is a difficult book to consider briefly, as in many ways it covers the same material as this thesis. Apart from some general
comments, the points to be considered will mainly centre around the 1922-23 split. Reference, when necessary, will also be made to events mentioned in this thesis.

The W. T. Willans mentioned on p. 69 and the W. T. Williams mentioned on p. 72 are the same person, T. W. Willans, who was the President of the Universal Brotherhood and Theosophical Society in Australia and brought J. M. Prentice into that organisation. The summary of the Theosophical system of races and rounds is mixed-up in this book. A system of cosmic time which allows for the creation of a new world system, the Manvantara, is confused with the sub-races which follow one another as civilisations rise and fall. Theosophists expected the sixth sub-race, not the sixth round, to commence in California and Australia.

On p. 129 is the statement that May 8th was the birthday of Madame Blavatsky. Rather, it was the day that she died. Another minor error is on p. 84, for T. H. Martyn arrived in Australia in 1882 and not in 1884. Also the Mrs Josephine Ransom mentioned on p. 189 was the Miss Davies mentioned earlier.

The story of the crisis in the Theosophical world in Sydney is inadequately handled. To argue, as she does, on pp. 221-2 that the reason for the difference in approach between Prentice and Bean/Besant was a matter of social class is unacceptable. Prentice did emerge from a country background with sufficient aplomb to relate well with the Sinnetts and Meads of the Theosophical world and to become an Officer during World War I. If we wish to attribute failings to him it is rather that he was sufficiently confident to believe that his own understanding of Theosophy was better based than that of Besant or Leadbeater. This was not a working-class approach. The problem in Beyond Belief is that the author is
uninformed about Theosophy and is therefore more concerned with the side issues of its developments. She fails entirely to address the question faced by Prentice when he claimed that Besant and Leadbeater had deviated from the Theosophy taught by Blavatsky. In fact the 1922-23 split is covered very lightly in this book. The Sydney Lodge precis of the Police Enquiry was not a "more incriminating document" as suggested on p. 269; rather it was a summary of the evidence obtained by the Police Enquiry. The magazine of the Independent Theosophical Society, The Path, did not expire after 5 issues, as stated on p. 271. It lasted for 112 issues, the last being published for April-June 1949.
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