



Charles Webster Leadbeater  
**Rustling Shadows**

by  
Joseph Ross

**C. W. Leadbeater Unveiled**

**Supplement**

***Krotona of Old Hollywood***

**Volume I**

**1866-1913**

Supplement: *Krotona of Old Hollywood, Volume I - 1866-1913*  
“C.W. Leadbeater Unveiled”.

© 2021 Joseph E. Ross

All rights reserved. No part of this manuscript may be reproduced or transmitted in any form or by any means, or electronic or mechanical, including photocopying, recording, or by any information storage and retrieval system, without permission in writing from the copyright owner except for the use of brief quotations in a book review or scholarly journal.

First Edition 2021

Ross, Joseph E., 1943—

Supplement: *Krotona of Old Hollywood, Volume I - 1866-1913*  
“C.W. Leadbeater Unveiled”.

## Contents

1. The Theosophical Society and the Esoteric School.
2. Outline of Theosophy.
3. Leadbeater As Therapist.
4. The Leadbeater Advice “Earthly, Sensual, Devilish”.
5. The Test and The Tested.
6. “Theosophy” More Than the Personalities of It’s Members.

# Chapter 1

## The Theosophical Society and the Esoteric School

It is understandable that the history of Krotona as given in Volume I of *Krotona of Old Hollywood* would not satisfy everyone. The author apologizes to his readers that the book is not easy to read. The book was not written as a novel for entertainment, nor a publication of propaganda for the Adyar Theosophical Society. He purposely left out correspondence and omitted to insert a great deal of narrative between often-lengthy letters that contain references to the American Section as well as the Adyar Theosophical Society. These have little or nothing to do with the actual history of Krotona, which was, at the time, the only history he wished to cover.

Confusion and doubt arises in the minds of many people even today, with regard to statements on sex and homosexuality. Therefore the author did not feel justified in publishing the following letters since they could be looked on in a way not intended by their authors. In fact, they had nothing to do with the history of Krotona, at least, for this period of Krotona's history.

This is a supplement to Volume I, hoping to fill in some of the gaps frustrating to attentive readers having little or no knowledge of the Adyar Theosophical Society and its leaders in the early part of the twentieth century.

Although the following correspondence is mostly taken from the author's archives. The letters are of a controversial nature, remember that we are dealing with persons who claimed to possess knowledge far transcending our own. Therefore, when you find a statement or statements of which you can make nothing, you do not need to accept them, but leave them aside for the moment as unintelligible, and as not clearly meaning what they bear on their face. Again, be advised that you will be presented with disjointed fragments of a greater whole and not with a finished picture. It is a heavy responsibility to make public a jumbled mass of disconnected details concerning occult teachings, superhuman beings, initiations, the reappearance of the Christ, and abnormal human faculties, interlaced with opinions upon the unsavory but ever present sex problems and accusations of immoral practices against a prominent member of the Adyar Theosophical Society. It is idle to

expect people in general to take the trouble of sorting out these details and of placing them in their proper relationship to one another and to the whole scheme of which they are fragments, I again only supply facts known to me as may assist in preventing seriously, unjust, and erroneous opinions being formed in the public mind concerning C.W. Leadbeater, Mrs. Besant, A.P. Warrington and other leaders within the Adyar Society with which they were so intimately associated. Read according to your insight, to unveil hidden meanings.

The author repeats, that because of the almost inexhaustible wealth of material available regarding the history of the Adyar Theosophical Society and its offshoots, his intended purpose was to cover only the founding and development of Krotona to its present time. Since the publication of Volume I, much more material has become accessible to the author, such as the E.S. serial pamphlets *The Disciple*, *The Magnet* and *The Link* reprinted outside of the Adyar Theosophical Society, and privately written letters.

The secrecy which the Esoteric School imposed upon its members not to show the papers marked “**PRIVATE**” was demanded not because they contained anything that needed to be concealed, but because were they to be published, they would only confuse the reader by the multiplicity of the necessary details. Only perceptive readers might utilize some hints at occult facts. In addition, since some statements could only be verified by insight or what is called clairvoyant vision, it was thought better not to give the public those statements in connection with occultism. Experience has demonstrated how unexplained occultism or true magic often excites ridicule or arouses suspicion of black magic and cult groups in unprepared minds. Until we have grasped the board principles of the Esoteric Philosophy and have worked them into the fabric of our own experience, for a mass of detail is more confusing then helpful, for it covers up the outline and continually scatters the attention. This is one of many reasons for secrecy. Students should remember that they only embarrass and repel inquire by pouring on them a stream of complicated and abstruse details. “It is urged that the so-called esoteric, we say “so-called”, because nothing of what has been given out publicly or in print can any longer be termed esoteric”.<sup>1</sup>

Therefore, only those who were already convinced of the truth of the fundamental teachings of Theosophy were admitted into the E.S., and who were prepared to take the preliminary steps necessary to qualify them for the subsequent study of occultism. Even today, with all the increasing publicity on television via the Internet and many types of magazines regarding New Age movements and

<sup>1</sup> Blavatsky, H.P., *Collected Writings*, Vol. XII, p. 350

Occultism versus Psychism, statements of facts not yet verifiable by the majority, such as reincarnation or psychic healing, still need to be verified by the findings of physical science.

The following address by Annie Besant to an E.S. General meeting, held at Adyar, December 27, 1908 is very helpful in understanding the rationale of having an esoteric section of the Theosophical Society and what it was intended to accomplish — thus setting the foundation for the documents and comments presented in this supplement. The initials “H.P.B.” and “H.S.O.” stand respectively for H.P. Blavatsky and Henry Steel Olcott.

In the Presidential Address which I delivered this morning, I used certain words which should have had the deepest significance for every one of you, whether Shravakas or pledged members of the School. I spoke of the new cycle, “in which the Elder Brothers are again, by Their own gracious declaration, the First Section of Their Theosophical Society.” You know that in the early days of the Society the Brothers formed the First Section, disciples and some pupils of H.P.B. the Second Section, and the general members of the T.S. the Third Section. Unbelief in the existence of the Brothers, and bad treatment of H.P.B., Their Messenger, led to Their withdrawal from this relation to the T.S., and They stood outside it, helping and blessing it so far as the conditions permitted, but no longer definitely guiding and directing its activities. In 1888, the Esoteric Section (believed to be the first definite school constituted by the order of the Hierarchy since the disappearance of the Pythagorean) was founded for the helping of the T.S., with a brief life-period allowed to it, to the end of the first five thousand years of the Kali Yuga, (1897, as mentioned in the Preliminary memorandum of 1888. P.71. *The Original Programane of the Theosophical Society* Adyar 1931, T.P.H.) and with a complete separation of the esoteric under H.P.B. from the exoteric under H.S.O. When that period was completed, the progress made was sufficiently satisfactory to justify the continuance of the E.S. and it was allowed to go on, but with the separation still maintained. In 1907, the beginning of a new order was made, and the esoteric and the exoteric were again knit together by placing the headship of the outer in the hands that had held the inner from the passing of H.P.B. in 1891. It was the significant intimation that the gulf between esoteric and exoteric was to be narrowed, the veiled suggestion of a closer touch between the whole Society and its real Founders; it showed that the E.S. had, to some extent at least, accomplished the object with which H.P.B. had started it, “on the ORIGINAL LINES devised by the *real* founders of the T.S.” (*Lucifer*, Oct. 27th, 1888). This object was that the T.S. might “be brought back to its original lines . . . that the great Exoteric Society may be redeemed;” the E.S. had been “‘set apart’ for the salvation of the whole Society” (1st Prelm Mem, 1888). In 1908, in the spring of the

present year, the next step was taken.

I was to go to Cuddapah, for a meeting of an E.S. Federation, and the arrangements had been completed. A few days before the meeting, I was told by my Master to tell the E.S. members to come to Adyar, and to cancel the Cuddapah arrangements. I did so. At our first meeting, I took up the statement made in 1906, and published on pp. 68-70 of the November *Link*, and explained the spirit in which E.S. members should work, and how we should all be ready to co-operate, disregarding our own advantage and aiming at the good of the Society; I invited the members to prepare themselves to become the Second Section of the T.S., the link between the Elder Brothers and the younger ones, so that at least the worthy students of the E.S. might form that Section. By "worthy" I meant thoughtful, unselfish, earnest, devoted, for these are the qualities which are needed for this work. Before water could be poured out usefully a channel must be made for it, and before the Second Section was ready, how could the First appear? On the morning of the second day of our meeting, as I was addressing the members, a great wave of force swept through the room; I do not think that any one who was present was unconscious of those mighty vibrations, and I saw how deeply all were affected, and how tears ran down many faces. Seven of the Masters stood in front of the pictures, our future Manu and Bodhisattva and Their co-workers. And afterwards I heard that Master M. had said: "The First Section has come again to its own room." I confess that I was startled, overwhelmed. It was so swift, so gracious a response to work so small, to efforts so weak. I knew that it was to be re-established, if the Society and the E.S. proved worthy; I knew that a great forward movement was to be made in 1910. But I thought that we were only preparing for better things, and I was working to purify the School, the Society, the Headquarters, in order that at some future time this great good might come to us. Surely the members who had been so unexpectedly called to Adyar, and who had taken so cheerfully the upsetting of all arrangements and the inconveniences to which they were subjected, must have responded in some unusual way to the appeal of the previous afternoon, and had thus quickened the coming of the Teachers by shewing that they were apt and loving pupils. So true is the old saying that for each step we take towards the Blessed Ones, They take ten towards us. And thus, once more, the T.S. is complete in its Three Sections, bound to the mighty Ones to whom it rightfully belongs.

We are on the threshold of the sixth sub-race. It is already being born into the world. And with the birth of a sub-race comes into the world the Lord of Love, and strikes the keynote of the coming civilization, pours out His benediction on the infant Humanity.

The last time of His coming was 2000 years ago, in the infancy of the fifth sub-race. Then came the Lord Maitreya, the supreme Teacher, the Jagatguru, the Bodhisattva, whom the western world calls the Christ. Teacher of the whole Fifth Race is He, He who is

to be the Buddha of the Sixth Race, and He appears from time to time at important crises in the racial evolution, so that the whole Race may be builded into due perfection. Now and then some of us have seen Him, when He comes to the Ashrama of our Masters in the northern Himalayas, to give some brief direction as to the work, which is to be done.

Very wonderful and beautiful is the order, which rules the Occult Hierarchy; our Masters, preparing for Their high offices, are aided by Their Brethren in the work for the Coming Race. They all bow in reverence to the greater One, whom They call "our Rock of Ages." When He speaks, all discussion ceases, and His will is done, His word obeyed. As Master M. has written, certain conditions were laid down as to the launching of the proposed T.S. in the world; the future Manu and Bodhisattva were limited in Their action in certain ways; under those conditions and within those limits They must act, and the obedience is as perfect as it is ungrudging. The T.S. was not only to be the nucleus of the Sixth Root Race, it was also to be the John the Baptist for the coming Christ, the herald proclaiming the coming of the King. When last He came, the world was sorely unready. In the Gospel story His coming to take the body trained and prepared for Him by His great disciple — now the Master Jesus — is told in symbolical language: when Jesus went down into the water to be baptized, behold the heavens opened, and the Spirit of God, like a Dove, came down upon him, and a voice from heaven declared: "This is my beloved Son, hear ye Him." That was the coming of the Lord Maitreya. But the people to whom He came rejected, and finally murdered Him, Him, the Lord of Love. That was His latest experience of human life led in the open world. He is to come again ere long, and the expectation of His coming is spreading through many lands; rumors and whispers are flying about, dim hopes are shaping themselves in eager hearts. Astrology points to planetary conditions, which announce the manifestation of a great Being, and again the wise are watching for His Star. Influences breathed through the world are felt and answered by the sensitive; intuition and knowledge are at one.

How will the world receive Him? Who can tell? But you, at least, you whose faces are turned homewards, who believe in the existence of Masters — else why should you be here? — Will not your hearts answer to His approaching steps, and will not you prepare for the coming of the Lord? You are not wholly of the world; some service in your past, some deed of unselfish love, some sacrifice for great ideals, has brought you into this School. To you, therefore, is given fuller warning than is given to the outer world, that you may share in the work of preparing the way for His coming. Without desecrating the Ark of the Covenant by opening it to the rude gaze of the careless and the indifferent, you may carefully and gradually prepare the minds and hearts of the thoughtful for the coming changes. He never comes wholly unannounced, and many rumors and forecast-

ings preceded His last appearing. But your privilege is to consciously co-operate in making the channels for the coming downpour of spiritual forces.

There is opportunity offered for swift rebirth for those who prepare themselves, but free acceptance must meet the invitation, and the acceptance must not come merely from the lips; it must be spoken by the life. Only the heart of love, the brain of intelligence, the habit of service, can speak in the voice that reaches the Master's ears the "Lord, I come."

In different places in the physical world some of the Masters will appear, to make centres, which shall respond to the call of the Mighty One. Such a centre may this place be, if we can rise to the height of our opportunity. The life current will flash from point to point, from centre to centre, and the power of the Lord will be made manifest. The young may live on into that time; the old will need fresh bodies. They will be guided to rebirth in the places where workers are needed. The opportunity comes to us more from the great need of the world than for our worthiness; karma has caused us to be born at a time when workers are imperatively needed, and so this splendid opportunity falls at our feet. But no one is compelled to accept it. Any of you may pass on into Devachan in the normal course, and glorious indeed will be that Devachan, where all the fruit of your daily meditations will be assimilated and form character and power, and where the Masters whom here you have loved and served will be your Teachers.

But those of you who sacrifice, for the sake of the world's helping, that immense reward of your present work, and, disregarding your own gain, place yourselves unreservedly at the Masters' service, as humble helpers in Their work, you must earnestly and strenuously prepare yourselves, and you must also try, in your own surroundings, to prepare the hearts of men for His coming, so that He may not be rejected as He was on His last manifestation. And one way of preparing both your own heart and the hearts of others is to foster in yourselves and inculcate in them the spirit of hearty and ungrudging recognition of exceptional excellence, wherever and in whomsoever you may see it. People think, in looking at the treatment meted out to some great One in the past: "Ah! If I had been there, I would not have acted as they acted; I would have loved, and revered, and stood by him faithfully." Are you so sure? As the Christ pathetically said to the men of His own day: "Ye build the tombs of the prophets and garnish the sepulchres of the righteous, and say, if we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. . . O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee" (S. Matt. xxiii. 29, 30, 37). It is ever so; for a man who is greater than those around him must inevitably be misunderstood by them. The Master once wrote: "The Brother, whom you know as H.P.B., but we otherwise." That great Initiate was clothed in a woman's body, sickly

in its latter days, and surrounded by a blinding maya. People followed him for a little while, and then dropped away or violently cast him off. Such a one must be misunderstood by the lower mind and can be recognized by intuition only; argument will always lead the spectator astray, for the brain has not within its reach the data from which true conclusions can be drawn. The Initiate acts from another plane, and obeys his Master's voice, unheard of men. The higher he rises, the more is he jeered at, ridiculed and misunderstood. Men of the world and even E.S. students are accessible to certain motives, powerful on the lower planes, and these prompt their actions. How should they judge of motives inaccessible to them, and of actions uninfluenced by the lower personality? A little child cannot judge of the righteousness and wisdom of his father's actions; and you, who are children in the occult world, you cannot judge your elders therein. When once more the Lord Maitreya comes, He will be reviled and out casted as He was before, unless the world's mood changes, unless intuition can pierce through the veil, and love can cling where reason cannot see. He is so mighty, so great, and the Initiates who come among us are so misunderstood though so infinitely below Him, that He will again be utterly rejected, unless we can so change the world's attitude that it may recognize greatness when it appears, and that He may be able to pour out His beneficent power, and bless the world with His presence for longer than the ignorance of His contemporaries permitted on the last occasion. Do not then be troubled if the foolish around you jeer at you as hero-worshippers, and bid you remember that all human statues have feet of clay; so they have, but we honor the gold, and salve the feet with love's ointment, for the heart that recognizes greatness is the heart that prepares for wisdom. It is in silence and intense quiet listening that we recognize the presence of one greater than ourselves. This is the attitude of the disciples in the presence of the Masters; we listen, we try to understand, and, when we fail, we recognize that the failure is due to our own limitations, and not to an error in Them. I know that this is easy for me, who know Them; but I tell you, because only by cultivating this inner humility can you also reach Them. And after all, I have been through this stage and have acted as I advise you to act, that you may succeed as I have done. I saw the Light shine out in H.P.B.; I loved her, served her, laid whatever I had at her feet, cared nothing for what the blind called her faults, and so, by her guiding, I reached my Master. And if to you a similar light shines out from any human being, follow him, trust him, cling to him, disregard any maya that surrounds him, no matter how others may jeer at you, dub you credulous fool and hero-worshipper. By worshipping heroes we become heroic. A hundred mistakes are a small price to pay for one glimpse of the Divine veiled in flesh.

O my brothers and sisters; you dawdle about confusing yourselves with this man's actions, and this woman's blunders, which are merely the dust on the rolling wheel of time. You do not hear

the music of the coming of the Son that is beloved of the Father. Can you not discern the larger truth, and be patient, and let the lesser misunderstandings go? Loose your hold of these trifles of the moment, and lift up your eyes to the mountains where the Masters stand. How petty are the things that perplex you! How mighty is the Voice that summons you! Rise above these frivolous trifles of the hour, and listen to the music of the Self. Think of the coming of the Lord of Love, and see if the thought does not fire your imagination and inflame your heart. Would that through the faltering lips of the messenger something of the power of the message might reach you. It does not matter what I am, teacher or blunderer, if through my lips the words of the Master are spoken, and if the vehicle be used by Him, for lack of a better one. It is His life, not mine, that pours into you. The errors, which I make, His power will correct. Trust Him, not me, for the Masters are the Lords of compassion and of wisdom, and They are behind Their disciples. If you find that through these lips Their music sometimes sounds, then follow it, for it is your life; if not, disregard it, and seek other instrument that seems to you more worthy. But be intuitive enough to follow the Masters who guide, though the disciple, the humble servant, may err on the lower planes. <sup>2</sup>

Since the time when progress was made sufficiently to permit of it, the Egyptian, Indian, Platonic, and Pythagorean Schools existed in order to help their members reach an understanding of the Occult Laws. After the date of the reputed birth of Jesus, these schools disappeared with the teaching of the Lesser Mysteries, which represented stages on the Path leading man into the Greater Mysteries. The teaching of the Greater Mysteries never disappeared, but the Lesser did, because so few of humanity were ready to participate in them. With the coming of the Theosophical Society an attempt was made to re-establish the old order, and the Esoteric Section was set up as the gateway of admission to rapid progress and to the Temple of Initiation.

Books were written and lectures given describing the Masters and the way to become a disciple of one of Them. From Mrs. Besant's address can be deduced the climate of thought prevailing among members of the E.S. in the early decades of this century.

Annie Besant wanted the groups within the E.S. to be more real service to the E.S. than they are. She asked the E.S. members to join in exoteric Lodges where groups for Psychical Research are formed, and use their study and experience to suggest lines of work, and also to point out any dangers which may surround any given study. She reminds the E.S. students of what **Occult Obedience** means.

<sup>2</sup> Besant, Annie, *The Link*, February 1909, pp 100-108.

The following NOTES were written by C. Jinarajadasa the Outer Head of the Esoteric Section.

### ***Occult Obedience***

what it means:

It does not apply to intellectual teaching. A student is not expected to accept as an article of individual belief a truth which is not clear to him. There is to be no attempt at forcing belief in any statement which is not seen to be true. You grow by using your faculties. You ought not to put yourself into an antagonistic attitude, when you do not understand, but rather to say: "It may be true, but it is not yet true for me." Lay it aside and wait. Mrs. Besant's Master has often said to her: "If you do not see it, wait until you do." The teacher does not so much give information, but helps the pupil to unfold the power to find out truth for himself.

Any teacher below the level of the Masters must make mistakes sometimes. Our physical plane teaching is only to be obtained through those who are liable to make mistakes. Masters do not sit down and teach us Themselves. And here I want to speak of something which has been mentioned before, because I know I will speak more emphatically than anyone else would do. I tell you as much of the truth as I see, but I am liable to be mistaken. I must make some mistakes. I promise you that I will make no more than I can help, but it is not possible that I should always be right. I tell you the best I can, but you must exercise your own faculties. So you will grow.

But in the "Daily Practice" obedience comes in most emphatically. The rules laid down are intended to bring about certain definite results, and you must follow the method given. The teacher takes upon himself the responsibility for teaching you, and the Karma that follow falls upon him, If you twist the method to suit your own fancy, it brings about results which are unfair to the teacher. No scientist would undertake to teach chemistry to a student who insisted on carrying out experiments in his own fashion. He would say: "make your experiments in that way if you like, but you will not make them in my laboratory, I will not be responsible for the consequences if you will not follow my method."

You must not leave out anything, and must follow the order given but within this outline you may add to it any practice you have found helpful in the past.

Mrs. Besant here directed our attention to the portraits of the Master K.H. and the Master M. The name of the latter, a family name is mentioned frequently in the ancient Indian records. In the Buddhist account of the burning of the Buddha His family came to the ceremony, and received some of the ashes which were divided among the attendants. Master M. has always belonged to the ruling, governing class — has taken birth as Ruler, Emperor, King, for hundreds of thousands of years. He has taken birth this last time

in a Rajput family of the Kshatriya caste. He has the red-bronze skin and black hair of the Rajputs. Though somewhat stern-looking in the photo, there is no sternness in the original. His great height, dignity and stateliness may give that impression at first. He was the Guru of H.P.B. The first impression given by Him is that of power.

Master K.H. was born in Kashmir, taking a Brahman body. Through the ages He has always been Teacher, Priest, Instructor in Atlantis, Asia and Europe. He is fair in skin, with bright rich chestnut hair, brown with the sunlight in it, and blue eyes. His whole appearance is radiant, as of the sun shining through. The first impression is a sense of brilliancy, compassion, and gentleness.

A considerable number of students mount along the lines of the Master Jesus. This is of course quite permissible, as any member of the White Lodge may be followed as 'Master' in this School. Take the inner drawing as a guide as to which Master to follow. No real name of a Master is ever given publicly, because it is a power. The names by which They are known publicly are mere labels — a title, the name of a body They once wore, etc.<sup>3</sup>

#### Warrington's Dream and Higher Dimensions

To recollect briefly Warrington's dream as given in Volume I, we discovered that for those of us of later generations who had no contact with the early leaders, it is difficult to realize their heroic stature and the magnetism of their whole being immersed in the study and propagation of the ageless wisdom of theosophy. The oratory skills of Col. Olcott and Annie Besant drew thousands to their lectures. The deep sincerity and scholarship of C.W. Leadbeater and his researches into the hidden side of things made him much sought after by both members and public alike. Among those who came under their spell was A.P. Warrington, who, as a young man had been drawn to the study of theosophy. He became completely dedicated to The Theosophical Society, though he was not so much interested in the body of it as in the Life working through it.

It was not surprising then, when he came into contact with these brilliant leaders and had many intimate talks and discussions with them, that their personal relationships with the occult brotherhood shone like a beacon light in the darkness. No wonder it kindled in Warrington first a spark, then a steady flame of zeal for the life of a disciple. But being a practical man, Warrington realized the difficulties associated with leading, in the work-a-day world, a life where quiet contemplation was an equal necessity with service to one's fellowmen.

Warrington dreamed of a community of theosophists dedicated to the ideals of discipleship and brotherhood, yet established on a realistic business-like basis. He knew such a community would be a marvelous help to developing an atmosphere where spiritual qualities could flower among its members and at the same time be

---

<sup>3</sup> Jinarajadasa, C., "Occult Obedience", *The Link*, August, 1908, pp. 37-40.

a tremendous channel for the outpouring of spiritual blessings to troubled humanity. Warrington soon gave up his legal profession to devote full time to the dual end of propagating the teachings of theosophy and of forming such a community of serious theosophists.

Warrington realized these goals would be perhaps too high for even the majority of theosophists with whom he was acquainted. He thought that more down-to-earth objectives should be the guiding principles. Rather than aim at high-sounding discipleship, he phrased the goals as “a life of kindness,” “a school for balanced development of mind and character” and a place of “restoration for the weary . . . through an enlightened return to Nature.”

Referring to the letter dated February 14, 1902, (p.6, Vol.I), Leadbeater wrote to Warrington on his discovery and understanding of the fourth dimension which C.H. Hinton had been writing about in *Scientific Romances*. Leadbeater remarked that of all the many and extremely diverse subjects which presented themselves to the theosophical student, the fourth dimension was among the most difficult and was certainly one of the most fascinating. The following excerpt appeared in the book, *Where Theosophy and Science Meet*.

#### Clairvoyance and the Fourth Dimension

In his book *Clairvoyance*, C.W. Leadbeater states that “The fourth dimension (as expounded by Mr. Hinton) is the only idea which gives any kind of explanation down here of the constantly observed facts of astral vision,” and he says elsewhere that if in our physical life we are conscious of only three dimensions, it is not because only three exist, but because these three are the only ones as yet within the grasp of our physical brains. The limitation is within ourselves and not in the space in which we live. His statement that apart from actual astral vision the study of the fourth dimension is probably the only method by which a clear comprehension of the appearance of astral objects can be gained, and through this, a fair idea of astral life, is stimulating in itself, and when coupled with the information that students have succeeded in awakening astral faculties by a determined effort to visualize an astral or four dimensional object, it lends determination and hope for ourselves.

This exercise undoubtedly demands a considerable effort from the brain, but we know that it can be done because it has been done.

An interesting sidelight on the subject of clairvoyance and the fourth dimension is the statement made by C.W. Leadbeater that although four dimensional sight is within the reach of every astral entity, yet most people on the astral plane have no more idea of such a faculty after death than they had during physical life. There, as here, the consciousness requires insight to realize the plane in its fullness.<sup>4</sup>

---

<sup>4</sup> Kana, D.D. *Where Theosophy and Science Meet*, Vol.II, God and Law, 2nd ed., Adyar, Madras, Vasanta Press, Theosophical Society, 1951, pp. 400-401.

Henry Hotchener was one of the early workers and officers of the Theosophical Society in America and a resident of the Hollywood Krotona. The following article appeared in a 1917 journal

The Apostle of the Fourth Dimension  
Recollections of C.H. Hinton  
Henry Hotchener

When my friend, Mr. Leadbeater (to whom I am indebted for so much that has been helpful in an occult way), told me nearly sixteen years ago that Mr. Hinton's books were a great aid to a better understanding of the metaphysics of the astral plane, I lost no time in reading his *Scientific Romances*; and very unique and instructive it proved. Mr. Leadbeater added that he knew of a number of people whose intellectual consciousness had been so much expanded from the effort to understand the "four space" as expounded by Mr. Hinton, that they had gained some degree of clairvoyance — or, to give it its less opprobrious scientific designation, lucidity.

I may candidly confess here and now that it had no such result in my case. Its primary effect was usually a headache, increasing in violence in exact ratio to the length of time in which I tried to cram four-dimensional conceptions into a decidedly three-dimensional brain. Its secondary effect was to make me admire Mr. Hinton enthusiastically; for an author whose logic compels you to accept a theory that you cannot mentally conceive must be a wizard indeed!

It was several years later that I went to Washington, D.C., to give a series of Theosophical lectures. At the conclusion of the first one a friend approached the platform, accompanied by a tall middle-aged, distinctly intellectual looking gentleman. "This is Mr. Hinton," said he. "Mr. Hinton of the fourth dimension?" queried I. It was. I looked at him with awe, and yet with a certain amount of surprise. He seemed entirely normal, and the customary three dimensions of length, breadth, and thickness, surrounded and pervaded him in the usual way. If he brought with him the additional dimension about which he wrote with such familiarity, I did not perceive it. There were perhaps traces of it in his great shyness at my enthusiastic praise of his work, and there was almost positive proof when he offered to explain it to me in person and invited me to visit him. I was three-dimensional enough to accept at once.

When we met at his home he presented me to Mrs. Hinton and his sons, and then told me that for years his dominant interest had been in mathematics; that he had been an instructor in Princeton University and, as I remember, in the University of Tokio. "But my enthusiasm," he went on to explain, "has never been very great for the ordinary branches of the science; in fact, it wearied me to teach the same rudiments year after year, and I got so that I almost began to believe them! I must admit that I spent most of my spare times in dwelling upon the abstract side of mathematics, and more especially

the theory of the fourth dimension."

Mr. Hinton then described how, year after year, the possibilities of his subject unfolded. He had not confined himself merely to his speculations; he had tried to devise apparatus which might clarify his thoughts and possibly help to prove some of the points. "Yes," interrupted one of his sons, "I remember that when we were little fellows in Japan, Father built a sort of scaffolding against the side of our house. It consisted of long poles of bamboo arranged vertically and horizontally and tied together so that they made a number of huge squares. Then Father made brother and me climb up on it and get into this square or that, and we would have to scramble from one end of it to the other in order to help him test his ideas. Some times he would get into such deep thought that he would forget all about us and leave us perched in some precarious position for hours!"

Mr. Hinton smiled reminiscently and then explained that all those crude early steps had clarified the problem in his mind and had enabled him, as he hoped, to make it easier for others now to understand. "For," said he, "I am convinced that the world of three dimensions, as we ordinarily conceive it, is not the only world in which we live, but that there is this fourth dimension outside of our usual consciousness, which has infinitely greater possibilities if we can only comprehend it." I assented with vehemence, stating that the fourth dimension must be synonymous with the astral plane of the occultist, the realm inhabited by the surviving personality of those whom we call dead. Eagerly I told him of my earnest wish to help in the public propaganda of that other world in order that people might understand that death is not oblivion but the continuation of life, and that we should in time meet those who had passed on before. (When one is very young, one talks to geniuses; when older, one listens to them!) When I paused, he was silent for a moment; then he told me that his interest in the fourth dimension was entirely mathematical and subjective and that he had not really considered whether it was the realm of objective intelligence's or not. I hope I was polite enough not to show the disappointment which I felt, for to my limited way of thinking it was quite uninteresting to spend so many years in proving that an invisible world exists, and then leave it absolutely unpeopled!

An amusing aftermath was that Mr. Hinton attended my next lecture on the subject of the life beyond death. After its conclusion he said to me, "To tell you the truth I don't know why I came; I don't believe a word you say, but I rather like the way you say it!" An occultist might think that maybe Mr. Hinton's fourth-dimensional self was guiding him to the recognition that we come nearer to truth when subjective *and* objective, positive *and* negative, are both perceived.

The next time I visited Mr. Hinton he was in the midst of proofs of his new book, *The Fourth Dimension* (John Lane, New York). He considered this the best exposition of his favorite subject, in that it gave graduated steps whereby the reader could approach a clear percep-

tion of four space; a large number of special diagrams had been devised and a chart of colored figures. He said that if readers would objectivize some of these forms in paper or cardboard, it would aid their imagination. Then he went to a up board and took out a set of small colored cubes and slabs which had been made for his use.

Now began a condensed, but a very wonderful lesson in the fourth dimension. First a brief but clear exposition of the preliminary theory; then a more rapid journey from the first simple steps to the more advanced conceptions, accompanied by elementary and then by more complicated manipulations of the cubes. It was perfectly lucid, but a little too rapid; it bewildered me — but pity the tyro sitting at the feet of the master of a profound subject! It was an intellectual exercise never to be forgotten; the eyes strained to follow his facile fingers as he quickly changed the relationship of the colored blocks, commencing from known combinations in three dimensions and proceeding to hypothetical combinations in four; the ears were equally stimulated by his oral explanations. The mind, utilizing these two senses to the utmost, did its best to overleap the three dimensional barriers to which ages of heredity had limited it, and tried to see with him, hear with him, feel with him, think with him, in his magnificent conception of a world infinitely larger than that of our normal ken. In his effort he stretched our three dimensional language to its uttermost; with his gestures, his intensity, his lucidity, he wrung an enlarged meaning out of every word, and somehow added a fourth-dimensional interpretation where the old was inadequate. And so he carried me on the wave of his surety and his conviction until for a moment I *did* see with him, hear with him, feel with him, think with him, in that greater consciousness. I experienced the exaltation, the wider view, the touch of infinitude; but it was to a subjective world that he had brought me; I saw no colors, no aura, no entity — for it was the realm of pure reason, the level of formless thought.

Then came the inevitable reaction, and for a few moments I was mentally tired and hushed. Expressing my gratitude, I asked Mr. Hinton what special advice he would give to beginners in the study. He replied, "I should suggest that they have a set of these cubes and slabs made, for I have found that the physical contact with them, the very act of moving them about in the manner described in my book, is a decided help to the mind and that it gives one a 'feeling' of the fourth dimension which otherwise is not possible." I queried further, "How has the study of this subject altered your general outlook upon life and upon people?" He answered — and after this long lapse of years I am giving only the sense of his conversation, not the actual words — "It has given me a very much broader attitude towards events and towards men; in my judgments I find I allow more latitude than formerly for factors which may not be clearly apparent. I always feel that there is in every event and in everybody this additional dimension which, if clearly perceived and calculated,

would make our impressions of things much clearer and wiser than at present." Quietly, not boastingly, he said this, but he said it as a man may who speaks from the experience born of realization.

Some years passed before we met again, this time in New York City, when there was opportunity for only a brief chat. He was on his way to lecture on his special subject to a group of Columbia University professors, and had with him a little handbag with the set of cubes in it. I told him how much pleasure I had derived from the set which he had given me years before, and we spoke of what the intervening years had brought; to him, the all too slow recognition and popularizing of his great concepts; to me, the opportunity, among others, to expound his doctrine to the interested few here and there in the course of many journeyings throughout America. "I am thinking of the future," he said, "not of any fame for myself, but I do wish that someone would dedicate his life to carrying on these four-dimensional ideas after my death." And making some complimentary remark about my appreciation of his work, he added, "Why *don't you do it?*" Alas! apart from my mathematical unfitness for the task, I had to explain that I had already pledged my poor services to Theosophy, but that I should consider it a privilege to further his work whenever opportunity offered. And so we parted with mutual assurances of friendship, each going along his chosen line of devotion to an ideal of truth and service.

A strong, quiet, unassuming man — a genius, with few about him to understand and to encourage; indifferent to the commonplace, interested only in the abnormal. Only recently I had a conversation about him with the Dean of Mathematics in the University of Minnesota, where Mr. Hinton also taught for a time. "No one could help liking Mr. Hinton," said he; "but I must say that he was not enthusiastic about the routine work of his class; he seemed to keep his mental strength for his special researches which, after all, were a bit fantastical." Clearly, not everyone is "ready" for the fourth dimension. I could not help remarking (though it awakened no response in the worthy three-dimensional Dean) that it was a pity some generous soul could not endow such geniuses as Mr. Hinton, freeing them from the grind of common plainer tasks that many others can do, and leaving them to devote their entire time to the work of super-normal intellection.

Me thinks Mr. Hinton was to the world of space what the cubists are to the world of art — a forerunner of a finer and a brighter age. Not very long ago he died — to our three-dimensional perceptions; but many will believe that he lives vividly in his familiar world of four space — the astral plane of the occultist — continuing his unique investigations, and preparing to return to earth to proclaim his special message with even greater clearness to the large number who will then be ready to receive it.<sup>5</sup>

---

<sup>5</sup> Hotchener, Henry, "The Apostle of the Fourth Dimension", *Recollections of C.H. Hinton, The Channel*, Vol.II, n.3, April, May, June, 1917, pp. 1-5.

March 28th, 1907

Dear Mr. \_\_\_\_\_, [Hinton]

You are right in your conception of the fourth dimension. The method of disintegration is frequently employed in passing an object into a locked box, but the other can be used. Put it this way. Fundamentally there is only one kind of matter existing in the universe, though we call it physical, astral or mental according to the extent of its sub-divisions and the rapidity of its vibration. Consequently the dimensions of space (if they exist at all) exist independently of the matter which lies within them, and whether that space has three dimensions or four or more, all the matter within it exists subject to those conditions, whether we are able to appreciate them or not. It may help us a little if we realise that what we call space is a limitation of consciousness, and that there is a higher level at which a sufficiently developed consciousness is entirely free from this. We may invest this higher consciousness with the power of expression in any number of directions, and may then assume that each descent into a lower plane of matter imposes upon it an additional limitation, and shuts off the perception of one of these directions. We may suppose that by the time the consciousness has descended as far as the mental plane, only five of these directions remain to it; that when it descends or moves outward once more to the astral level it loses yet one more of its powers, and so is limited to the conception of four dimensions; then the further descent or outward movement which brings it to the physical plane cuts off from it the possibility of grasping even that fourth dimension, and so we find ourselves confined to the three with which we are familiar.

Looking at it from this point of view, it is clear that the conditions of the universe have remained unaffected, through our power of appreciating them has changed; so that although it is true that when our consciousness is functioning through astral matter we are able to appreciate a fourth dimension which, normally, is hidden from us while we work through the physical brain, we must not, therefore, make the mistake of thinking that the fourth dimension belongs to the astral plane only, and the physical matter exists somehow in a different kind of space from the astral or mental. Such a suggestion is shown to be unjustified by the fact that it is possible for a man using his physical brain to attain by means of practice the power of comprehending some of the four-dimensional forms. Excuse me for writing technically; I wanted to make the reason of the thing clear to you.

I am glad to hear that many who, for various reasons, do not accept the Adyar manifestations will never-the-less vote on the right side. Surely there ought to be no question as to

her election by a huge majority there is any gratitude or discrimination left among our members. Read *The Occult World*, and perhaps still more the pamphlet called *The Occult World Phenomena*, and I think you will see that these are in no way unlike many previous occurrences. Mrs. Besant is the representative of the Masters, and we cannot do better than follow her faithfully.

With all heartiest good wishes,  
I am ever,  
Yours most cordially,  
C.W. Leadbeater <sup>6</sup>

The following letter was written by Annie Besant to the members of the E.S. assembled in London on April 5, 1908.

My Dear Friends,

I greet you in your first general meeting with your new Corresponding Secretary; I pray that the blessing of the Masters may be with you, and enable you to rise to the height of the opportunity which is now opening before you. Let me tell you, as well as I can in a letter, what this opportunity is.

You all know that the Theosophical Society was at first built in three Sections: the Masters were the First Section; H.P.B.'s pupils and some disciples the Second Section; the general T.S. the Third. You also know how this ceased, and how the Masters, while still watching over and blessing, ceased to take a very active part in the Society's outer work. You also know that the E.S. was founded on the original lines of the T.S. and that it would, it was hoped, redeem it.

The appearance of the Masters at Adyar in December 1906 and January-February 1907, marked the completion of the cycle of Their silence, and the opening of a new cycle of Their activity within the T.S. Preparations are in progress or a great outpouring of spiritual life on the world, and for a quickening of the world's evolution. If the present effort succeeds, some of the Great Ones will come out into the world, and take an active part in human affairs. The T.S. will be Their centre and Their agent, and the E.S. Their officers. The E.S. must now make itself worthy to be the Second Section of the Society, and must learn to live for the Society, putting aside all selfish wishes. It must live for the Society as the Masters live for Humanity, and must exist only to co-operate with Them, carrying out Their wishes and responding to Their impulses. It must remember that the Society is Theirs, and must prepare the Society to see in Them its own First Section, its natural guides and leaders. For this They have joined together in myself the headship of the outer and the inner, that the T.S. may become accustomed

---

<sup>6</sup> Leadbeater, C.W., "Interesting Letters", *The Link*, November, 1908, pp. 78-80.

to a spiritual leader, and be prepared to welcome a greater Head. Here then is your task: yours to live in the constant remembrance of the coming change, and to do all that i you lies to make the presence of the Great Ones a reality to the whole Society. At Adyar, I am slowly preparing a place where it may be possible for that greater Head of the T.S. to live, and you must all help to prepare the way for Him. Those of you who give yourselves wholly to Their work, and cultivate to the utmost all your powers and faculties, will be guided to swift re-birth in bodies of the sixth sub-race, and be prepared for the carrying on of the work under those splendid conditions.

Train yourselves to the utmost of your power, in purity, in patience, in discipline; study earnestly, but study above all human nature, in yourselves and in others, for there lies your field of work. Learn to co-operate with each other; work in groups rather than singly. Lead good work in your Lodges, and thus learn how to lead, how to inspire others. Plan for the Society, meditate for its welfare, strengthen its influence. Some trouble still lies ahead, but the crisis is past, and the Society will live.

Glorious is our destiny, to labor under such Leaders at so auspicious a time. May we prove ourselves worthy of the task. Your faithful friend,  
Annie Besant <sup>7</sup>

---

<sup>7</sup> Besant, Annie, "A Letter", *The Link*, November, 1908, pp. 80-82.

## Chapter 2

### Outline of Theosophy

The following is the article Warrington was requested to write on Theosophy in 1905 for the *Encyclopedia Americana* (referenced on p.7, Vol. I).

**A Sketch of  
THEOSOPHY AND OCCULTISM  
Reprinted from the article  
THEOSOPHY  
A. P. Warrington**

**Theosophy**, as its Greek derivatives signify, means Divine Wisdom — wisdom concerning God. It is that general system of thought which has appeared in all ages shaping itself in one form and another and which has attempted to explain the nature of God, the universe and man's relation thereto. Among the Orientals it is conspicuous in the philosophic systems of China, India, and Egypt. It is seen in the works of Gnostics, the Neo-Platonists, and the Cabalists, and in the speculations of Boehme, Schelling, Eckhart, and in the teachings of Kapila and Shankaracharya, Pythagoras and Plato, Valentinus and Plotinus, Simon Magus and Apollonius of Tyana, Paracelsus and Bruno. It represents a body of tradition which has been preserved from earliest times, and is not only found in the philosophic and speculative writings of those above mentioned and many others, but has been taught from time to time by sundry religious and mystical orders, — in the far East by the Gurus and Initiates, and in Greece by the various schools of the mysteries. During the Middle Ages traces of the teaching are to be found in Masonry and Mediaeval Mysticism, and later in the Order of Rosicrucians, and it has at all times comprised the esoteric side of the great religions of the world.

**The Theosophical Society.** — In modern times this Wisdom-tradition was revived by a Russian named Helena Petrovna Blavatsky, who, on 17 Nov. 1875, aided by Col. Henry Steel Olcott of New York, founded in that city the Theosophical Society, and modern theosophical thought owes its origin and propaganda to the writings and efforts of herself and her colleagues in this society. The objects of the society as originally declared were to collect a library and diffuse information concerning secret laws of nature. Later these objects were remodeled, and as now framed are:

1. To form a nucleus of the universal brotherhood of humanity, without distinction of race, creed, sex, caste, or color.

2. To encourage the study of comparative religion, philosophy, and science; and

3. To investigate the unexplained laws of nature and the powers latent in man.

Assent to or sympathy with the first of these objects is required for membership, the remaining two being optional and intended to subserve the first. The society has no dogmas or creed, is entirely nonsectarian, and includes in its membership adherents of all faiths and of none, exacting only from each member the tolerance for the beliefs of others that he would wish them to exhibit towards his own. Their bond of union is not the profession of a common belief, but a common search and aspiration for truth. They hold that truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard it as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom, and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword as truth is their aim. The motto of the society is, "There is no religion higher than Truth." The general headquarters of the society are at Adyar, Madras, India, the residence of Colonel Olcott, its president-founder.

*Its Aims.* —it is stated that in the foundation of the Theosophical Society and in the writing of her various works, Madame Blavatsky was directed and aided by certain Eastern adepts or sages, whose pupil she had been for many years, and that the purpose of the movement was to stem the tide of materialism and agnosticism, which then threatened to engulf the thought of the age, and to stimulate transcendental research. Doubtless the fullest and the most authoritative statement of the ends which the modern theosophical movement were intended to accomplish is to be found in the following letter written by one of those adepts to one of his Western pupils:

You can do immense good by helping to give the Western nations a secure basis upon which to reconstruct their crumbling faith. And what they need is the evidence that Asiatic psychology alone supplies. Give this and you will confer happiness of mind on thousands. . . This is the moment to guide the recurrent impulse which must soon come, and which will push the age toward extreme atheism, or drag it back to extreme sacerdotalism, if it is not led to the primitive soul-satisfying philosophy of the Aryans. . . You and your colleagues may help to furnish the materials for a needed universal religious philosophy; one impregnable to scientific assault, because itself the finality of absolute science; and a religion that is indeed worthy of

the name since it includes the relations of man physical to man psychical, and of the two to all that is above and below them. . .

Its (the society's) chief aim is to extirpate current superstitions and skepticism, and from long-sealed ancient fountains to draw the proof that man may shape his own future destiny, and know for a certainty that he can live hereafter. Since then a considerable literature has sprung up within the society which, it is believed, has to no slight extent influenced the thought of the closing decades of the 19th century and made possible the almost popular interest in the unseen world. Among the leaders of theosophical thought since the death of Madame Blavatsky, are Mrs. Annie Besant, Mr. C. W. Leadbeater, Mr. A. P. Sinnett, and Mr. G.R.S. Mead, — Mrs. Besant being Madame Blavatsky's successor in the esoteric as well as in the exoteric work of the society. Through the writings of these theosophists the so-called theosophical theories, which for centuries have seemed vague and speculative, besides being greatly amplified, have been presented in a form more definite than at any other time in the history of such thought, the teachings now no longer resting upon tradition and intuition, if indeed they ever did wholly so, but largely upon investigations made into the supra-physical realms of nature by highly developed men whose trained powers enable them to respond sympathetically to vibrations of a finer order than those which the normal man is able to sense, and to come thus into conscious relations with subtler regions of nature within and extending vastly beyond the physical world. The training whereby these powers are gained is begun in the esoteric department of the Theosophical Society and falls more especially under its third object, which deals with the unexplained laws of nature and the powers latent in man.

*Fundamental Principles.* —Among the facts asserted by some theosophical writers as being known to themselves and capable of verification by those who are willing to make the necessary sacrifices to gain the required powers are: (a) the existence of a few highly evolved men, called Adepts or Masters — not solely of any one nation, but of any of the advanced nations — who have gained these divine powers in their fullness; that they exist now as in the past; that they are substantially omniscient so far as the laws and conditions of our own solar system extend, and that their high stage of progress entitles them to advancement beyond human conditions, but that they of their own free will have chosen to remain in touch with humanity in physical incarnation, that they may aid in its evolution; that it is from the Brotherhood of these great Adepts that from time to time have come into the outer world the great world teachers and that in their keeping has been the Wisdom-tradition, which in

every age they have caused to be expressed in suitable form; that there have always been pupils of these men, and that theosophical teaching is published to the world to-day at their instigation and through a few of their pupils; (b) the existence of a very subtle order of matter, far finer than the ether which transmits light, upon which is impressed photographically, so to speak, in the form of living pictures, every scene or happening, however great or small, which has ever occurred from the very beginning of things and throughout the extent of the universe; that to this subtle material has been given the name of the Akashic Records, or the Memory of Nature; that not only does the trained observer who has acquired the power of sensing these conditions of the subtler medium of the universe, or of responding sympathetically to its vibrations, see vividly the particular occurrence to which he turns his attention, but he *hears* and *feels*, etc., just as did the actors in any particular event which may be under review, perceiving their thoughts and feelings as well as seeing and hearing the outward conditions of the scene; that thus he can accurately, in proportion to his powers of observation, perceive any occurrence of the past, no matter when it may have happened, and in this way can know the true events of history; that he may also direct his vision to any period in the life of a planet and trace out its various evolutionary processes, and that he may thus enter a limitless field of observation wherein he may learn at first hand of the obscurer laws of nature; (c) that by the exercise of their highly evolved powers the Adepts or Masters of Wisdom can make definite experimental research into the Akashic Records in quite as real a sense as the physicist makes his investigations within the physical world, and that they are, with these and other powers possessed by them, enabled to ascertain and teach certain general principles as definite facts, all of which are now and have ever been known to them, and very many of said facts have to a more or less extent, been proven by the investigations of those of their pupils who have fitted themselves to do such work. In *The Secret Doctrine* Madame Blavatsky mentions three such principles as being the fundamentals of theosophy; they are:

1. An Omnipresent, Eternal, Boundless, and Immutable Principle, on which all speculation is impossible, since it transcends the power of human conception and can only be dwarfed by any human expression or similitude. It is beyond the range and reach of thought — unthinkable and unspeakable.

2. The Eternity of the Universe *in toto* as a boundless plane; periodically “the playground of numberless universes incessantly manifesting and disappearing” called “the manifesting stars,” and the “sparks of Eternity.”

3. The fundamental identity of all souls with the Universal Over-Soul, the latter being itself as aspect of the Unknown Root; and the obligatory pilgrimage for every soul — a spark of the former — through the cycle of incarnation, or necessity, in accordance with

cyclic and Karmic law, during the whole term.

*Cosmogogenesis.* —According to the theosophists all manifestation has its origin in the Absolute, of whom naught can be said save that “He is.” As Mrs. Besant eloquently describes it in *The Ancient Wisdom*, “Coming forth from the depths of the One Existence, from the One beyond all thought and all speech, a Logos, by imposing on himself a limit circumscribing voluntarily the range of His own Being, becomes the Manifested God, and tracing the limiting sphere of his activity, thus outlines the area of His Universe. Within that sphere the Universe is born, is evolved and dies; it lives, it moves, it has its being in Him; its matter is His emanation; its forces and energies are currents of His life; He is immanent in every atom; all-pervading; all-sustaining; all-evolving; He is its source and its end, its cause and its object, its centre and circumference; it is built on Him as its sure foundation, it breathes in Him as its encircling space; He is in everything and everything in Him. Thus have the sages of the Ancient Wisdom taught us of the beginning of the manifested worlds. From the same source we learn of the self-unfolding of the Logos into a threefold form; the First Logos, the Root of all Being; from Him the second, manifesting the two aspects of life and form, the primal duality, making the two poles of nature between which the web of the universe is to be woven — Life-Form, Spirit-Matter, Positive-Negative, Active-Receptive, Father-Mother of the worlds. Then the Third Logos, the Universal Mind, that in which all archetypically exists, the source of beings, the fount of fashioning energies, the treasure-house in which are stored up all the archetypal forms which are to be brought forth and elaborated in lower kinds of matter during the evolution of the universe. These are the fruits of past universes, brought over as seeds for the present.” From the Third Logos come forth the seven Great Logoi, sometimes called the Seven Spirits before the throne of God; and as the divine out-breathing pours itself ever further outward and downward, from each of these we have upon the next plane Seven Logoi also, together making up on that plane forty-nine. Omitting the detail of intermediate hierarchies, it is said that to each of these forty-nine Logoi belong millions of solar systems, each energized and controlled by its own solar Logos. Thus the difference is vast between the Great Logoi, the Trinity standing next to the Absolute, and the Logos of a single solar system, though the latter is far greater and more sublime than mankind has ever yet conceived the Deity to be. It is said that what happens at the beginning of a solar system (such as our own), is, allowing for certain obvious differences in the surrounding conditions, identical with what happens at the reawakening after one of the great periods of cosmic rest. Before a solar system comes into existence we have on its future site, so to speak, nothing but the ordinary conditions of interstellar space, that is, the seven subdivisions of the lowest cosmic or universal plane. These, from the viewpoint within our system, correspond with the matter of the highest, or the

atomic subplanes of each of our planes. Upon this matter is poured out the energy of the Logos, resulting in the quickening of the vitality which pervades all matter, so that when electrified by it the atoms of the various planes develop all sorts of previously latent attractions and repulsions, and enter into combinations of all kinds, thus by degrees bringing into existence all the lower subplanes of each plane, that is, the six planes below the atomic subplane, until we have before us in full action the marvelous complexity of the seven planes of nature and their respective seven subdivisions as they exist today. These planes represent both the physical and the unseen parts of the system, the former being its most densified phase and each plane of the latter being made up of matter of a gradually ascending scale of fineness. These planes are called respectively, (1) the physical plane, (2) the astral plane, (3) the mental plane, (4) the buddhic plane, (5) the nirvanic plane, (6) the paranirvanic plane, and (7) the mahaparanirvanic plane, each being a definite region of the system, and their various subdivisions appearing in a general way, the same as the subdivisions of the matter of the physical plane, namely, as solids, liquids, gases, and four states of ether. The matter of the subtler planes, however, is permeable, one order freely interpenetrating another and all extending both within and without the physical. The properties of each plane are also said to have an additional dimension to the one next preceding it in density. Thus the physical plane having three, the astral has four, the mental five, and so on. As stated, the highest or seventh subdivision of each plane is the atomic matter of that plane, that is, is homogeneous and cannot be further subdivided without undergoing an entire change of properties. Thus in breaking up the ultimate physical atom, it assumes the properties of the matter of the complex lowest subplane of the astral plane; in breaking up the astral atom it becomes of the lowest grade of matter of the mental plane, and so on. After the matter of all the subplanes of the system is by the action of the Third Logos formed and vivified, there is poured out upon it the energy of the second aspect of the Logos of the system, called the Second Logos, and is sometimes known as the monadic essence. The effect of this outpouring is to build the forms of the seven kingdoms of nature — the three elemental or pre-mineral, the mineral, the vegetable, the animal and the human. On the downward arc of its mighty curve this monadic essence simply aggregates round itself the different kinds of matter of the various planes, so that all may be accustomed and adapted to act as its vehicles; but when it has reached the lowest point of its *involution* or enmeshing in matter and turns to begin the grand upward sweep of *evolution* towards divinity, its object is to develop consciousness in each of these grades of matter in turn, beginning with the physical — the lowest. When in the highest animal life this monadic essence or evolving soul mass, reaches the ultimate limit of evolution in that type of forms, it is met by a third outpouring of Logic energy, that of the first aspect of the Logos of the system,

called the First Logos, resulting by this union in the formation of the numberless human Egos — the individualization of the One Self in man. It is the presence within man of this third outpouring of the Divine Life, this spark of the One Self that guarantees to him immortality, which, from this point on, the Ego, or real man, wins through innumerable incarnations in physical bodies.

*Anthropogenesis.* —As the worlds are septenary in their constitution, so also is man. He has on the physical plane (1) a *physical body*, the dense or visible portion of which is composed of solids, liquids, and gases, and the etheric portion thereof is formed of the four subdivisions of ether. Pervading these is (2) *vitality*, derived from the sun and specialized by the etheric part. On the astral plane he has (3) *an astral or desire body*. And on the lower four levels of the mental plane he has (4) *a mind body*. These four principles constitute the personality, or what is often called the lower quaternary. On the three upper levels of the mental plane he has (5) *a causal or higher mental body*, the storehouse of all his experiences, past, present, and future; on the buddhic plane, (6) *a buddhic or bliss body*, wherein the inherent unity of all life is directly perceived, not as an intellectual concept, but as a sublime experience, and on the nirvanic plane he has (7) *a nirvanic or Atmic body*, the body of absolute reality. These last three constitute the Reincarnating Ego, the individuality, the soul which lives and grows throughout the period of solar manifestation. The other two planes may be termed the planes of the Self, or pure spirit. The matter of the various planes of nature entering into the composition of man's monadic essence, the law of whose progress is to sink deeper and deeper into matter, while the law of the evolution of the Self-using these bodies as vehicles of his consciousness is upward and out of matter. This apparent opposition of forces in man gives rise to the usual ideas concerning his lower and higher natures, and explains the meaning of evil. One's desires, thoughts, and emotions are not himself, but the changing phantasmagoria of the living essence of his lesser vehicles which it is his business to learn to control and purify, until they become perfect instruments for his use, — or the real man within is none other than the changeless, eternal Self.

When the human Egos began their long pilgrimage of incarnations they at first took bodies on planets other than the one on which we now live. There are in our solar system seven planetary schemes of evolution, each the realm of a planetary Logos, and they are called, in the order of their distance from the sun, (1) the Neptune scheme, (2) the Uranus scheme, (3) the Saturn scheme, (4) the Jupiter scheme, (5) the Earth scheme, (6) the Venus scheme, and (7) the Vulcan scheme. Each scheme consists of a chain of seven planets and each proceeds on independent lines, there being no intermingling of their activities during their normal course. The first and fifth of this series have each three physical planets, the others one each. The two physical planets of the first scheme besides

Neptune are as yet unseen by the telescope. The two of the fifth, in addition to our earth, are Mars and Mercury. The non-physical planets in the schemes are of the matter of the astral and mental planes. Each scheme of evolution is worked out by means of seven Manvantaras or periods of manifestation, each Manvantara consisting of seven Rounds, each round consisting of seven World Periods (following each other on seven planets in succession) and each world period consisting of seven Root Race Periods, any one of the latter covering periods of millions of years. The present humanity on this planet has passed four times around the planets of its chain, and through a fraction over four root race periods. The last planet occupied by us during the present round was Mars and the next will be Mercury. The two root races next before the present fifth root race of this planet were the Atlantean and the Lemurian races. The fifth root race has thus far developed as far as its fifth sub-race and it is stated that the beginnings of a new sub-race, the sixth, maybe found to day in America.

*Reincarnation and Karma.* —Omitting all mention of the interesting career of the reincarnating egos through the primigenous conditions of the first three rounds of our own planetary chain and even of the first four root races of this present fourth round, it will suffice to show that among the undeveloped sub-races of the present fifth root race, reincarnation takes place within a brief period after the death of the body; that after each death there is a stay of more or less duration on the astral plane followed quickly by another physical incarnation. Later on as the life experiences bring greater growth to the incarnation soul, when he has developed some of the finer emotions, his stay in the invisible world is prolonged by an additional period in a specially protected and blissful region of the mental plane called “devachan,” the heaven world. Here his stay is proportional to the degree of his nobler earth experiences, usually lasting, for the average man of substantial attainments who has lived to a good age, about fifteen centuries. Upon the ending of this devachanic life there remains only the reincarnating ego, the lower bodies constituting the personality having disintegrated on their respective planes; but the principles or qualities animating them have meanwhile left their impress upon the ego. In sending forth his next personality the action of the ego is colored and limited by the stamp upon it of these characteristics developed by the previous personality, so that the new personality begins his life cycle at the highest stage of growth reached by the previous one. This process of reincarnation goes on in “the three worlds” for vast periods of time, not on one planet alone, but on many, as the human life-wave passes from one to another — from one whose life processes have begun to wane to another more fitted to be the field of higher human possibilities, until at length the end is attained for which all manifestation seems to have been caused — the perfect growth of the soul, the unfoldment of all his potential divinity. The ethical law, which governs the conditions of

our lives, physical and supra physical, is called Karma, and it is an ineradicable operative in Reincarnation. It may be defined as the law of action and result. By virtue of the operation of this law, effects which cannot be ascribed to any immediate cause may be traced to causes existing in other incarnations of the same ego, thus establishing one's ultimate, personal responsibility for whatever may befall him. Furthermore, owing to this law, one may and does at each moment of the present life produce by his own actions, feelings and thoughts, definite effects in the subtler order of things, resulting in conditions for his next earth life wholly of his own making.

Thoughts build character,  
Desires make opportunities,  
Actions make environments.

So that whatever one may suffer or enjoy, attain to or fall from, is brought about as the result of his own action, in obedience to this law of absolute justice. It is the alternate experience of pleasure and pain which man encounters during his stages of ignorance that develops within him wisdom; and the opportunities guaranteed to him for the accomplishment of this end through Reincarnation and Karma are well nigh limitless. These two doctrines are perhaps the most far-reaching of all the theosophic teaching, as they seem to clear up a host of perplexing questions and establish the basis for a satisfying philosophy.

*Propaganda.* —Among the results of theosophic propaganda is the restoration to the Western world of the said doctrines of Reincarnation and Karma, and the elimination of the many perversions of them existing in the East. Another is the occult proof produced of the definite, objective reality and potency of thoughts and emotions, showing that these forces are as to their respective planes as visible and real as physical objects are on the physical plane, and that every thought is a living, active entity, persisting for a length of time proportional to the strength that is put into its creation, and wields a greater or less influence on those with whom it may come into touch. (See Mr. Leadbeater's *Man Visible and Invisible*, illustrated, and his and Mrs. Besant's *Thought Forms*, illustrated.) Still another is the order which it has brought out of the chaos of the apparently unrelated data of metaphysics, mysticism and the neo-psychology, including the facts of clairvoyance, clairaudience, mesmerism, hypnotism, telepathy, astrology, apparitions, psychometry, and the like. And still another is the establishment by irresistible evidence of the basic unity of all the great world religions and their fundamental relation to an unprejudiced and open-minded science. To help the religions to clear away their non-essential accretions, to sink into insignificance doctrinal differences, to bring to the fore their points of unity, to study their doctrines and traditions in the spirit of brotherliness, and to help each from his own particular standpoint is one of the chief ends to which the theosophist bends his efforts. He does not seek to found a religion, but to expound those we already have,

and so give them a deeper meaning and a richer life. While the theosophist limits himself to no particular form or creed, yet the following three truths may be said approximately to include the broad scope of his belief:

1. God exists, and He is good. He is the great life-giver who dwells within us and without us, is undying and eternally beneficent. He is not heard, nor seen, nor touched, yet is perceived by the man who desires perception.

2. Man is immortal, and his future is one whose glory and splendor have no limit.

3. A Divine law of absolute justice rules the world, so that each man is in truth his own judge, the dispenser of his life, his reward, his punishment.

*Occultism.* —Unless he finds the religion to which he happens to be connected sufficient to meet the demands of his higher nature, the theosophist is apt to seek through the esoteric side of his philosophy, the gateway of Occultism, in order that he may prepare himself for a more serious religious life. Occultism, as distinguished from the Occult Arts, or Magic, is that system of endeavor which, teaching the methods whereby the personality, or lesser, or more human side of man may be made to expand and embrace his higher or divine nature, leads its votaries along a difficult and narrow pathway of rigid virtue and mental and emotional control, and so requires a firm moral foundation upon which to build the extraordinary powers pertaining to the unseen world. The true Occultist possesses unselfishness, justice, and true knowledge; he has compassion and wisdom; his desire nature is purified and his habit of mental concentration fixed; “the contents of his consciousness are something more than his five-sense perceptions *plus* the deductions he draws from them by his reason, and such vague ideas and intuitions as he may possess.”

Through Occultism the aspirant, wearying of the phenomenal world, seeks to outstrip his fellows in evolution and within a few strenuous incarnations to accomplish what the mass of humanity in the normal course will only attain to in long reaches of time, namely, the highest adeptship, or liberation from the “wheel of rebirth.” In doing so he treads a path, which according to occult teaching, has three great divisions:

1. The probationary period, before any definite pledges are taken, or initiations (in the full sense of the word) are given. This carries a man to the level necessary to pass successfully through what in theosophical books is usually called the critical period of the fifth round.

2. The period of pledged discipleship, or the path proper, whose four stages are often spoken of in Oriental books as the four paths of holiness. At the end of this the pupil obtains adeptship — the level which humanity should reach at the close of the seventh round.

3. What may be called the official period, in which the adept takes

a definite part (under the great Cosmic Law) in the government of the world, and holds special office connected therewith, but none of the details of this period can be made known.

The probationary path has five stages, but the divisions between its stages are less decidedly marked than those of the higher groups, and perfection is not required in anything during this period, only a serious effort toward it. In the *first* stage the candidate for adeptship acquires a firm intellectual conviction of the impermanence of mere earthly aims; in the *second* a perfect indifference to the fruits of his own action; in the *third* (a) perfect control of mind, (b) of conduct, (c) a generous tolerance, (d) endurance, (e) one-pointedness, (f) confidence in his Master and himself; in the *fourth* an intense desire for union with the highest; and in the *fifth* he gathers up and strengthens his previous acquisitions for the next great step, which will set his feet upon the path proper as an accepted pupil. During his life on the probationary path the pupil will have received much teaching from his Master, usually imparted during the sleep of his physical body, while he himself is clad in his astral body in full consciousness on the astral plane. He will also have been taught while thus functioning in the astral world to bring help, instruction and comfort to the inhabitants of that world, who having laid aside their physical bodies at the gateway of death have passed beyond the physical plane. This phase of occult work is sometimes called that of the *Invisible Helpers* and is performed, be it understood, by men still having physical bodies and who have developed this power of functioning consciously outside the same on inner planes. The pupil will further have been trained in meditation, and this effective practice both in waking consciousness and outside the physical body during its sleep will have quickened and brought into active exercise many of the higher powers.

When the pupil has developed the fifth qualification of the probationary path he is ready for initiation upon the path proper, henceforth to serve his Master, whom he now meets face to face, in helping forward the evolution of the race, his life, "to be offered upon the altar of humanity, a glad sacrifice of all he is, to be used for the common good." This path consists of four distinct stages and the entrance to each is guarded by an initiation. Ere the second initiation can be passed the pupil must lose the sense that the separated, personal self is a reality, and must feel himself one with all; he must destroy doubt and superstition by knowledge; ere he passes the third he must bring into full working order the inner faculties, those belonging to the subtler bodies; now he needs to incarnate but once again; ere the fourth is passed he rids himself of desire and aversion and sees the One Self in all. At this stage he needs to return no more. The fourth initiation admits him to the last stage of the path where he throws off all clinging to life in form and all longing for even formless life. Then he casts off the "I making" faculty — pride, irritability, and ignorance, and henceforth dwells on the

plane of unity. The man is then perfect, is free, the liberated one. He has won Nirvana. "He has completed man's ascent, he touches the limit of humanity; above him there stretch hosts of Mighty Beings, but they are super-human; the crucifixion in flesh is over, the hour of liberation has struck, and the triumphant. 'It is Finished' rings from the conqueror's lips, . . . he has vanished into light nirvanic." But being now Master of Compassion as well as Master of Wisdom, he returns from that light to earth, henceforth to devote himself to the service of humanity with mightier forces at his command than he wielded while he trod the path of discipleship, bending all his sublime powers to the quickening of the evolution of the world. Such an one was the Buddha — such the Christ, and such the few Great Souls who tread the earth today, secluded from its external strife, yet pouring down upon mankind from the great heights of their sublime advancement inestimable blessings, guiding by means of their divine powers whole races and nations, but unknown to all but the few earnest souls who come to them through the ancient gateway of Occultism, the portal of which has throughout all time stood ajar for the resolute pilgrim.

Before the cycle of time shall close and all manifestation cease, the greater portion of mankind will have reached this high stage of growth. And then shall all be gathered unto Him for the great Cosmic rest, only after aeons and aeons of time, to emerge again with Him, to be the Architects and Builders of future universes. Such are a few of the teachings of the Ancient Wisdom, given forth at this time as Theosophy and Occultism.

Bibliography. —H.P. Blavatsky, *Isis Unveiled, The Key to Theosophy, The Voice of the Silence, First Steps in Occultism, The Secret Doctrine*; Annie Besant, *The Ancient Wisdom, The Seven Principles of Man, Reincarnation, Karma, Death and After, Man and His Bodies, The Building of the Kosmos, The Self and Its Sheaths, Evolution of Life and Form, The Birth and Evolution of the Soul, A Study in Consciousness, Four Great Religions, The Religious Problem in India, Thought Power, Its Control and Culture, Theosophy and the New Psychology, Esoteric Christianity, Avatars, In the Outer Court, The Path of Discipleship, Ancient Ideals in Modern Life, Bhagavad Gita* (trans.); A.P. Sinnett, *Esoteric Buddhism, Growth of the Soul, Occult World*; G.R.S. Mead, *Fragments of a Faith Forgotten, Orpheus, Pistis Sofia, Simon Magus*; C.W. Leadbeater, *An Outline of Theosophy, The Astral Plane, The Devachanic Plane, Clairvoyance, Invisible Helpers, Dreams, Man Visible and Invisible* (illustrated), *The Christian Creed, The Other Side of Death, Some Glimpses of Occultism*; Mabel Collins, *Light on the Path*; W. Scott-Elliott, *Story of Atlantis*; William Williamson, *The Great Law*; H.S. Olcott, *Theosophy, Religion and Occult Science, Old Diary Leaves*, Vols. I, II, III; Mrs. Cooper-Oakley, *Traces of a Hidden Tradition*, etc.; C.H. Hinton, *The Fourth Dimension*; Lillian Edgar, *Elements of Theosophy*.

The materials for the above sketch have been drawn more or less literally from the aforementioned works.

A.P. WARRINGTON, Fellow of the Theosophical Society <sup>8</sup>

---

<sup>8</sup> Warrington, "A Sketch of Theosophy and Occultism", 16 page pamphlet, *the American Company*, 1905.

## Chapter 3

### C. W. Leadbeater As Therapist

In 1906, Leadbeater's pioneering in another field caused him to become the center of a sharp controversy in America and Europe (p.8-9, Vol.I). He had given private advice on the sex problems of youth to several boys committed to his educational care. Complaints about what he had confidentially advised grew rapidly into exaggerated and quite unevidential allegations of immoral advice to boys to indulge in self-abuse. Parents of the boys and other T.S. members agitated for prosecution under the criminal law both of England and of America. For about two and one-half years, we will see the Society brewing over this Leadbeater affair.

Leadbeater expressed in his letter to C. Jinarajadasa (p.8, Vol.I), that he was quite aware that he was not being deceived, or glamorized, into believing what he taught to be valid. Critics also claimed Mrs. Besant had been misled by mental images projected into her mind by Leadbeater. Although he felt her in error as to her idea of glamour, that difference of opinion did not interfere with his true devotion and love towards her.

After the ordeal in England of being questioned by officers of the Society, and his subsequent resignation of membership, and until his re-entry into the Society, Leadbeater withdrew from public T.S. activity and devoted himself to clairvoyant investigations in either Brittany, Sicily, or Germany. Echoes and reactions from the controversy of 1906 recurred at several periods in his later life, accompanied each time by much personal abuse and absence of adverse evidence.

Invaluable material is available dealing with Mrs. Besant and Leadbeater's advice, such as pamphlets and articles by Joseph H. Fussell, F.T. Brooks, *The Divine Life*, and much more detail in the book *The Elder Brother*, a Biography of Charles Webster Leadbeater by Dr. Gregory Tillett, an unpublished Thesis submitted for the degree of Masters of Arts in Religious Studies, University of Sydney, 1986, *The Theosophical Crisis in Australia: The Story of the Break-up of the Theosophical Society in Sydney 1913 until 1923* by Dr. John Cooper. Earnest readers are invited to procure these works for themselves to pursue in full if interested in these accusations and trials.

To be redundant, the author gives the following information

to the public only because some inquirers today are searching for the truth, and because a continual demand is made for answers to questions of homosexuality, within the Adyar Theosophical Society and the Liberal Catholic Church. We need to ask ourselves why we have given sex such an important place in our lives. Sex is part of life. Maybe we should inquire into the inner meanings of austerity and sexuality.

The author's interview with Rukmini Devi on June 9th, 1974, shares her first hand knowledge:

"When people were discussing about C.W.L.'s behavior with boys, Dr. Besant used to talk to Dr. Arundale sometimes whilst I was listening. One day she said that he is the purest man that she has ever come across in her life, she said a person of such purity is hard to find. He was not only physically pure, but pure in mind as well, with high intellect, yet, he had the mind of a child. She used to say all this because there was Dr. Weller van Hook who was very angry with C.W.L. as he dropped Hubert van Hook. Hubert [son] was supposed to be one of the great egos of the world, and C.W.L. thought he was going to be a great channel. But after Krishnaji came C.W.L. dropped Hubert because Hubert and his parents became extremely jealous. People never speak the truth, they just say C.W.L. was unfair for dropping Hubert, but the point is, a person however big he is, if he is eaten up by jealousy the whole atmosphere gets spoilt, and he no more can be a channel. So, C.W.L. felt Hubert had failed as it were, therefore he did not feel the necessity to take trouble over him.

"Because training a person is a tremendously difficult affair, C.W.L. was not like anybody else; I have seen him, how he trained, his heart and soul is completely concentrated on the student, watches him every minute, even at night, looks after his physical well being and every reaction to everything that is taking place and to him everything had a meaning. C.W.L. used to say, a disciple is a person who does not even do a small thing meaningless and so he watched very carefully. He took the part of the father, mother, Guru, everything to Hubert, since he was I think about 12 years old. To prepare a person to represent the Masters is not a very easy thing. C.W.L. said that the most important thing amongst his young people was complete friendship between each one of them, when that was not there, he felt the whole atmosphere was spoilt. The Hotcheners who were also at The Manor, were also great friends of the van Hooks. They were also telling me how Hubert was very, very jealous and also his parents and so they [the van Hooks] started accusing C.W.L. of physical homosexuality.

"C.W.L. could also drop a pupil like a hotcake, because to him when it is just a waste of energy, he did not bother any more. He knew that the van Hooks had turned against him as soon as Krishnamurti came on the scene.

"C.W.L. would say that when one is all the time jealous, it was im-

possible to work in such an atmosphere. For example, Oscar Köllerström's mother said C.W.L. was very friendly, but did not care much for her. She lived in The Manor and he paid all attention to Oscar. He did not really include older people in his group, he felt they were watching and making mental notes, they would ask and he did not have any diversion, he did that with all the people. Some of us, like Dr. Arundale and me, when we saw that C.W.L. was with the young people we would go away unless he wanted us, and he would ask the young people whether they wanted us. I remember the last group, one day I was going out and he said, please come, you are so popular, so much loved, and considered a part of the circle, he said, you must stay. I was only a few years older than them. I was in a peculiar situation, because C.W.L. considered me as an equal on one hand and as a pupil at the same time. All the things said about C.W.L. are untrue, he never had any kind of sexual behavior with any of the boys, he was only trying to help them to understand the purpose, the meaning of sex and how it is sacred and that they should never exploit a woman. The exploitation of women was the main thing; he was very much against that.

"Oscar never claimed that he had any homosexual relations with C.W.L., but said that C.W.L.'s relationship with the boys was exemplary. I have never heard one person give evidence that it was true. Not one of the boys. I knew many of the boys. Oscar Kölleström, Walter Hesselman, Krishnamurti and Nityananda, Hugh Noall, Harold Morton, Fritz Kunz, William Heyting, Stephen Leigh, Roy Bassingthwaite, Rein Vreede and Jinarajadasa.

"I have read the letters he wrote to Dr. Besant. More than the letters I have been a witness to the people's discussions with Dr. Besant. I have heard Dr. Arundale telling about all these things and so I have got first hand information, only people may not believe me because it is not on paper.

"I do know, that Hotcheners knew everything about the background and the history of the case of homosexuality with C.W.L. because they kept up their friendship with the van Hooks, even long after they left the Theosophical Society. Henry had it all written down. Before Henry died, he had said that all his papers should be burnt. The person in charge of all the papers carried out his wishes. That is all lost and was very sad, because he had said it was all private and all sacred. Well, anyhow that is the story. In fact, there was no basis at all about this homosexuality of C.W.L. except that he spoke to the boys about sex." <sup>9</sup>

It would not be until Sunday morning September 14, 1975 that a gathering of old-time C.W.L. people would meet to exchange impressions about him. Bryon Casselberry wrote down the following records.

Rukmini was planning to write a book about C.W.L., and she

---

<sup>9</sup> Arundale, Rukmini Devi, taped interview, June 9, 1974, Ross Collection.

wanted to meet with old-time C.W.L. people who are now in Ojai to exchange impressions about him. I agreed to attend, and at 3:00 p.m. we met at the van Gelder house on Aliso in town. The people who attended were: Mrs. van Gelder, (Dora) Rukmini, Peter Hoffman, Monica Ros, Walter and Daisy Hassall, Bishop Munnik, Muriel Roberts, Arthur van Gelder, Mr. & Mrs. Harry van Gelder and children. Byron of course also attended. Ruth Tettermer did not attend. Amidst a lot of confused talk, Muriel said something to Rukmini that Ruth said she worked for six days a week and took the seventh day to rest, and so did not attend, or something to that effect.

I remarked to Rukmini that there was a notice in the *American Theosophist* magazine that a man named Robert Norton, was planning to write a biography of C.W.L. Evidently Rukmini had also seen that notice, and she remarked something about getting in touch with the gentleman.

There was not a single person present who in any way reflected the attitude of Ruth's earlier remark about C.W.L., which had reached us via the grapevine.

When directly asked by Rukmini about masturbation and the accusations against C.W.L. regarding immoral conduct with boys, while Walter remarked that C.W.L. had very unconventional ideas about sex, particularly for those days, there was not the slightest suggestion from anyone present that C.W.L. was in any way immoral.

In referring to Mary Lutyen's recent book containing much criticism of C.W.L., Muriel said that for some years she was in charge of keeping C.W.L.'s library in order. During that period she had free access to C.W.L.'s quarters from day to day, and she never saw the slightest suggestion of so-called "immoral conduct" on the part of C.W.L. Arthur van Gelder, who for some years as a boy slept in the same room with C.W.L., helping him with his bathing, etc. when he was not well, insisted at length that the accusations of immorality against C.W.L. were utterly false. He agreed with Walter that C.W.L. had a very unconventional approach to the whole question of sex; but he said that C.W.L. was simply ahead of his time.

Munnik, in his turn, said that he had in Holland taken over the job of caring for C.W.L. when Dick Clark went off to get married. Munnik also agreed that there was nothing "immoral" in C.W.L.'s attitude or actions. On the contrary, he testified that there was something almost child-like about C.W.L., and that he radiated a sense of joyousness, particularly while talking with young people.

I myself (Byron) got this same sense of joy in C.W.L. when I met him at Huizen and also at Ommen. I remarked that C.W.L. had helped me enormously in Sydney. I related how, at a time when I was passing through a period of emotional disturbance and depression at The Manor, Theodore St. John came one morning and told me that Brother wanted to see me. I went at once, and was met by C.W.L. at the entrance to his large room. He took me by the arm,

and for half an hour walked me up and down the long hall outside his room. In all that he said he spoke with the greatest affection, and needless to say he gave me a tremendous "lift." It was then that he told me I was to be an accepted pupil of the master K.H. and he ended by saying: "Try not to be cut off. If you succeed, you will be the first to do so — but TRY!" I added that I could say unequivocally that I had never for a moment, during all these years, lost my deep sense of respect and affection for him. In fact, I remarked, that one of the strongest links I had with Rajagopal, after working with him for more than forty years, was the mutual respect and affection we both felt for C.W.L.

Both the van Gelder boys (Arthur and Harry) remarked that C.W.L. could be quite rude to people at times, but they added that C.W.L. had never been rude to either of them personally.

This is more or less what was said, and I hope I haven't forgotten anything. The talking was taken down by a tape recorder, run by Peter Hoffman.<sup>10</sup>

Byron Casselberry kept a black notebook that he wrote down short and long sentences or thoughts regarding celibacy and chastity:

A man who requires himself to abstain from sexual intercourse may be a celibate, but I do not think he is chaste; and it seems to me that chastity is what matters, not mere celibacy. I think chastity has to do with love, whereas celibacy is more often a self-imposed state, a creature of the will and therefore arid and artificial. I am told there is a saying among the Catholic clergy: "If you can't be chaste, be careful". That may or may not be true, but human nature being what it is, it is probably true enough. People who give every outward show of celibacy are frequently fakes. If the man hasn't a hidden mistress around the corner, he has more inward-turned ways of indulging the passion which dominates his mind; and even if, with his will, he manages to control it, like holding a wild dog on a leash, he is still not free of it. And through control I don't think he will ever be free.

This is a tremendous problem, going to the very roots of our existence. No playing about with celibacy and sainthood, though a popular pastime of the would-be religious, will make man free and happy and fearless. I think we have to begin by finding out what it means to love. A kind and loving husband is infinitely superior as a human being to a self-willed prophet, though the latter may have thousands of followers and be famous for his asceticism. Remember what Jesus said to the learned gentlemen of his time? "I tell you, the harlots and sinners will go in before you."

I think the important thing is to look into one's own heart from day to day, and see how dry it is, and not avoid that dryness, nor escape from it through dreams of God. Whether one should marry or not is an individual problem, and only the individual can deal

---

<sup>10</sup> Casselberry, Byron, handwritten notes, Ross Collection.

with it. But married or unmarried, let a man not deceive himself; let him be simple and begin to understand himself as he is, unadorned with theoretical conceptions of his own spirituality. Let him neither praise nor condemn himself, but observe the near and simple truth of his own everyday nature in relationship with others. I think this is the A,B,C of live and hence freedom. *Byron*

The following was received by S.A. Cook on February 11, 1906 from C. Jinarajadasa at Adyar, for possible use in A.T. The author does not know if it was used. Ann Kerr states on 2/12/46 it was not used.

An incident in Mr. Jinarajadasa's theosophical career

This incident is that on September 25, 1906 he was expelled from the Theosophical Society. He was restored to membership the next year. The events that led up to this strange action by Colonel Olcott were as follows:

In 1906 Mr. Jinarajadasa was the National lecturer of the American Section. Suddenly he found that the American Executive, without his knowledge, had acted against Mr. C. W. Leadbeater, presenting various charges. Mr. Jinarajadasa, when knowing of this action, promptly resigned his position as National lecturer. A strong minority of the Section also disapproved of the action of the national Executive, and two parties arose, which circularized the Section with their opposing standpoints. The issue came to a head at the Convention presided over by Colonel Olcott. The attempt of the minority to change the Executive naturally failed. At this meeting Mr. Jinarajadasa was given by Convention, as an act of grace, ten minutes in which to repent and apologize to the Executive. He did nothing of the kind, and clearly intimated that when Dr. Besant knew the full history of what was happening, she would dissociate herself completely from the Executive. The Executive felt that so long as Mr. Jinarajadasa was in the country he would be a source of agitation against the Executive, and so urged the President-Founder to get him out of the way. Mr. Jinarajadasa received a telephone message from the President to come up and be tried. He refused to come until he had seen what the charges were. Very hurriedly these were formulated and signed by 6 members, the main charge being that he had upheld the ideas of Mr. Leadbeater on the sex question, for which there was not the slightest foundation. On receiving the charges and seeing that the President was in no mood whatsoever to be judicial, as he was acting under the strong pressure of the National Executive, Mr. Jinarajadasa did not go to be tried, but wrote a letter to Colonel Olcott. As the President was leaving the United States immediately and quick action was necessary, he signed the order of expulsion on September 25, 1906. Mr. Jinarajadasa left soon after to join Mr. Leadbeater in England.

This action of the President startled Dr. Besant, who knew Mr. Jinarajadasa, and she, with the help of Mrs. M. Russak Hotchener, de-

sired Colonel Olcott to reverse the decision. Colonel Olcott on being informed that Mr. Jinarajadasa did not uphold the sex solution for young men, propounded by Mr. Leadbeater, replied in his American way: "Why in hell didn't he come and say so?" Such action would have been perfectly useless in the President-Founder's then state of agitation. It was his desire to annul his executive order of expulsion, but he died before this could be done. When Dr. Besant became President, one of her first actions was to get the General Council to restore Mr. Jinarajadasa to membership in the T.S. Mr. Jinarajadasa returned to U.S.A. in 1908, as a National Lecturer.

The following was received by Ann Kerr from Mr. Jinarajadasa on January 23, 1946, sent by him at Adyar January 7, 1946. It was sent to the Theosophical Society in America for filing.

#### Fearsome Anticipations

I am appalled to think of what is going to happen when I start for Devachan. I have put in my will that no ashes are to be kept. But better still, I must arrange to "check out" on a ship so that the old corpus can be dropped into the deep and no funeral ceremonies. But even then, every Lodge will feel obliged to commemorate and pass a resolution "bemoaning my lose", as is the phrase in newspaper obituary notices in India; and every Federation, and every Masonic Lodge, Chapter, Areopagus, Consistory and finally the Supreme Council (if Paris thinks of it). And of course at the Convention that follows when I am "no more", psychics will proclaim that I am present, beaming. I shall myself do nothing of the kind, having slipped off to Devachan; but I will arrange or a lot of thought-form replicas of myself to appear and take the salute when everybody stands up and is sorry I am "dead", and nobody realises (as they should with envy) that I have gone off at last on my long and joyous holiday planned during decades of strenuous work in one-seventh only of the real "world".

I shall never forget a story told me in U.S.A. long ago. It was of a business man who had made his pile and wanted to retire, but nobody would let him alone. Wherever he went, it was phone calls; if in an obscure hotel, his friends would somehow find it out, and then in the hotel lobby or dining room, it was the buttoned page going up and down among the tables, droning out, "Mr. Smith, long distance calling, Mr. Smith, long distance calling."

Finally he slipped away to Europe, but they located him there, and it was then, "Mr. Smith, wireless calling". There was no peace anywhere.

So in desperation he blew his brains out, knowing where he would be arriving, and knowing that there at least he would be left alone. But all to no purpose. When he had got properly settled down among the coals, a little grinning devil-page came along calling, "Mr. Smith, Ouija calling, Mr. Smith, Ouija calling."

At this time a frequent and intimate correspondence was carried on between Besant and Leadbeater in which the nature of the charges was discussed in detail. Leadbeater after the Convention was touring India, and arrived in Benares to be the guest of Annie Besant around February 1906. During his visit he and Mrs. Besant received letters from Mrs. Helen I. Dennis, Corresponding Secretary of the E.S. in America, in which she made charges against Leadbeater. Mrs. Besant reported that Leadbeater brought his accusation to her before she had opened her own correspondence from Mrs. Dennis. The charges were:

1. That he is teaching boys given to his care, habits of self-abuse and demoralizing personal practices.

2. That he does this with the deliberate intent and under the guise of occult training or with the promise of the increase of physical manhood.

3. That he has demanded at least in one case, promises of the utmost secrecy.

Along with this correspondence was evidence given by Mrs. Dennis, and Mrs. Pettit, the mothers of the two boys. The letter was signed by Alex [Alexander] Fullerton (General Secretary of the American Section), F.F. Knothe (Assistant General Secretary), and Helen I. Dennis pledging the matter would be kept secret.

Mrs. Besant's original documents are held in the Esoteric Archives of the T.S. in Adyar. Her reply to Mrs. Dennis follows in the letter designated "1".

Shanti Kunja, Benares City  
February 26th, 1906

My dear Mrs. Dennis,

Your letter causes me some grief and anxiety and I think I shall serve you, Mr. Leadbeater and the Society best by perfect plainness of speech.

2. Mr. Leadbeater is very intimately known to you, and you have had definite experience in connection with him on super-physical planes; you know something of his relations there, and the impossibility of the existence of such relations with deliberate wrongdoing. All this must not be forgotten in the midst of the terrible trial to which you are subjected.

3. I know him better than you do, and am absolutely certain of his good faith and pure intent, though I disagree with the advice he has, in *rare cases*, given to boys approaching manhood.

4. All who have had much experience with boys know that, as puberty approaches, they stand in great peril: new and upsetting impulses come to them and a very large number of

boys ruin their health for life at that age from sheer ignorance, and suffer all their lives hopelessly. Some are ruined by self-abuse, some by seeking immoral women. Also, even when they resist these, they are tormented by sexual thoughts, which poison the whole nature. Most boys are left to struggle through this period as best they may; they learn about sex from other boys or from servants or bad men and are ashamed to ask help from parents or teachers.

5. Some think no one should speak to them beforehand. Others think it wiser to speak to them frankly and warn them of the dangers and tell them to ask help if necessary. Personally I think the latter course the right one. A boy should learn first of sex from his mother, father or teacher. Then comes the question, what advice should be given when sex-thoughts torment him? Many doctors advise commerce with loose women; this I believe to be ruinous. Others, knowing that nature gives relief under these conditions, when they become severe, by involuntary emission, advise that rather than let the mind be full of unclean images for a long period, when the torment becomes great, the whole thing should be put an end to by provoking nature's remedy, and that this, rarely necessary, is the safest way out of the trouble and does less harm than any other. This I learn is Mr. Leadbeater's view — a rare hastening of the period of discharge that nature would later cause. I do not agree with it. I think it might cause a very evil habit, and though this evil habit is lamentably common, I would close the door on it by prohibition, and await the natural involuntary relief. I can, however, understand that a good man might, with many precautions, look on this as the least of many evils. Personally, I believe the right way is careful diet, plenty of exercise, occupation and amusement and rousing of the boy's pride and self-respect against yielding. Mr. Leadbeater would do all this, but as a last resort the other. While we may dissent from this, it is very different from the charge of teaching boys self-abuse, presupposing foul intent instead of pure. He says he has in three or four cases given this advice, believing that it would save the boys from worse peril.

6 . . . [Douglas Pettit] case is different. The boy had fallen into bad hands, and Mr. Leadbeater's help was invoked. He explained the way of diet, etc., mentioned above, and also the last resort; the boy elected to try the former. Since Mr. Leadbeater left America he wrote saying he could not bear the strain and Mr. Leadbeater explained the other way, to be used only under great stress. As the boy's letter was written since Mr. Leadbeater left the States, his account, as given now, is *obviously* false. Mr. Leadbeater says that, when a clergyman, he found that some young men in danger of ruin were saved by the advice and gradually obtained complete self-control.

7. I have explained to him my reasons for disagreeing with him though I know that his motives were pure and good and he had agreed with me not again to give such advice. He offered at once, if I thought it better, to retire from active work, rather than that the Society should suffer through him. Believing as I do in his perfect honesty of purpose and knowing him to be pure of intent though mistaken in his advice, I am against the retirement. All of us make mistakes at times, and where the mistake is honest and will be avoided in future, it should not carry with it disassociation from T.S. and E.S. work.

Most profoundly do I hope that you will see the matter as I see it, and recognize in the light of your own knowledge of Mr. Leadbeater, the impossibility of the dark charges made. I fully understand the horrible shock but I know that all who approach the path have to face these searching ordeals, and hold on through all. As one who has passed through many such trials I say to you have courage, be steadfast. Even if you blame Mr. Leadbeater do not let that reflect on Theosophy or lessen your devotion to it, since his view on a most difficult question is his own, and not Theosophy's. Nor must you forget the immense services he has rendered and the thousands he has helped. He has written to Mr. Fullerton and I think you should read the letter, as should the other signatories and your husband. It is not just to condemn a man unheard, on the statement of two boys, one of whom has not spoken frankly as is shown by his dating his objection from a supposed occurrence at . . . whereas he wrote to Mr. Leadbeater for help long afterwards. Your husband is an upright and an honourable man and it would be to him a matter of lifelong regret if he condemned unheard a friend and afterwards found he had condemned unjustly.

With constant affection,

Yours always,

Annie Besant

The following is the long letter Leadbeater wrote to Alex Fullerton, General Secretary of the American Section, in February 27, 1906 again under the seal of confidence.

My dear Fullerton:

I have received the document signed by you, Knothe, Mrs. Dennis and Mrs. Chidester. Fortunately it arrived while I was staying with Mrs. Besant and I at once took it to her room and discussed it with her. She concurs with me in thinking it best to answer it up by explaining to you the principles underlying my action and then commenting on the principle cases adduced. I hoped that my friends knew me well enough not to attribute an immoral motive to anything that I did but since

that is apparently not so, I must write with entire frankness about some subjects which are not usually discussed at the present day.

The business of discovering and training specially hopeful and younger members and preparing them for Theosophical work has been put into my charge. Possibly the fact that I have been associated all my life with the training of boys and young men (originally of course, on Christian lines) is one reason for this because of the experience it has given me. As a result of that experience, I know the whole question of sex feeling is the principal difficulty in the path for boys and girls and that very much harm is done by the prevalent habit of ignoring the subject and fearing to speak of it to young people. The first information about it should come from friends or from parents not from servants or bad companions. Therefore I always speak of it quite frankly and naturally to those whom I am trying to help. The methods of dealing with the difficulty are two. A certain type of boy can be carried through his youth absolutely virgin, and can pass through the stages of puberty without being troubled at all by sensual emotions. But such boys are few. The majority pass through a stage when their minds are much filled with such matters and surround themselves with huge masses of most undesirable thought forms and which constantly react upon them and keep them in a condition of emotional ferment. These thought forms are the vehicles of applying mischief, since through them disembodied entities can and do constantly set upon the child. The conventional idea that such thoughts do not much matter so long as they do not issue in over [t] acts, is not only untrue, it is absolutely the reverse of truth. I have seen literally hundreds of cases of this horrible condition and have traced the effect, which it produced in after life. Much of this is due to the perfectly natural pressure of certain physical accumulations, and as the boy grows older the increasing pressure drives him into association with loose women or sometimes into unnatural crimes. Now all this may be avoided by periodically relieving that pressure and experience has shown that if the boy provokes at stated intervals a discharge, which produces that relief, he can comparatively easily rid his mind of such thoughts in the interim and in that way escape all the more serious consequences.

I know this is not the conventional view but it is quite true for all that; and there is no comparison between the harm done in the two cases even at the time — quite apart from the fact that the better plan avoids the danger of entanglement with women or bad boys later on. You may remember how St. Paul remarked that it was best of all to remain celibate, in the rare cases where that was possible, but for the rest it was distinctly better to marry than to burn with lust. Brought down to

the level of the boy that is precisely what I mean, and although I know that many people do not agree . . . with it.

First as to 'A' [Douglas Pettit] you know that on coming to America for the first time, I looked forward to seeing him having heard of him as possibly hopeful. I succeeded in gaining his affection to some extent but an unfortunate interference from without (of which his mother knows) brought a disturbing influence to bear from which he has never entirely recovered. To that and not in the least to these other alleged causes I attributed the coolness, which he showed later.

As to the specific charge, one experiment and one only was tried at . . . as the boy will himself tell you if you inquire and during the six months nor did he ask my advice in any way regarding it though I had told him in . . . that I was always at his disposal if he required information. I did tell him that physical growth was frequently promoted by the setting in motion of those currents but that they needed regulation. I did certainly also tell him that this was not a matter to be talked about (I was chiefly thinking of this boy) but if I could have foreseen that this trouble would arise. His testimony seems fairly accurate but he has utterly misunderstood the whole spirit of the thing, which shows, of course, that I made a mistake in taking that line with him.

I regret the mistake but I utterly repudiate the idea of any sort of criminal intent. If the matter had gone any further I should have given him practically the explanation, which I have written above.

The case of 'B' [Robin Dennis] is different. I invited him to stay with me at . . . because his mother was troubled about the influence obtained over him by 'Z' [George Nevers] and thought a temporary removal from it would be beneficial. In conversation with him on the night of which he speaks, he told me of the relations with regard to the sexual matters into which he has entered with 'Z' we talked it all over with apparent openness on his part, and to try to lead the life of an ascetic in these matters.

I need hardly say but for this present inquiry, I should have observed perfect secrecy with regard to his relation with 'Z' as I regard boys' confidence as sacred, but under these painful circumstances, it seems best to hold back nothing. I spoke to 'Z' of the matter, as I think I told you at the time I met him in - - - and induced him to promise to abstain from such relations so that the latter might have a fair opportunity of trying to keep his resolution. I doubted, however, whether 'B' would find himself able to lead the life, which he has chosen, so I told him if he found serious difficulties he might always consult me by letter. Some months afterwards he did this, explaining that he found it impossible at present to follow his original

intention and asking for advice. I replied that in that case, it would be best in my judgment, to discharge the accumulation at certain intervals gradually lengthening these, but with the proviso there must be absolutely no thought of such matters between times. I have not heard from him since on the subject. In this case it will be observed that I was not the first to introduce these ideas to the boys as he will surely testify if asked; and the advice which I gave was that seemed best to meet the case. It is not true that I in anyway lost interest in 'B' and if he imagines that that was the case he mistakes; I believe my descriptive letters of my travels have been fairly regular to him though it is now some little time since I heard from him in reply.

I write this to you as the first signatory of the document; how much of it you can repeat to the ladies concerned is for you to decide. I am very very sorry indeed that this trouble has arisen, and that an act of mine, however well intended should have been the cause of it. I can only trust that when my friends have read this perfectly frank statement, they will at least acquit me of the criminality which their letter seems to suggest, even though they may still think me guilty of an error in judgment.

Mr. Dennis announces his intention of returning unopened any letters from me, which seems scarcely fair, as I believe even a criminal, is usually allowed to state his case. But since he decides to close all communications with me, it is not for me to ask him to reconsider his decision; if he later becomes willing to allow correspondence with his family to be resumed I am always perfectly ready on my side, for nothing will change my affectionate feeling towards all its members.

Yours ever most cordially,  
C.W. Leadbeater

P.S. I see that there is one point in Mrs. Dennis' letter on which I have not commented, her reference to a conversation on the necessity of purity for aspirants to occult development and to the fact that for a certain stage of that, one life without even a single lapse is required.

It is, of course, obvious that the lapse mentioned meant connection with a woman or criminal relations with a man, and did not at all include such relief of pressure as is suggested in the body of my letter, but since there seems to be so much misunderstanding it is better for me to say this in so many words, so please paste this slip at the foot of my letter.

Due to the agitation against Leadbeater on both sides of the Atlantic, Colonel Olcott agreed to attend a hearing before selected members of the British Section with representatives present from the American and French Sections. With the hearing set for May

16, Olcott booked passage on a ship scheduled to arrive in England by that time. On this journey he met Marie Russak who proved exceedingly helpful to him after his arrival in England. She became a dedicated and talented worker for the Theosophical movement for many years.

On May 16, a private inquiry was held at the Grosvenor Hotel, Buckingham Palace Road, London by the British Executive Committee of the T.S. Members appointed to the British Committee by Olcott consisted of Mr. W.H. Thomas, Mrs. I. Stead, Mr. A.P. Sinnett, Mr. B. Keightley, Mrs. I. Cooper, Dr. Nunn, Mr. G.R.S. Mead, Miss K. Spink, Miss E. Ward, with Mr. A.M. Glass acting as secretary. Mr. R.A. Burnett, the French Section and M.P. Bernard represented the American Section.

Leadbeater corresponded with Mrs. Besant regarding it and sought her advice. In the letter "Eastern School" refers to the Esoteric School generally, and the "Inner School" refers to a higher degree within the Esoteric School.

10 East Parade  
Harrogate, England  
May 17th, 1906

My dear Annie,

I telegraphed to you yesterday in brief the report of the meeting of the British Committee. I talked over the matter with the Colonel before the members of the Committee arrived, and he strongly counselled me to put a written resignation in his hands before the meeting commenced so that he could use it at the right time. He dictated to me the form, which he suggested that it should take, expressly mentioning that I resigned in order to relieve the Society from the possibility of any embarrassment. I doubted somewhat whether you would approve, because you advised against resignation in the first place, but circumstances have changed so much since then, and the vindictiveness of the American persecution has shown itself so clearly, that I hoped you would agree that as matters now stand it was the best course. Burnett, sent over as commissioner, formally presented the charges before a full meeting of the British Executive Committee; a considerable mass of additional matter was included beyond that which was sent to us at Benares; also copies of your letter to Mrs. Dennis and of mine to Mr. Fullerton both of which were distinctly private and would not have been used in this way by any persons possessing even the rudiments of honour or decency. Many of the Committee seemed friendly towards me, and the Colonel especially so, but Mead showed exceedingly bitter hostility, and Bertram, though silent for the most part, asked one very nasty

question, obviously intended to implicate you in the matter. I appealed to the Chairman as to whether such a question was permissible, and the opinion of the majority clearly was that it was not, so I left it unanswered. After two hours of discussion and cross-examination, and then an hour and a half of stormy debate at which I was not present, the Committee recommended the Colonel to accept the resignation, which I had previously placed in his hands; he formally did so, and so the matter stands at present.

This being so, to what work should I now apply myself? It is, of course, obvious that I cannot, at any rate for a very considerable time, do anything in the way of public lecturing. I think that Burma might perhaps still be possible; or is there any other piece of work in India, which I could undertake? I could not take the Head-mastership of a school, because of the want of the University Degree, but I might never the less be of use in giving English lessons at some such school or something of that sort. I want a quiet time in which to do some writing, but naturally I should prefer to spend that time in the tropics rather than in England. As far as we know at present Basil and Fritz will continue to be with me and to act as secretaries just as they have been doing, though during this time the former at any rate will be preparing for his University course with my assistance, as we arranged in India. So if there is any work that I can do please let me know of it. Please continue to write to this address, as I shall stay here or in this neighbourhood until I hear from you.

I met Martyn in Rome, and told him of this accusation. I found that he had already received a letter from Dennis 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 Eastern School notice. He asked whether it would 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. He instanced such old members as Mrs. Crozier and Pascoe, both good people in their way, yet always involved in quarrels with others, so that to admit them would be to foredoom the experiment to failure. Mrs. Wilhelmina Hunt is another case in point. He thought that would make the work much easier if no one knew of the existence of the Inner School except those whom you choose as eligible for it. 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 the Australian members to wait 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. Martyn also mentioned that you had at one time told him that to save time he might receive his Eastern School papers for distribution direct from you, instead of through Mrs. Mead, but that up to the present that promise had not come into effect, as everything still reached him via London, and thereby much time was lost. He further says that in sending out such papers Mrs. Mead fails to give any instructions as to how they are to be used and that in this way he is sometimes left in doubt as to exactly what you wish.

Technically my resignation from the Theosophical Society removes me from the Eastern School also, so that I ought not to speak at or even attend any Eastern School meetings. Of course if some of the same people, meeting not as an Eastern School group but merely as friends, should invite me to meet them and should ask me questions I know of no reason why in that unofficial capacity I should not reply to them. The Colonel saw clearly that if I had declined to resign and had thereby forced the Committee into advising that I be expelled, there would certainly have been a split in the ranks of the Society — a catastrophe, which you will agree that we must at all costs avoid. Please let me know what is going on, for down here I shall have but little opportunity of hearing. I need hardly say that though not officially a member, I am as utterly at your service and the Colonel's as ever.

With very much love from us both,  
I am ever  
Yours most affectionately,  
C.W. Leadbeater

5759 Washington Avenue  
Chicago, Ill.

To the members of the E.S.

I have been requested by Mr. C.W. Leadbeater to forward to you the following statement. You will greatly oblige by communicating its contents to such of your fellow-members as may be glad to know of them.

Yours faithfully,  
C. Jinarajadasa

Dear Friends,

You have heard the message of the Head of the School (dated June 9th) with reference to the events which led to my resignation from the Theosophical Society. I do not wish for a moment to place myself in opposition to Mrs. Besant; I love and revere her more than you do, because I have had the opportunity of knowing more of her than you can as yet know; and I am quite sure that she feels herself justified in what she has said. But I think that I owe it to those who, partly because of my evidence, have accepted certain great truths to make to them this emphatic asseveration to make it upon my honour as a gentleman and with all the force of which I am capable. I assert that I have unquestionably stood with Mrs. Besant more than once in the Highest Presence which exists on this earth; that the testimony which I have repeatedly given to the existence of the great Masters of Wisdom is true testimony; that if I myself exist, and if you to whom I have spoken exist, then on exactly the same evidence I know that They exist also, for I have seen some of Them daily for many years past, precisely, as I have seen some of you; and I further assert that this same daily communication still continues now, and has never ceased since its commencement.

I know something of the power of glamour, having made a study of the subject: but if that theory is to be invoked to explain away the daily, consistent, reasonable experience of more than twenty years, verified frequently by the simultaneous experience of others in different parts of the world, life becomes a meaningless farce. Let there be no shadow of mistake or of doubt as to this transcendent fact of the existence of the Masters.

If you hold fast with certainty to that sublime truth, what you think of me personally is a very minor matter. But I may perhaps be allowed to say that (knowing more about myself than any of my critics can know) I cannot feel myself to be in the ordinary meaning of the words impure or sensual, though I most fully recognize that we are all of us impure as compared with Their stainless glory.

I know better than any of you can how imperfect an instrument I have been and am in Their hands; but They know, and I think some of you know, that I have no other interest in life than Their work. For this incarnation I bid you farewell, in the certain knowledge that in other lives we shall meet and work together again; and I give you my heartiest good wishes for unswerving and rapid progress on the Path which leads us all to the feet of the Lords of Compassion and Wisdom.

C.W. Leadbeater

Rukmini said in our interview: "That the Colonel asked C.W.L. for his resignation on the grounds that it was bringing a bad name to the Theosophical Society, as the members were writing against C.W.L., it was best in the interest of the Society to expel C.W.L."

Mrs. Besant wrote also to Colonel Olcott expressing her disapproval and requested any evidence that he may have received to be sent on to her.

Shanti Kunja  
May 23rd, 1906

My dearest Henry,

1. You will have seen Mrs. Dennis' letter to me about Charles, and my answer. I understand that you, and a large number of people, have seen definitely formulated charges, with the evidence of the boys concerned. I have not been allowed to see anything of these, but am receiving hysterical letters demanding that I should denounce and ostracize Charles, and abusing me for not having done so already. Now I have seen nothing but Mrs. Dennis' letter, and a copy of a note from Charles to a boy named Douglas. As I said to Charles and to Mrs. Dennis, I entirely disagree with the advice he gave, and think it likely to lead boys into a very vicious practice ruinous to health. But I believe he gave it with good intent and in good faith. It may be that the formulated charges disprove this view of mine; but until I see them, I cannot judge, and they have been withheld from me. As a member of the T.S. Council, these charges should be laid before me if I am urged to take action. Has any firsthand evidence — the statements of the boys themselves — been submitted to you? Have these boys been questioned by some one free from bias, and not determined to prove charges already believed? Has there been any semblance of impartiality and fair dealing? Or have you only one-sided statements by hysterical people and their reports of statements forced from frightened boys by people determined beforehand to convict?

2. Mead threatens me that I cannot appear on any English platform if I do not denounce Charles. I would not condemn an enemy, much less a friend, without evidence — and I do not call Mrs. Dennis' letter evidence. It is a serious thing to destroy one of our best workers, and the procedure should be grave and judicial, not a mere chorus of howls. You may have the evidence; I have not; and till I have, I shall do nothing beyond what I have done — counseling the putting in by him of his resignation, and an appeal to you for investigation.

3. I think the Americans have behaved disgracefully in making all this public without waiting for you to see the evidence and give your decision. No one is safe, if he is to be condemned on evidence wrong from frightened boys without cross-exam-

ination. Charles had far better challenge a legal investigation, where some semblance of justice would be granted.

4. It would have been easier for Fullerton to have sent you the charges, and for you, if you thought it best, to have asked Charles for his resignation. The whole thing would have been done quietly and the T.S. would have been safeguarded. Now God knows what will happen. I had advised Charles to tell you the whole thing and take your advice. Any sane person, caring for the T.S., would have acted thus, instead of shrieking all over the place.

5. Knowing of this, I advised Charles not to go to Paris and when Zipernowsky telegraphed me asking if he could go to Hungary, telegraphed him that I did not think he could go. But I gave no reason, as I thought no rumour of trouble should get about until you had been consulted.

6. Charles only wishes to keep the Society clear of his troubles, and for the sake of the Society will no doubt forego self-justification. But I have written him that he should draw up a statement saying how his life as a clergyman forced him to face this problem, how he came then to his present position and advised young men on this line, and had given similar advice to a few lads in the T.S. This statement should go to those who know of the accusations.

7. The loss of Charles, if so it must be, is a terrible blow to the Society. Still worse is the readiness to jump at the foulest ideas and hound a man to ruin without truth or justice.

8. Will you please order a copy of the charges and evidence to be sent to me? From Mead's letter it would seem that charges of malpractices are made, not only of bad advice. But in a letter I have this week from Fullerton it is said that no graver charge is made than that of advising what may be called a regulated self-abuse. (This is my phrase, not Fullerton's.) It is certainly not fair that I should be asked to act, without any evidence being shown to me.

Ever affectionately yours,  
Annie Besant

The following letter according to Edith N. in 1986, recorded that hand-signed originals are filed in the C.W. Leadbeater file in the E.S. building located at the Krotona Institute in Ojai California

June 9, 1906

Dear Miss Poutz,

I thank you very heartily for your sympathetic letter, I am glad that there are at least a few members who realize that a man may differ from conventional opinion without being necessarily a villain, and who understand that I am after all exactly the same person as I was before they happened to become

cognizant of certain ideas of mine from which they dissent.

This disturbance of course debars me from the present from public work of any kind, but I need hardly say that I am as much as ever at the service of private correspondents, and shall be delighted to give any help that can be given in that way. I hope that it may be possible for you to go north this summer to give the benefit of your presence to our dear Mrs. Holbrook.

Again thanking you,

I am ever,

Yours most cordially,

C.W. Leadbeater

Meanwhile, Leadbeater continued to reside in England and wrote Mrs. Besant regularly, and he stated his disapproval of her suggesting that she would resign in protest.

Harrogate, England

June 12th, 1906

My dear Annie,

Your letters of May 17th, and 24th, have been forwarded to me together. Your resignation is absolutely unthinkable; it will not do to desert a ship because some of its crew mistake their line of action under difficult conditions. My own resignation was because there must not be even a possibility that the Society may be credited with an opinion from which the majority of its members dissent. I quite agree that the action in America has been not only precipitate, but insane. I think Fullerton now begins to doubt somewhat, for he tries to justify that precipitancy by complaining that Raja was writing to certain friends in my favour, and that so he was forced to abandon his wish for secrecy. Dates, however, show this claim to be inaccurate; your reply to Mrs. Dennis' letter was dated February 26th, and could not therefore reach her before almost the end of March, whereas those letters from Miss Kunz which I sent you were dated March 9th and 15th respectively; and that the matter was known to many, and Fullerton was telegraphing and writing about it considerably before our answers were received. Even if this were not so, it would seem ridiculous that the committee of a section should feel itself forced into suicidal action by anything that Raja could say or do. The truth seems to be that they all lost their heads, and so were hurried into a serious mistake — perhaps impelled by those who are always ready to take advantage of our errors. I am enclosing a copy of a letter which I recently wrote to Fullerton, pointing out what I think should have been done; but it is useless to assail his triple armoured prejudice when once he has made up his mind. As to the E.S. that is your province, and I dare not even

attempt to advise, but I feel strongly that though the action of these people seems to me insane, cruel and ungrateful, they have yet persuaded themselves somehow that it is their duty, even their painful duty, and that their error is one of judgement, not of intention, and that I have made too many mistakes in judgement myself to feel in the least angry with them.

When I attended the meeting of the British Committee, I saw for the first time what is called the additional evidence, or rebuttal. I presume that both that and the report of the committee meeting has reached you long before this. Douglas Pettit was their third boy; it is true that he has had epileptic seizures, and is at present undergoing treatment, which is curing them, but they have no right to try to connect this with me. During the twelve months that he was with me he was perfectly well, and would have remained so if he had stayed with me. The boy who had previously engaged in undesirable practice was George Nevers. The other points I answered in a previous letter.

You suggest my living at Cambridge or Oxford till Basil takes his degree. I also had thought of this, but our best friends in London are strongly of opinion that if I stay in England, the enemies of the Society will make some endeavour to set the law in motion against me. While I cannot see how such a charge could be sustained, it is unfortunately true that if it were publicly made, the harm to the Society would be the same whether it succeeded or failed, as I am taking their advice, and waiting quietly in Pralaya for a while. As to the future I should like your advice. For the moment I am living comfortably and inexpensively in retirement, and I can continue to do so until matters settle down a little, so that we can see what is wise. If there is still work that I can do, work not openly Theosophical, so that the eager Mead and Keightley cannot follow me with their persecutions, I shall be glad to do it  $\frac{3}{4}$  if it be in India, so much the better, of course. Is there any possibility of Rangoon, considering the Chakravarthy and Dhammapala influence? Also, if it brings me in enough to live upon, it will be well, for I suppose the incomes from royalties will drop almost to zero. While I am quiet here, I shall probably do some more writing, though I must wait some time before I can publish unless I can do so under a *nom de plume*. But in any case there is no harm in resting quietly here for a few months, if you have no suggestion, which requires immediate action.

Yours affectionately,

C.W. Leadbeater

P.S. I have had remarkably good letters from Keagey and Mrs. Pontright, they seem to have had some intuition, which guided them nearer to the truth than most people.

Eleven days later, Leadbeater again wrote to Mrs. Besant giving her more detailed information that she requested from him and in his own words. It proved that what he taught or gave as advice, he thought best. But Mrs. Besant seemed now to be changing her attitude or direction to defend Leadbeater's advice, causing him some concern and puzzlement.

June 30th, 1906

My dear Annie:

Your letter of the 7th has just reached me, and I will try to answer it as clearly as possible. I do not know what you have heard, but evidently some exaggerated or distorted story. I held back nothing consciously when we spoke at Benares — why should I from you whom I have always so fully trusted? Besides, you are perfectly able to see all for yourself, so I could not conceal anything even if I would. I could ask no better statement of my case, if it had to be stated, than that which you yourself suggested in one of your recent letters. But, dear, you are now bringing in all sorts of occult and complicated reasons, which for me have not existed. My opinion in the matter, which so many think so wrong, was formed long before Theosophical days and before I knew anything about these inner matters. I did not even originate it, for it came to me first through ecclesiastical channels, though I should be breaking an old promise if I said more as to that, save that there also was unquestionably none but the highest intentions. It was put somewhat in this way. There is a natural function in man, not in its self shameful (unless indulged at another's expense) any more than eating or drinking; but like them, capable, if misused and uncontrolled, of leading to all kinds of excesses and sins. The Church would say that the very few, the great saints, (as we would say, those who have practiced celibacy in past lives) can altogether repress this and rise above it, just as a very few have been able in ecstasy or trance to pass long periods without food; and certainly where that is possible, it is the highest course of all. But for the majority this function will also have its way. The accumulation takes place and discharges itself at intervals, usually a fortnight or so, but in some cases much oftener, the mind in the latter part of each interval being constantly oppressed by the matter. The idea was to take it in hand before it grew so strong as to be practically uncontrollable, and to set up the habit of the regular but smaller artificial discharge, with no thoughts at all in between. This, it was said, (and I think truly enough) would prevent the boy from turning his attention to the other sex, save him from any temptation later toward prostitution, and bring him to the time of his marriage, if he was to marry, without previ-

ous contact with any other woman. (Prostitution was always held up as the summit of wickedness because of its effect on the woman, its degradation of another to minister to lust.) I have known cases in which precisely that result was attained, though I think the suggestion was intended chiefly for those who were to adopt a celibate life as priests or monks. The interval usually suggested was a week, though in some cases half of that period was allowed for a time. The recommendation was always to lengthen the periods as fast as was compatible with avoidance of thought or desire upon the subject. Of course you will understand that this sexual side of life was not made prominent, but was taken only as one point amidst a large number of directions for the regulation of life.

I know this to have worked well with many in Christian days, to have saved many boys from the constant and uncontrolled self-abuse which is very much more common among boys of fourteen than anyone who has not had an opportunity of inquiry can possibly imagine, and from the looseness of life which almost invariably follows a few years later; and when I learned from Theosophy so much wider view of life, there seemed little to alter these considerations. The power to see the horrible thought-forms which so frequently cluster round children of both sexes, and to sense even more fully than before the wide spread of evil among the young, were, if anything, additional arguments in favor of definite regulation. So when boys came specially under my care, I mentioned this matter to them among others, always trying to avoid any sort of false shame and to make the whole thing appear as natural and simple as possible, though of course not a matter to be spoken of to others. If you read any of my notes to the boys referring to this (I am told some of them have been pilfered and circulated) you will find me asking carefully for exact particulars and cautioning them on no account to shorten the period prescribed, whatever that may have been, for it naturally varied in different cases, a week being the most usual. The regularity is the preliminary step; it makes the whole thing a matter of custom instead of an irregular yielding to emotion and also makes easy the habit of keeping the thoughts entirely away from it until the prescribed moment.

Pardon me for going into these distasteful details but I do not wish to leave anything unexplained. I thought I had conveyed all these in my letter to Fullerton (please look at it again and see) and in our conversation at Benares; but now at least it is surely clear. It seems to me that the arguments hold good, that probably on the whole this is the least dangerous way of dealing with a very difficult problem; but as I told you at Benares, I am entirely willing to defer to your judgment; and since so many good and sensible friends beside yourself are

decidedly against my view, I am ready to yield my opinion and restrain from mentioning it in future, so you will not hear any more of it.

Now that I have tried to make everything as plain as I can, may I in my turn seek a little light as to what is happening? You know the American officials wanted me to be cast out lest they should be supposed to be identified with this opinion, which they abhor. Well, practically that has been done. I have resigned and all connection is severed. What more do they want? They apparently blame you for affording me sympathy and countenance, and they talk as though you were resisting my expulsion from the Society, even though I am already outside of it. Do they wish to interfere with our private friendship? One would suppose so, since that is all that is left, though indeed that to me means everything, and I care little for the outer form of association, pleasant though that was too while it lasted. Assuredly I am sorry to leave the Society to which I have loyally devoted twenty-three years of service. Yet I know that I am inside the same as ever, and that if any friends will not let me do the work of the Masters in one direction, They will find means to employ me in some other. I cannot now hold any office in the Theosophical Society or the Eastern School, but if in a private capacity I can help you in any way (as, for example, by answering questions from those who are still friendly to me, you know how glad I shall be.)

You speak of defending the advice I gave; but you cannot defend it because you do not agree with it, as you have said clearly from the first, therefore the clamour of the American Executive against you is silly. All that you can say (when you think it necessary) is that you know my intention in giving such advice to be good; but it is not a matter of great importance whether other people recognize that fact or not, for surely it matters little what opinion they hold of me. "To our own Master we stand or fall;" and He understands.

I wish very much we could have been together on the physical plane to meet all these "charges." So many people seem to be anxious to create misunderstandings between us, and their poisonous work is easier when we are thus far apart. Yet they shall not succeed. With much love,

I am ever,

Yours most affectionately,

C.W. Leadbeater

C. Jinarajadasa was traveling and lecturing in the United States. Being a pupil of C.W.L., he owed everything to him, so he wrote to Fullerton defending his former teacher, and at the same time circulated a pamphlet among the members, but disagreed with C.W.L.'s theories about the benefit of masturbation. At the same time Olcott

decided to cancel C.J.'s membership in the T.S., but C.J. tendered his resignation himself.

In my interview with Rukmini, she said: "There was always a very good relationship between Col. Olcott and C.W.L., although Raja [C.J.] did not have a good relationship with Col. Olcott. One day, I remember at an E.S. meeting, Raja spoke about Col. Olcott not at all in a nice way, and Henry Hotchener got very furious and said, 'I will never go to the E.S. if Raja goes on like this.' He wrote to Raja a stiff letter and Raja never forgave Henry for that."

By January 3rd, 1907, Olcott reinstalled C.J., declaring that a "serious although unintentional injustice" had been done to him.

The document before Marie Poutz was the letter that Annie Besant requested C.W. Leadbeater to resign.

Aug 5, 1906  
Newton Highlands

My dear Mrs. Besant,

Your letter of June 6th has just been shown to me, and your terrible struggle to do justice both to your brother student and to us has gone to my heart, so that I feel impelled to write to you. I feel that I must open my whole soul to you, the mother of our E.S., knowing your passionate love of truth. I shall even dare to confess to you the struggle. I, at my humble stage, have gone through, many traces of which I think I can see in the document which lies before me.

I remember the time, not long ago, when I was struggling so desperately against the sense of my personality, that I would bitterly deny even the little good to myself; the slightest praise would raise a storm in my soul. And, when alone, I would prostrate myself and voluntarily shut my eyes to the progress made and try to feel as a worm, instead of looking up to the Light and rejoicing that there was already in me some good which the Masters might make use of in Their holy work.

I have struggled hard to overcome that feeling of Christian humility, for only as we put aside every form of self-consciousness, even that one, do we become pure and impersonal channels for the Divine Life:...

I have not conquered yet, for in taking my pen, I have asked myself: Who are you that dare write this to Mrs. Besant? But I feel impelled to write and ask: Is it not the last shadow of the same weakness that makes you humble yourself in the dust, denying your own clear sight, repudiating your brother, sacrificing him for fear that your personal friendship might bias your judgment?

Forgive me for questioning further if there is not a tinge of personality in that passion for self-sacrifice, that makes you

crush everything dear to you, even your certain knowledge of having stood in the holy presence of the Master side by side with him whom you now condemn, without even giving a hearing to his many friends, perhaps with the hidden thought that the very fact of his being near to you shows that he must be torn from your heart, like those monks who trample on their holiest affections in order to please a jealous God.

But I will not plead for him; he is strong and noble enough to stand alone. I am pleading for the hundreds of souls whom your letter will bewilder. Whom shall they trust all those who have not yet certain knowledge of their own? They will doubtless ask: When did Mrs. Besant see truly? Is it now that all seems so dark and that even her knowledge of the masters seems obscured? Or was it when, hand in hand with her fellow student, she gave us the sublime teaching that was indeed for us a Light on the Path?

In my innermost soul, the answer is not doubtful; my heart aches at the sorrow that is now upon you, and I put my arms around with the deepest love, as one who shall follow you through the hours of trial still more faithfully than when the light shone.

I hope, nay, I know that you will, misunderstand my motives in writing this letter. It is the greatest proof of love and devotion that I could give you, and it is with a heart full of reverence that I am ever,

Your faithful child,  
Marie Poutz

The following letter is filed in the C.W. Leadbeater file in the E.S. building at the Krotona Institute in Ojai California.

August 28, 1906

Dear Miss Poutz,

Your letter to Mrs. Besant is most touching and wonderfully beautiful; I do hope that she may have felt it as I do. You have put your finger upon the saddest point — that many will be bewildered and will for a time lose faith. It is to try to minimise that that I wish to send out a kind of comment upon Mrs. Besant's message. I should like it best if she would issue it for me, but if she cannot, I myself must do it — not for my own sake (I do not even contradict the falsehoods of the Dennis-Fullerton circulars), but for these poor sheep who will feel themselves left without a shepherd. Let me congratulate you on that letter and thank you for it.

Yours ever most cordially,  
C.W. Leadbeater

In the convention at Chicago in 1907 Alexander Fullerton was defeated for re-election over the Leadbeater issue, which forced many active T.S. and E.S. members from the Society. Dr. Weller van Hook became the General Secretary of the American Section.

Dr. van Hook's wisdom is exemplified in the following letter to a member cautioning against judging Mr. Leadbeater based on insufficient information.

103 State St., Chicago  
August 7th, 1906

Dear Mrs. Holbrook,

There are two points to be kept in mind as to "The Open Letters." One of these is in regard to the advice given by Mr. Leadbeater. Was this right? The letter states it was right for him. For he regarded the problem from his own point of view, it would seem, not from that of the asekhā adept. We are in no position to lay down the law about sex matters — we are not wise enough and we have not been sufficiently instructed to do so. It may be that there are other ways of meeting difficulties of this kind when encountered by people of varying stages of advancement or temperament. It is right that people should see this point, that we may not condemn Mr. Leadbeater; that he did what was right for him, and no man can do more. So should all do who read the letters — decide for themselves what they would do under such circumstances as those in which Mr. Leadbeater was placed. The final word has not been said in this matter and, it may be, it cannot be said, for the solution probably will be different for different persons, depending on temperament, knowledge, power and other factors.

But the light thrown on Mr. Leadbeater's action by the letters is a beautiful light, pure and clear, cast lovingly on the efforts of a great and good man, who thought not a moment of his own fate, but only of the good of his charges.

Again, we are told that the latter part of the final letter holds a threat against those who disobey. This does not need to disturb anyone. It is the simplest truth. Karma attaches to all our actions. When we know the truth karma is heaped up in great amount for a given action controverting it than would be the case if the truth were not known. And we know that we ought to obey our leaders now more than ever before, because the times are so critical. Those who now willfully disobey Mrs. Besant will reap a greater karma than would have been the case if they had not given consideration to the seriousness of the need to obey. What they do in purity of motive will cause them no serious karmic difficulty — nothing more than will

easily be borne by them, when the time comes, with the loving aid of Those Whose Cause they may have wronged.

Sincerely yours,  
Weller van Hook

Glamour, in the sense used by the theosophists, meant to be under the influence of an idea or ideas projected into the mind either by elementals or other persons. Mrs. Besant may have thought Leadbeater was deceived, or glamorized, into believing what he taught to the boys was valid. Thus she was concerned, as her critics claimed she had been misled by mental images projected into her mind by Leadbeater. But Leadbeater reassured her that her doubt was created by the black powers.

Rukmini said: "Mrs. Besant accepted C.W.L. as the best authority living at the time, but did not say he was infallible, because she said none of us are infallible, so there was always at the back of her mind a feeling that she had to be convinced before she could act upon anything. There was always a little question in her mind because she did not feel like swallowing everything whole and yet she trusted him as he was the most truthful and honest person that she always gave respect to his words."

The following letter is kept in the C.W. Leadbeater files at the Krotona Institute E.S. Archives.

September 3 1906

Dear Miss Poutz

It may be that your vision would come true if such an effort were made, but the cases are not quite parallel, for Napoleon was working for his own ambition, and we must try to work for the good of the cause, even though it may demand from us utter self-effacement.

You will see that, being no longer a member of the Society, I could not present myself at its Convention; to do so would but embitter the feeling of hysterical hatred which has swept over the majority. Remember too that the President-Founder himself has come to enforce his decree, lest there should be signs of disobedience to his will, and that I could in no case set myself in opposition to him. I think that before I can usefully appear in America we must wait until the fit of passion is over, and reason reasserts itself. But that will surely happen, and our time will come. Meantime let us be brave and continue the work; my thought will be with you.

Yours ever most cordially,  
C.W. Leadbeater

10 East Parade,  
Harrogate, England  
September 11, 1906

My dear Annie:

I have your letter of Aug. 16th. I am sorry you cannot see your way to sending out my little comment, but of course if you feel that attitude to be your duty there is no more to be said. I will try to send that note to some of the people; but I do not know the addresses of large numbers, and it is inevitable that I shall fail to reach many. Also I run some risk of sending to some who have not seen your letter, which I wish to avoid. However, we must do the best we can.

What I do not quite understand is the complete change, which seems to have come over your attitude since we discussed the matter at Benares. You had all the facts before you then, except that you supposed the intervals were longer, as I understand it, but you had not then adopted this theory of glamour or cast behind you the consistent experience of many years. And although the idea of shorter intervals might alter your opinion as to the advisability it cannot affect the principle of the thing. That was surely the same then as now, as you yourself though disapproving of the advice spoke of it as at least better than that often given by doctors to young men. So I do not quite understand the reason of the sudden change. Nor do I not quite see why you write as though I were still persistently teaching these doctrines, though I have repeatedly said that I was willing to defer to your opinion. You know I never for a moment suggested that the Masters dictated or approved of such teaching. I should myself simply infer that they left me to make my own discoveries and presumably therefore did not consider that this one thing outweighs everything else, as you apparently do now, though you as certainly did not think so when we were together in Benares.

Both matrimony and prostitution must obviously be worse because in each case they involve action upon another person; yet those seem to be differently treated . . . It is not concluded that he is perfect or that all his teaching has always been accurate; but it is unquestionable that he stands in a certain relation to the Masters and that They are using him for work. Even supposing that that opinion of mine were utterly and radically wrong, is it not more probable that in spite of that defect They were willing to use what was good in me than that both of us and several other people have been consistently and successfully deluded for many years, especially when you consider how much good work came out of the delusion? If we were to suppose the whole transaction carried out by dark powers at the cost of infinite trouble, do you not see that the

balance of result of that transaction is enormously against Them? I suppose it is useless to write because you have felt a certain line to be your duty and you naturally therefore see everything from that point of view, but at least do not let yourself be persuaded to think that I am still carrying on that line of teaching in spite of you. I yielded my opinion to yours at once, but it does not seem to have made any difference. All through the affair I have guided myself as far as possible by what I thought you would wish.

Do not think from the above that I am repining or blaming you in any way. As long as your friendship remains, opinions are of minor importance. I trust you absolutely, knowing that you will always do and are doing what seems to you your duty. I think if I had been physically with you, you would have seen more fully exactly what I meant and perhaps your decision would have been different; but in that case the trial for me would have been quite different also, so probably full advantage has been taken of the present position of affairs. In the end all will certainly be well, even if things are a little comfortless in the meantime, and at least nothing can ever change my affection and regard for you, so if ever I can be of use by standing at your side again, you may count upon me as already there.

With very much love,  
Yours most affectionately,  
C.W. Leadbeater

We now read what H.S. Olcott had to say around January 13, 1907 regarding a recent conversation with the Mahatmas.

Probably on account of the possibility of my life closing at any time, the two Mahatmas who are known to be behind the Theosophical Movement, and the personal Instructors of H.P.B. and myself, have visited me several times lately (in the presence of witnesses, being plainly *visible*, *audible* and *tangible* to all), with the object of giving me some final instructions about things that They wished me to do, while I am still in my physical body. It may be that my Karma will allow me several years of life still, but the critical state of my health makes it imperative that I arrange certain matters now.

It is natural enough, since I have been working under the guidance of the Mahatmas during the last thirty-one years, that They and I should have some last words together; words of counsel on the part of the Teachers in reference to Theosophical matters, and of humble endeavor to carry out Their will, on the part of the pupil; "For the night cometh when no man can work." Fortunately this refers to the physical body only, for as regards work in the other bodies, there is no "night," but only the earnest endeavor that must be concentrated in the work, no matter in what body we maybe func-

tioning at the time.

The interview which I'm about to describe had for its object the course I should pursue in the present crisis, brought about by the cloud resting upon one of our most respected members, and indeed one who had given faithful service to the Society for many years; but who, it has recently been discovered, has been giving out teachings of which we could not approve.

Some of the members of the Society have formed themselves into two groups. The one, with an exaggerated moral sense, believes that the Teachers of mankind cannot employ agents that are not above the weaknesses of the physical body, and contact with whom would be supposed to morally taint Them.

The other party (who, if we make a careful study of history, must be regarded as having some knowledge and common sense on their side) considers that these invisible Teachers, in order to reach the masses and especially to penetrate to the very depths of human society, are forced to employ agents or messengers, who possess many of the failing of mankind; but that they must also possess a high standard of ideals and spiritually, at least enough to enable them to be useful instruments for conveying the lofty precepts and high teachings which it is incumbent upon them to give out, in order to carryout the will of Those who employ them.

The principal members of the two parties where rather startled recently by the statement of Mrs. Annie Besant (made privately, but now generally known) that she thought that she must have been under a glamour, in supposing that she had worked with Mr. Leadbeater, while he was giving such harmful teachings, under the guidance, and in the presence of, the Mahatmas. I wished to make my own mind easy about the matter, so I asked the Mahatmas this question: "Is it then true that Mrs. Besant and Mr. Leadbeater did work together on the Higher planes, under your guidance and instruction?" *Answer.* (Mahatma M.) "Most emphatically yes!" *Question.* "Was she right in thinking that because Mr. Leadbeater had been giving out certain teachings that were objectionable, he was not fit to be your instrument, or to be in your presence?" *Answer.* "No. Where can you find us perfect instruments at this stage of Evolution? Shall we withhold knowledge that would benefit humanity, simply because we have no perfect instruments to convey it to the world?" *Question.* "Then it is not true that they were either of them mistaken or under a glamour?" *Answer.* "Decidedly not. I wish you to state this publicly."

I can give no better examples than the Founders, to corroborate what the Mahatma said, for in spite of our manifold shortcomings and physical weaknesses, They did not hesitate to employ us as Their instruments, because They saw in us the capacity of becoming loyal, true workers. As for myself, you know well what an imperfect instruments I have been, and so far as H.P.B. was concerned, you know that a Master once wrote through her hand and referred to her

“unfortunate, rotten old body” (See “Old Diary Leaves,” Vol. II.).

In the principal discourses which I recently gave at the International Congress at Paris and the London and Chicago Conventions, I discussed this matter freely, for the sense of it oppressed my mind, and I felt that it would be most unwise to allow the Society to take a stand, which seemed to me to be an extreme one, concerning ideals that were impossible to realize at our present stage of development. In my Paris address I said: “Some years ago I wrote an article on ‘Asceticism,’ in which I told about the rebuke that was administered to me at Bombay, by a Master, when upon being asked to name the one of all the then members of the Society in India, whom I thought the brightest, spiritually, I named one whose devotion to the Society was great, and whose personal conduct was irreproachable; but I was told that I should have selected a certain person who although a drunkard, was spiritually advanced within.”

No sensible person would say that one addicted to drunkenness or sexual excesses is more likely to be an accurate teacher or wise counselor than one who leads a decent life; quite the contrary, but it means that now and again appears a person who, despite moral failings, can serve as a channel for high teachings. Yet the very fact of his moral taint would naturally put us on our guard for fear that we might fall in to the trap of our own credulity, and take the teachings without proper scrutiny.

The Mahatmas wished me to state in reference to the disturbances that have arisen because we deemed it wise to accept Mr. Leadbeater’s resignation from the Society, that it was right to call an Advisory Council to discuss the matter; it was right to judge the teachings to which we objected as wrong, and it was right to accept his resignation; but it was not right that the matter should have been made so public, for we should have done everything possible to prevent it becoming so, for his sake as well as for that of the Society.

He said it should be the sacred duty of every Theosophist, if he finds a Brother guilty of wrong, to try to prevent that Brother from continuing in his wrong-doing, and to protect others from being contaminated by that wrong so far as it is possible; but it is also his duty as a Theosophist to shield his Brother from being held up *unnecessarily* to general public condemnation and ridicule.

I shall now close this article with the first direct message from the Masters Themselves sent through me to the Society as a whole.

“Let those who believe in our existence, and that we are behind the Theosophical Movement, also that we shall continue to employ it as an agency for the uplifting of mankind, how, that we are sometimes forced to employ imperfect instruments (because of the lack of perfect ones) for our work; therefore, cease from such turmoil and strife, and from causing such disturbance in the Unity of Brotherhood, and thus weakening its strength; but instead work together in harmony, to fit yourselves to be useful instruments to aid us, instead of impeding our work. We who are behind the Theosophi-

cal Movement are powerless, sometimes, to prevent the checks and disturbances that must unavoidably arise, because the Karma of individual members; but you can aid us much by refusing to take part in such disturbances, and by living true to the highest possible ideals of Theosophy. Should any event bring forth seeming injustice, have faith in the Law, that never fails to adjust matters. Cease rushing headlong into strife, or taking part in dissensions! Hold together in brotherly love, since you are part of the Great Universal Self. Are you not striving against yourselves? Are not your Brother's sins your own? Peace! Trust in us."

H.S. Olcott <sup>11</sup>

The reference to "glamour" above is to a statement made by me in a private and confidential letter, which should have been held sacred. In view of the acceptance by Mr. Leadbeater of the charges made against him — though some of them have since proved to be exaggerated — I stated that I thought my experiences with him on the higher planes must have been due to glamour, for, while still recognizing him as a disciple, I thought that the things charged would have temporarily shut him out from such work. It is true that this view caused me much pain, as it discredited certain things of which I had felt sure, and shook what I had believed to be solid ground under my feet. But better this, it seemed to me, than that the Holy Ones should be insulted or our imperfections. It is with a sense of deep gratitude and relief that I learn that those experiences were not deceptive, that they were as true as for years I had believed them to be, and that while I was right in condemning the teachings, and also in believing that he was and is a disciple, I was wrong in thinking that the errors prevented Them from using him as one of Their instruments for good. How glad I am to have been wrong in this, and to have been set right, what words of mine may say?

And truly when one measures the depths of one's own imperfections, the shallowness of one's views, the narrowness of one's best wisdom, how can one think that another may not be a channel, though in him also imperfections mar the nature? Truly, severity to one's own failings and charity to those of others is our safety on the Path narrow as the edge of a razor. May this be the flower of wisdom gathered from the plant of pain, and may we live in the spirit breathed in the Master's words.

Annie Besant <sup>12</sup>

Meanwhile, during all this accusation against and defense of Leadbeater, Warrington outlined his ideas of his prospectus of Crotona in a letter to Leadbeater, who responded with a warning that attempts like this has been tried before and often failed due to

---

<sup>11</sup> Olcott, H.S., "A Recent Conversation with the Mahatmas", 13th January 1907, *The Theosophist*, Vol. XXVIII, n.5, February 1907, pp. 385-388.

<sup>12</sup> *Ibid*, pp. 388-389.

selfishness, and that he was most interested in hearing what Mrs. Besant had to say regarding it. Warrington then drew up a formal prospectus, which he titled the “Krotona Institute and Fellowship of Crotona.” (Not until 1911 was the name written with a ‘K’, *i.e.*, Krotona.)

1. To found communal centres for the promotion of honest industry and the demonstration of the beauty of a life of kindness extended to all beings.

2. To establish schools of industry and learning for persons of all ages, designed to effect such a balanced development of mind, body and character, as will afford the One Self nobler instruments of expression in the world of men.

3. To provide places of rest and restoration for the weary in body and mind of all classes, and to demonstrate that the highest degree of well-being is attained through an enlightened return to Nature, and the abstention from drugs, alcohol, tobacco and the flesh of sentient beings.

The Crotona Institute would be a community where people “can be taught how to put into daily practice the ideals, which, for the most part, have not . . . advanced as yet beyond the stage of high sounding precepts, and so to demonstrate to the world the practical value of the higher life to the growth and life of a Great Nation.”

Included in the Fellowship’s activities would be a health home where various new ideas of healing could be followed, along with teaching fundamentals of nutrition and health; a school of arts, sciences, letters and industry; and a school for psychology and character building. It was envisioned that the community would also engage in truck farming, the produce of which, together with saleable objects produced from the arts and crafts department, would contribute to the financial success of the venture.

Warrington sent a copy of his Crotona Prospectus to Mrs. Besant. Though it put rather more emphasis on physical health and general culture (science, letters, arts, crafts, agriculture) perhaps he realized that many, if not most, people would need to be taught how to apply “high sounding principles” in daily practice. Nevertheless, he wrote to Mrs. Besant that he expected the more advanced students to form there a strong center for the practical radiation of universal love to all sentient beings, an active demonstration of the realization of the One Life — to help not only the members of the community but all humanity.

We can imagine Warrington, as he dropped his letter bearing the Prospectus into the post box, thinking sadly of the frailties of human nature, or more accurately of the animal nature of human

beings — their competitiveness, dogmatism, and egotism. Yet he surely realized that the divine man is there, asleep, in every human being, and the rousing up of that divine aspect, the ultimate goal of the Crotona ideal.

Mrs. Besant did respond on December 6, 1906 with a most positive attitude, and also a warning that the difficulties with such ideas of community living were the undevelopment of the members. But she was mostly interested in his idea of a love center from which love would radiate to all. As soon as the Leadbeater crisis subsides a little, she would like him to take over as Head of the E.S. in America.

Imagine Warrington's pleasure at receiving Mrs. Besant endorsement of his Prospectus. But his pleasure must have turned to surprise and astonishment as he read that she wanted him to lead the E.S. in America. Warrington felt himself unqualified for such a position and wrote so to Leadbeater who, in turn, chided him for his "natural modesty." Leadbeater warned him (p.18, Vol.I), "If you force her to make another choice, you will be playing into the hands of those who do not wish well to the theosophical movement." He further referred to the "incompetence in one holding that office," meaning the Feb. 1906 letter of Mrs. Dennis and her subsequent actions.

Eventually, Warrington accepted the office and received a short note from Leadbeater: "I congratulate you very heartily upon your acceptance of so important office. You may soon have to undertake yet more work; but it is all for the Masters."

Warrington continued to nurture his dream of Crotona, and we discover the friendship between Mrs. Besant and Warrington growing ever stronger during the coming years.

## Chapter 4

### The Leadbeater Advice “Earthly, Sensual”

A very long letter from Helen Dennis was sent to every member of the American Section.

Theosophical Society, American Section  
General Secretary's office  
7 West 8th Street, New York City  
February, 1907

To Every Member of the American Section T.S.

It has been increasingly evident that no small part of the discord and distraction now afflicting the Section is due simply to want of information as to the real facts in the calamity of last year, though of course aggravated by deliberate misrepresentation.

Most urgent appeals have been made to the officials for some succinct but accurate statement of the facts, it to go to every individual member, as has been the case with the misstatements referred to. On May 18th, 1906, there was issued from this office a circular signed by the General Secretary and the Assistant General Secretary, which gave the history of the case up to that date. It is proper to state that a deplorable error was made in the issuance, for which the General Secretary is mainly responsible. The original purpose was to mail the circular to each member on the Sectional roll, so that information should be universally given, but it was felt that this would almost inevitably lead to notoriety in the newspapers, and the circular was therefore only mailed to the President and Secretary of each Branch, and to a few selected individuals in Branches and at large. About 280 copies were thus mailed. The circular was marked “Confidential” and its return requested, but a dishonorable recipient, whose identity is unknown, gave its facts to the press, long articles thereupon appearing in Chicago and Los Angeles. A number of Secretaries refused to acquaint their Branches with the circular, and a large proportion of Branch members and members at large have heard only vague and incorrect rumors respecting the tragedy, or have been imposed upon by false accounts. It is well therefore that the error of May 18th should be as far as possible corrected, and that the whole Section should be put in possession of facts and thereby be invited to a correct judg-

ment and attitude.

After stating how rumors, afterwards proved to have been current for years in India, Ceylon, and England, reached this country, that one of our most eminent Theosophical lecturers and workers (referred to as X) [C.W. Leadbeater] had been deliberately teaching masturbation to boys in his charge, and the rumors having been verified by direct testimony from boys in the States, the narrative part of the circular thus proceeds:

A memorandum was then addressed to Mrs. Besant continuing the testimony up to that date, and signed by the Heads of the E.S. and the T.S. in this country, a duplicate being sent to X. Mrs. Besant replied to the Head of the E.S. and X replied to Mr. Fullerton. X admitted the facts and explained that he taught masturbation to boys as a protection against relations with women. Mrs. Besant utterly repudiated such doctrine and such practice, but considered X's motive as sincere. Mrs. Besant's own sincerity of course cannot be questioned, but the appearance of later testimony utterly demolishes her stand.

This is in part the testimony of still another boy, but even more emphatically the discovery of two notes from X to two boys. It is impossible to put such writings in print, but their pruriency, their cold-blooded injunctions as to methods and times of indulgence, and the personal satisfaction expressed in the remark "Glad sensation is so pleasant," all make impossible the defense that the prescriptions were given from honest desire to save the victim from sex relations.

It was very clear that teaching and practice of this kind could not be tolerated in a teacher, more especially because access to the boys had been obtained through a deceptive assertion made to the parents. The assertion was that it was the practice of X to explain to boys in his care the nature of the sex function and the danger of its abuse, though without the slightest hint that he gave masturbation as a remedy. If this had been stated, the boys would not have been entrusted to him. The boys thus approached were from thirteen to fourteen years of age.

No direct action has been hitherto possible by other Sections because of the absence of proof, but the proof existed here from testimony and from X's own admissions, and it was felt that immediate action by the American Section was obligatory. A meeting of the Executive Committee was therefore called for April 13th in the City of New York. All the members were present save the one from San Francisco, who was unable to come but tele-

graphed approval of the step. The Committee sat all day, and was assisted in its deliberations by representative Theosophists from Philadelphia, Boston, Toronto, and Chicago. The unanimous outcome was as follows: First, that X should be presented for trial to the Lodge whereto he belongs; Second, that a special delegate should proceed as quickly as possible to England and personally see Colonel Olcott, the General Secretary of the British Section, the authorities of the defendant's Lodge, and the defendant himself. This delegate, Mr. Robert A. Burnett of Chicago, sailed on April 28th, armed with much discretionary power as to the settlement of the case. It was understood that if X agreed to retire absolutely from all membership in or connection with the Theosophical Society and its work, the prosecution before his Lodge would not be pressed. Successive telegraphed reports by the delegate were that the local sympathy with him in his mission was very strong, and that Colonel Olcott had telegraphed X to come at once from Italy to attend a meeting of the British Executive Committee on May 16th. On the evening of that day the delegate telegraphed that his mission had been wholly successful, and that X had retired utterly from all connection with the Theosophical Society. Thus a painful trial and an increased danger of publicity have happily been avoided.

With reference to violation of instructions for secrecy about "glamour," as you know that Mrs. Besant herself used the word in an open cablegram sent to America, which was printed and circulated among F.T.S., it is not surprising that E.S. members considered themselves released from her restrictions of privacy.

Though I can never forget the debt of gratitude that we owe to Mrs. Besant, I should be false to the Society and to her, did I do her the disservice of following her where I believe her to be utterly deceived, as I believe she is, in again falling under the glamour from which she so nobly freed herself in June, and which has blinded her to the absurd inconsistencies and the moral obliquity's of the Adyar communications. Never can I believe that one unfit to be a member of the Theosophical Society is fit to be an accredited instrument of the White Lodge. Never can I believe that true Adepts are blind and ignorant enough not to know the lives of their messengers nor wicked enough to be participants, through silent knowledge, in a lifetime of teaching a crime unspeakably degrading. Never can I believe that They who inspired the "Secret Doctrine" are now concerned with messages that stultify the principles in essence of the foundation doctrines therein laid down. Never can I believe that "Lords of Light and Love would force on their dis-

ciples, communications equally revolting to reason and ethical sense." Whether the entities concerned in the apparitions were Devas of a high or low order, elementals, departed human beings, or black magicians (See *Doctrine of the Heart*, pp. 19, 21, 26, 27), who can say? I only know that we have been taught that karmic agents and not Masters of Wisdom set such snares to test occultists on the Path, to strengthen weak points and remove impurities, and I believe that fidelity to true Masters can be shown in no better way than by refusing to accept the dictation of these Adyar entities, simulating the Masters and presuming to control the administration of T.S. affairs. No real Master ever interferes with karmic law or would stoop to interfere with the independence of the individual by seeking to influence his judgment.

I can accept as right and true only the position taken by Mrs. Besant in June and my sorrow over her repudiation of that high stand for the honor of the Society is deep and abiding.

She said to the E.S. in June, in part, as follows:

Let me here place on record my opinion that such teaching as this given to men, let alone to innocent boys, is worthy of the sternest reprobation. It distorts and perverts the sex impulse, implanted in man for the preservation of the race; it degrades the ideas of marriage, fatherhood and motherhood, humanity's most sacred ideals; it befouls the imagination, pollutes the emotions and undermines the health. Worst of all, that it should be taught under the name of the Divine Wisdom, being essentially 'earthly, sensual, devilish.'

Two questions remain: 'How has this happened to a leader in our movement, and one indubitably possessed of powers not possessed by the majority? Why did you, Mrs. Besant, not know of this, and protect the Society?'

The answer to the first question I give, at least partially, since it may help to a juster view, and because I cannot desert my brother in his bitterest need, even though he be cast down into a very hell of contempt and hatred. Had I been clearer sighted I might have helped him before, for I think he trusted me. I would fain reflect in this dark hour, and help others to reflect, a measure, however small, of that infinite comprehension which *understands*, and therefore is just. On the path of occultism there are dangers, which do not threaten the dwellers on the plains, and one of these is the awful power of glamour, used by the Brothers of the Shadow, to delude the climber. Only the uttermost purity and truth give them no platform from which to work, and in which of us are to be found perfect purity and truth? Not in my-

self, I know, though I strive after them, but have not yet reached them. A trace of self-seeking, of pride, of desire to be thought greater than one is, and the material for their working is provided. I know Mr. Leadbeater did not believe this. So much the greater his danger. Their last triumph is to throw the climber off his guard by the delusion that they do not exist. I know this, because I have had, and still have, to face them, and speak with a bitter experience of their power; because I have been deceived, and freed myself after awhile, from the deception, and been deceived again, and again fought myself free, and so on repeatedly. And I am prepared to be again deceived, whether or not fatally for this life, who shall say? These are combats, which are little spoken of, lest they should discourage and bewilder the aspirant whose time is not yet come. In them sympathy cannot be hoped for, for most people do not believe in them, and have only scorn for the combatant, if a sign of suffering, or of confusion, or of failure of strength escape him. Such glamour has, I think, befallen our brother, whether in the way of making evil seem good, or by a deception similar to that under which our brother Judge fell, of simulating even a Master, and teaching black methods instead of white, through a form too revered, perchance, to be closely examined. These ghastly perils menace the occultist, worst of all when they are cast over the moral sense. Is it any wonder that we urge purification ere they are affronted?

And how could you, Mrs. Besant, be deceived, and regard Mr. Leadbeater as a trusted colleague, when he was teaching boys such evil ways? By just such a glamour as deceived him, in my case blinding the insight as in his the moral sense. (The latter might, of course, as well have happened to me.) Some fault in my own nature must have served a material, and from this the web is woven that blinds. Moreover — and I am glad to repeat a warning I have often given — I am not beyond the possibility of making mistakes, even serious mistakes as now. My higher psychic powers work fairly well, so that I am able to find out many truths and facts, useful to myself and other students — as in the *Pedigree of Man* and other works; even in them there are sure to be mistakes. But my astral psychic powers work very irregularly, are sometimes available, sometimes not, the latter very much more than the former. A Master is practically omniscient for this world; a humble disciple, like myself, is not, and the more fully this is understood, the better. Constantly people say to me: “You can see everything.”

In vain I say: "I assure you I cannot." They think the denial modesty. Perhaps now that they know that I did *not* see this side of Mr. Leadbeater, they will believe, and thus shall come good of evil.

Frankly it would be far easier for me if I could say to you: "Your conventional ideas of morality do not bind the occultist. Mr. Leadbeater, as a disciple, is not amenable to your criticism." The old warrior and martyr spirit rises up in me, and I could joyfully stand beside him against the public, in the pride of the occultist, the joy of the combat against odds, keeping my belief in his nearness to the Master and in the reality of all I have seen with him. That would be easy. It is hard to side with a crowd against a friend. But on my conscience I cannot do it. I am bound to say to you: "I have blundered badly in my judgment and my insight, and must bear the karma of it. I dare not believe that the White Lodge could ignore such ill thoughts and deeds in the Temple open only to the pure in heart." Better be mistaken a hundred times and say so, than let the cradle of the coming Race be soiled by conniving at wrong.

Some may say: "If you can be deceived, we do not want you as teacher." That is for them to decide. But it is vital for me that none should accept me as teacher in consequence of an exaggerated view of my powers; and I am thankful for anything that puts me before you in the proper light, of a humble disciple, eager to serve, but liable at all times to error. I cannot promise you to make no more mistakes; I can only promise you to confess them when I know them to be such. In truth the very striving after the "Charity that thinketh no evil" places the disciple at somewhat of a disadvantage, as compared with the suspicious man of the world, ready to seize on the least indication of evil. He has to put up with the disadvantage till perfected.

Needless to speak of my sorrow for the loss of one with whom I have worked for so many years, with never a jar or a cloud; and with whom I can now work no more. I have had in Mr. Leadbeater a friend always helpful, always loyal, always kind and considerate, always prompt to sympathize and encourage. My life is the sadder and the poorer for his loss. But the T.S. and the E.S. must stand clear of teaching that pollutes and degrades, and it is right that Mr. Leadbeater is no longer with us.

What is the failure of one life? Judge has fallen on this perilous path of occultism; Leadbeater has fallen on it; very likely I too shall fall; but we shall all come back and work again. If the day of my fall should come, I ask

those who love me not to shrink from condemning my fault, not to attenuate it, or say that black is white; but rather let them lighten my heavy karma, as I am trying to lighten that of my friend and brother, by saying that black is black, by proclaiming the unshaken purity of the ideal, and by declaring that the fall of the individual leaves unshattered their trust in the Masters of Purity and Compassion. On that rock we rest.

How unspeakably sad it is that she, who saw so clearly in June, now loses sight of these high ideals and gives credence to superphysical messages (see April *Theosophic Messenger* as to "glamour"), as proving that Mr. Leadbeater is and has been, in spite of his past life, an instrument of the Master. How incredible it seems and yet true that she now sympathizes with those who would find means to restore him to T.S. membership.

In quoting Mrs. Besant's own inspiring and prophetic words, I do so, not only believing that if the Society departs from its message, and fails to repudiate the false teaching and deceptive ideals set forth in "The Basis of The Theosophical Society," *Theosophical Review*, March, '07, that the present international revolution will end in disaster if not in the disruption of the Society. The question of his reinstatement is not one of true or false kindness to an individual; the honor of the Society is at stake. It is not one man that is on trial. The moral standard of a School of Occultism is on trial. The sanity and moral integrity of the T.S. is on trial. The validity of literature as to qualifications of an accepted chela is on trial. The value of psychism is on trial. Does the possession of siddhis, or do moral and mental convictions and deeds constitute fitness for discipleship? See *Path of Discipleship*, pp.88-89, and *Work of the Shravaka*, page 9.

Are the standards set in the *Secret Doctrine* and Theosophic literature true or those of the Adyar apparitions? Both cannot be true. They are mutually contradictory. We must falsify our textbooks and stultify our ideals of the White Lodge itself, if we accept the Adyar messages as authoritative. I must reject them utterly and can follow no one who pleads for support on their platform. Not psychic experiences but clear true reasoning is needed to decide whether or not one, guilty of twenty years of duplicity and of the secret teaching of abnormal sex practices "under the name of Divine Wisdom," is or is not worthy to stand in the presence of the Masters of the White Lodge and to represent the T.S. before the world.

It is not self-righteous punishment for the man we should seek, but we should seek protection for the T.S. Punishment is not ours. "Vengeance is mine," saith the Lord. Pity for the man and protection for the Society is our watchword. "The

T.S. and the E.S. must stand clear of teaching that pollutes and degrades." Either extreme of misguided kindness at the expense of the Society or cold hard contempt for the individual is wrong. Let us not forget gratitude for services even though we must deeply regret, that like the gratitude history must give to Mr. Judge, it is the mixed gratitude for learning what one may not do without disrupting the Society and losing the respect and honor of its members. Let us keep our contempt for our own sins and give charity for those of others, and when our time comes to learn by falling, we ask no truer friend than one who would kindly prevent us from causing avoidable injury to a noble cause. True kindness never disregards the law of righteousness.

Our part then has to do with the honor of the Society and as far as may be with the healing of its wounds. Its ideals are in our keeping and with dispassion and moral courage, we must choose between the true and the false, between moral and intellectual freedom for the Society and its slavery to psychism. Shall the Society or shall it not bestow the honor of its membership on one who has violated its ideals in secret practice, while upholding them in public utterances? What is true service? Shall the T.S. or shall it not exalt one, who has offended the criminal code of his country, as a spiritual leader in the realms of the occult? Shall the T.S. or shall it not yield its guidance to the authority of personal psychic experiences of any individual?

In this trying time of choosing, there is no need of crimination or recrimination. Each is seeking what to him is for the highest good of the Society, knowing that it is greater than any individual. As no one can give his conscience and judgement into another's keeping, so no one can decide for us. Each must decide for himself according to his best reason and highest intuition.

E.S. members, who should understand why the teaching of abnormal sex practices in the name of occultism is a sin against the Holy Ghost, have a greater responsibility than F.T.S. who may not understand. Never has Mrs. Besant held out even a hint of this practice being either a possible solution of the sex problem, or a method of arousing and controlling the kundalini forces. Such teachings belong to the degraded schools of Phallicism, to Hatha Yoga and to Occultism of the Left Hand Path. It is such practices which H.P.B. so forcibly and repeatedly denounced in unmeasured terms as "the most terrible of Karmic sins." Realizing that the welfare of the T.S. hangs on the will of the majority, I trust and believe that each will see to it that his judgment is based on careful consideration of facts and not on prejudice or rumor.

Trusting that we shall be able to keep the T.S. true to its

mission and worthy of its source, and with kind greetings to all with whom I have worked.

I am yours sincerely,

Helen I. Dennis

Because Mrs. Dennis was so against C.W. Leadbeater, and wrote letters against him, Mrs. Besant did not reappoint her as head of the E.S. in America (p.18 Vol.I). Her new E.S. agent was to be A.P. Warrington.

Continued pressure on Mrs. Besant came from the members of the Society dealing with the Leadbeater case. In response, Mrs. Besant wrote for *the Theosophist*, Vol. XXVIII, n5, February 1907, pages 385-388 regarding the true basis of the Theosophical Society.

### The Basis of the Theosophical Society

Recent events have caused much discussion and many searching's of heart as regards the true basis of the Theosophical Society, and it is clear that there is a division of opinion among the thoughtful members; this division is natural, for there is much to be said on the question: "Should a nucleus of Universal Brotherhood be, or not be, all-inclusive?" It may be well that members should consider what is to be said on each side, and that each should make up his mind as to the ground he occupies. Those who, on either side, airily dismiss the matter as though their own view were indisputably true, and the only one which any rational person can hold, show more prejudice than wisdom. To this question the words of the Lord Buddha may be said to apply: "You did right to doubt, for it was a doubtful matter."

The one side starts out with the statement: "This is a Universal Brotherhood and is founded on a spiritual unity; spirit is inclusive, all-embracing, and a Universal Brotherhood founded on the spirit can exclude none; hence no one should be expelled from the Theosophical Society." This argument appeals to a very large number of people, and it has a convincing ring about it. But is it as convincing as it sounds? Is it not founded on an error? The Theosophical Society is not a Universal Brotherhood, but a nucleus thereof, and a nucleus and its cell are not co-extensive. The Universal Brotherhood of humanity is not made by the Theosophical Society; a man does not enter it when he becomes a member of the T.S. nor leave it when he ceases to be a T.S. member. The Universal Brotherhood is a fact in nature, beyond our creating or our destroying; the purest saint and the vilest criminal are brothers in fact, in truth. Nor would there be any sense or object in making a "Society" which should be co-extensive with humanity. The mere fact that the Society has objects, of which the applicant for membership must approve, differentiates it from humanity at large and makes a limitation. A man who denies Universal Brotherhood cannot be a member of the T.S., but he is, and must ever remain, a human-brother. It is, then, not the *fact* of brotherhood but the *recognition* of it which entitles a man

to membership in the T.S., to become part of the “nucleus,” and the further guarantee demanded from two members, that the candidate is a “fit and proper person to become a member of the Theosophical Society,” implies that the recognition is believed to be not merely a lip but also a life recognition. If these facts are so — and that they are so is surely undeniable — it follows that a member may be expelled if he ceases to be “a fit and proper person” to be part of the nucleus; conditions of admission imply the corresponding right to exclude when the conditions cease to exist. Admission and exclusion are correlative; one who is admitted may be excluded. The fact that a man cannot be excluded from the Universal Brotherhood of humanity goes with the fact that he cannot be admitted into it. Hence the fundamental statement put forward by those who deny all right of exclusion from the T.S. is founded on a confusion of thought, a false identification of a Society, which is a nucleus with the Universal Brotherhood within which it lives.

It may be urged that, while this is so, it would be better for the Society to have a different basis, and to abandon the power of expulsion. That is arguable, though it is difficult to see how such a society could formulate its conditions of membership; it would seem that it could have no conditions and no definite memberships. However that may be, such a society would have a different basis from the actual Theosophical Society, and we are concerned with the Society as it is. Those who wish to have a society on a different basis are surely at liberty to form one, but it should be understood that it would be a new society.

The next question is: “What constitutes fitness and propriety for membership in the nucleus called the Theosophical Society?” A nucleus is a centre of vital forces, a centre from which they radiate, causing organization and growth in the surrounding body. Through this particular nucleus play forces which spiritualize humanity, and lead it towards the realization of Universal Brotherhood; when that is realized by every one, the use of the affirmation of Universal Brotherhood will be over, and the Society as a nucleus in that Brotherhood will cease to be; if it is to continue to live, it will have to be reincarnated with new objects.

The first, and perhaps we may find the only, fitness and propriety necessary to membership is a recognition of the Truth of Brotherhood, the wish to help it to emerge from latency into activity. The desire to help in bringing about the general realization of Universal Brotherhood is the primary fitness and propriety, which are sought. This makes a man a vehicle through which can work the forces that make for the realization of Brotherhood. The Love-force in him makes him one through whom the Love-force without him can play. And I think that this desire to help, evidenced by work, which does help others towards the realization of Brotherhood, is the only fitness and propriety that our Society can rightly demand.

I fully recognize and frankly confess that the acceptance of this

view would occasionally keep among us members who would discredit the Society in the eyes of the ordinary man of the world, either by falling below the accepted morality of the time and place, or by rising so much above it as to be unintelligible, and therefore hated and suspected by the masses of average people. But I think that this temporary disadvantage is less than the introduction of the disintegrating forces of self-righteousness and contempt, which find their channels in the prosecution and expulsion of a member for a moral lapse. The presence in the Society of a man who falls below the accepted standard of morality in any respect, can do little harm when it is generally understood that the Society seeks to raise the level of morality by right argument and by the noble examples of its best members, rather than by the infliction of penalties on its worst. A man may do most evil things, things that deserve and that meet with sternest moral condemnation, and yet, having the root of the matter in him, in desire and effort to help, may remain a "fit and proper person" to be a member of the T.S. If penalty is to be inflicted on wrong-doing, it is difficult to draw the line between wrong-doing which is permissible and wrong-doing which is not permissible in the Society. If profligacy be penalized, at what level of profligacy must the Society begin to exclude? An occasional lapse from virtue? Fairly constant unclean living? "Sowing wild oats." to the ruin of many a wife and maiden? Will it authorize inquisition into the private lives of its members, encourage secret accusations, or only punish those who break the eleventh commandment: "Thou shalt not be found out"?

A member may hold any theological opinion he pleases; he cannot be excluded for teaching everlasting torture, or the perpetual cremation of miraculously-preserved unbaptized infants, or the predestined damnation of souls presently to be created, or the small number of the saved, or the literal golden and bejeweled gates of the New Jerusalem, or the physical immortality of Mrs. Eddy, or of Hiram Butler, etc., etc. All these matters are left to reason and argument, and no penalty may be inflicted on a theosophist for his religious views, however bizarre or erroneous. It is rightly held that error is better combated by reason than by penalty, and, although it may be said in a way, that this policy of tolerance opens the door to every form of theological licentiousness, it is yet felt that this risk is a small one compared with the introduction of a principle the logical end of which is the stake or the Inquisition. Our religious liberty of opinion, irreligious license, say dogmatists — is secure.

But may we not have religious liberty and the enforcement of a common level of conduct, above which members may rise, but below which they may not sink? Shall we give liberty of opinion on moral as well as on religious questions? Here some members call a halt.

They would not allow a member to hold opinions leading to murder, thief, adultery, any sexual moral code, the transgression of which is punishable with expulsion? I do not consider that the Theo-

sophical Society has any moral code binding on its members. That such a code does not exist in fact is clear, for no written nor printed copy thereof can be produced. Does it consist in a common consensus of opinions, though that would not be code? If so, what are the opinions? Is polygamy moral or immoral? But many of our good members in the East are polygamists. Is polyandry moral or immoral? We have members who belong to a community where polyandry is practiced. Is prostitution moral or immoral? I fear that the record of some of our members is not quite clean on this point; shall they be expelled? On matters connected with the relation of the sexes some very great Initiates have taught most peculiar and, to our minds, outrageous doctrines in the past; should we expel Socrates, Plato, Moses, Vyasa? We have no code; we hold up lofty ideals, inspiring examples, and we trust to these for the compelling power to lift our members to a high moral level, but we have no code with penalties for the infringement of its provisions.

Can we take the average social opinion of any time and place for a code? *e.g.*, in the West a polygamist should be expelled, and in the East should be regarded as fit and proper for membership? "Public opinion" would then become our moral code. But would this be satisfactory? It means stagnation, not progress; it means death, not life. Such a principle would exclude from our ranks the greatest martyrs of the past, the pioneers of every race and time. Is the Theosophical Society to be of those who kill the prophets in every age, and build their tombs long afterwards when the age has risen to the level of the martyred prophets? While it is easy for every age to be sure that it only kills and persecutes evil men, posterity often reverses the verdict and apotheosizes those whom its ancestors branded. Never a Jew, who on the evening of the first Good Friday congratulated himself and his friends for having purged Jewish Society by slaying a blasphemer, a deceiver of the people, and a stirrer-up of trouble, dreamed that a later society would regard the martyred evildoer as its Saviour from evil. Such revenges has history, and wise men who study the lesson do not readily pick up the stones to slay.

Supposing a man oppose a triumphant majority, and seek to gather round him those who think like himself, thus undoubtedly causing "agitation" and disturbance in a Branch or Section; what should be done with him? My answer would be: "Leave him alone for a time; if he force himself on Branch meetings, or behave in a way to make the Branch rooms unusable by the majority, then he may rightly be excluded from Branch premises, and compelled to carry on his agitation outside, but he should not be expelled from the Society. At the most, he might be expelled from the Branch, wherein physical contact is inevitable, and where one may disturb a hundred." Every reform begins with a few, and if valuable extends till it becomes a majority. The workers against slavery in the United States were regarded as pestilent agitators, were tarred and feathered and carried outside the limits of the townships. Yet in the long

run, those abused agitators abolished slavery. That which a majority brands as "causing agitation" a minority regards as the defense of a great principle. Time alone can judge, not the number of the moment. Better a temporary inconvenience, than the violent stifling of opinion. If the opinion be wrong, time will destroy it. "Truth alone conquers, not falsehood." If it be right, time will crown it, and great the reward of those who saw it in its uncrowned days. "Let truth and falsehood grapple; who ever knew truth put to the worse in a fair encounter?"

H.P.B. warned us that the great danger of the Society lay in its becoming a sect. Above all other things, therefore, should we guard liberty of thought and speech, and most zealously of all when the thought and speech are antagonistic to our own. Truth is pure gold; it cannot be burned up in the fire of discussion, only the dross can be burned away. "The fire shall try every man's work, of what sort it is."

The outcome of this argument evidently reiterates the view that the fitness and propriety of a man for membership in the Theosophical Society depends upon his desire to help in bringing about the general realization of Universal Brotherhood; and if this desire be questioned in any particular case on the ground that he teaches wrong doctrines or wrong ways, and therefore is hindering, not helping, then it would be cogent to inquire whether, as a matter of fact, he *has* helped any to realize brotherhood, and the testimony that he has thus helped would be final.

I do not question the right of any Branch to exclude from its platform any person; it can choose as speakers on its platform, such people only who voice the views of the majority on religion, philosophy, and ethics; this is within its right, whether its policy be wise or not. But it should not wish to exclude from all platforms of all Branches those with whom it disagrees.

I know that there are many in the Society, good people whom I respect, who will think that this article embodies a most dangerous doctrine, and who will ask: "Should not we shut out polluting influences from our families? Should we keep the nucleus pure, so that spiritual life may play through it?" To the first question I answer: "Yes; because in the family there are children, who should be guarded until strong enough to guard themselves; but the Theosophical Society does not consist of children, but of grown men and women, and it does not need the shelter rightly given to the young." To the second question I answer: "The purer the nucleus the more will the spiritual life pour through it, but is the nucleus rendered pure by expelling one here and one there whom we may manage to convict of some evil teaching or practice? We leave within it hundreds who are guilty of other evils, and we cannot extrude every one whose absence would make the nucleus purer, until we come down to the old man who said of community that hunted out heretics: "There is only Jamie and me left, and I'm not so sure about Jamie."

I earnestly believe that we best do our share of purifying the nucleus by purifying ourselves, and not by expelling our brothers; that we can prevent wrong better by holding up lofty ideals than by separating ourselves disdainfully from those we condemn; that the Society lives by the splendor of its ideals, not by the rigidity of its lines of exclusion; that it will endure in proportion to the spirituality unfolded in its members and not according to the plaudits or censures of the world; that we strengthen it in proportion as we love and pardon, and weaken it as we condemn and ostracize. Thus believe I. I can no other.

Annie Besant

In Warrington's letter to Mrs. Besant of March 13, 1907, he told her of the purchase some years ago of a tract of land on the west bank of the James River in the Isle of Wight County, Virginia, by a psychic woman from a western city (p.19-20, Vol.I) After she and her family lived there for a number of years, they moved to Norfolk, and by chance the lady met Warrington through her interest in Theosophy. She told him there was a legend of buried treasure on her James River property and she felt that some day large institutions would be there, dedicated to noble human purpose, a spot where some great work would be done for the race. Warrington's letter ended with the sentence, "Who knows but that it may not in time turnout to be an initial step towards a stronger Theosophical centre in this country where greater peace and love will reign."

During the entire furor over the Leadbeater case, Warrington went quietly ahead pursuing the possibilities of starting his dream community of theosophists. He kept in mind the James River tract and the legend of the buried treasure. If the James River property were destined to be a theosophical center, he would take the first step of testing the buried treasure legend.

Accordingly, on October 27, 1908, an agreement was made between the owner, Evaline Mac Kimmie, and A.P. Warrington for him to rent the property of nine months for five dollars payable at the end of the term. The agreement specified that the lessee had "free right to dig for, possess himself of and hold undisputed right to any buried treasure or articles of any value whatsoever which may lie under the surface of the land . . ." We have no evidence as to whether Warrington ever prospected for the legendary treasure or not. Author has the deed in his personal archives.

In a February circular, Fullerton made many misrepresentations against Leadbeater. Certain documents in Fullerton's office contained proof that some of his statements were false. When Alex Fullerton resigned from General Secretary of the American Section, it was not until the Convention of 1906 that Dr. van Hook was elect-

ed as General Secretary. Mrs. Besant instructed Fullerton to hand over all documents for safekeeping. Meanwhile, Fullerton wrote a long letter to the E.S. membership, giving the reasons why he did not keep his promise of secrecy..[X in the following circular, refers to C. W. Leadbeater]

Esoteric School of Theosophy American Division  
Chicago, March 27th, 1907  
Private E.S.T.

Dear Friend:

I have received a letter from Mrs. Besant, instructing me to "hand over to Dr. M.W. Burnett, of Chicago, all documents for safe custody;" and also notifying me that as she has "decided not to appoint any one at present," (as my successor in office), "but to hang everything up, the E.S. in America has no Secretary at the present time."

In thus closing my official connection with the affairs of the School, I wish to say in regard to the Leadbeater case that when, on January 25th 1906, the letter of charges of immoral conduct was sent to the Head of the School, I promised secrecy, as a simple official duty to give my superior officer time to investigate, and make known to me her decision, if charges proved true; and while no time limit was set on the promise, the implication in the letter as a whole is clear that it was given to cover the time of awaiting her reply and instructions for action. I made this promise never thinking that a policy of permanent secrecy would be expected of me if charges were proven true.

At the end of March, 1906, Mr. Leadbeater's letter was received, containing his admissions and an actual defense of the practices as justifiable, in the majority of cases (the plea of "rare cases" is utterly false and is flatly contradicted in his own letter of confession. Even though it were not false, it is an excuse that admits the crime), and when at the same time, I received a letter from the Head of the School, saying that while she disagreed with his theories, she thought, where the intentions were pure though mistaken, the error should not carry with it disassociation with E.S. or T.S. work, there was but one course open to my conscience. To call a crime an error of judgment does not make it so, and ignorance of the law is no excuse. I believe that the first duty of every F.T.S. is to the Society rather than to any individual and to use it as a cloak to conceal crime, to protect a man with such convictions, and hold him in honor as a spiritual guide, is as offensive to the ideals of theosophy as is a lie to truth.

Therefore, after consulting early in April with the three officials who signed with me the original letter of charges, with

its official appeal to Mrs. Besant as Head of the School, for prompt action, I wrote to her on April 9th, 1906, "that on this matter of purity and honor I can accept no compromise, nor can I lend myself to the deception of E.S. and T.S. members that my standing silent would imply," and that she having given her decision as the Head of the School, which I could not accept, I had passed the case on to the Executive Committee, American Section. As we had learned that the Paris Congress, at which he was to be the presidential delegate, came early in June, no time could be lost in presenting him for trial before his T.S. associates.

In reply to this letter she wrote to me on May 10th, 1906, "As he is now publicly attacked, I have advised him to resign and to appeal to Col. Olcott to investigate the charges, and to decide the matter, and he to suspend his work meanwhile. The decision rightly lies with the President."

While I regret that my letter of January did not give an explicit time limit to this promise of secrecy and that it proved such an unintentional pitfall, still it can have made little difference in the ultimate outcome. Early in February and long before my letter could have reached Mrs. Besant in Benares, more evidence and information reached me from several widely separated sources, chiefly from traveling members, to the effect that he had fled from Ceylon, years ago, under the same charges and that suspicions were current under the surface in India and Europe, though without proof. On March 6th further evidence came to me unsolicited from an entirely new quarter, and weeks before Mrs. Besant's reply reached me at the end of March, it was evident the secret practices of a lifetime could not much longer be concealed, though we hoped to prevent newspaper notoriety, at least until after the officials had time to act. In this we succeeded, as owing to the promptness of the London officials, the dismissal was effected on May 16th, three weeks before publicity came.

The officials have been censured for "publicity" because they stated facts to F.T.S. I, as one of them, wish to say that I do not consider members of the Society "the public," and in justice to all it is necessary to state that an unofficial F.T.S. (a man) gave the facts to the editor of a Chicago daily in June who sent a reporter to interview different members of the Society.

It is necessary to further inform you of a sequel to the above history. Mr. Jinarajadasa sent through the Section a circular defending X after a fashion which is open to some criticism, but there certainly was a difficulty in the Executive Committee's taking any stand against liberty of thought and speech, even though there was clearly an incongruity in the attempt by a person in its employ to create a faction favorable to X and opposed to

the action of the Committee. The matter, however, was settled by Mr. J. himself.

He absolutely refused to discontinue his attempt to form a faction, and tendered his resignation. In the statement of his position before the Committee there were two points, which made the acceptance of his resignation imperative. One was the defense of X's deception of parents. Mr. J's ground was that X might have a moral theory far higher than the conventional one, and also a theory of rights of parents equally higher than the conventional one, so that in a case where he believed his theories applicable he would be at liberty to deceive the parents and teach the children what the parents would never tolerate. The other position was that the teaching of masturbation to boys did not disqualify a person for membership in the T.S. These two positions the Committee could never permit in a person employed by them as public lecturer and teacher, and Mr. J's resignation was accepted without any misgivings, though our sense of his loss as a lecturer and worker is profound and keen. He has been simply invaluable, and we had looked forward to a long and most useful career for him in the service of the Section.

The second of the notes above referred to was in cipher, the cipher having been devised by X. The boy gave the key to his parents and translated the note. Each recipient of the specific teaching given by X had been pledged to secrecy.

Succeeding history is as follows. When further testimony was acquired by the American Officials and transmitted to Mrs. Besant, and when she read the minutes of the Advisory Board in London, she instantly vacated her first position, unreservedly avowed that she had been deceived by X in his defense to her, that the testimony and the confession of guilt were conclusive, that X could not properly remain in the T.S., and that he could no longer work with her. The following extracts from her letters make her position clear:

Mr. X appeared before the Council of the British Section, representatives of the French and American Sections being present and voting; Colonel Olcott in the chair. Mr. X denied none of the charges, but in answer to questions very much strengthened them; for he alleged that he had actually handled the boys himself and that he had thus dealt with the boys before puberty as a prophylactic. So that the advice supposed to have been given as a last resort to rescue a boy in the grip of sexual passion, became advice putting foul ideas into the minds of boys innocent of all sex impulses; and the long intervals, the rare relief, became 24 hours in length — a daily

habit. It was conceivable that the advice as supposed to have been given had been given with pure intent, and the presumption was so in a teacher of Theosophical morality; anything else seemed incredible. But such advice as was given, in fact such dealing with boys before sex passion had awakened, could be given with pure intent only if the giver were, on this point, insane. Such local insanity, such perversion of the sex-instinct too forcibly restrained, is not unknown to the members of the medical profession. The records of a celibate priesthood and of unwise asceticism are only too full of such cases, and their victims, on all other points good, are on the sex question practically insane. Let me here place on record my opinion that such teaching as this given to men, let alone to innocent boys, is worthy of the sternest reprobation. It distorts and perverts the sex impulse, implanted in men for the preservation of the race; it degrades the ideas of marriage, of fatherhood and motherhood, humanity's most sacred ideals; it befouls the imagination, pollutes the emotions, and undermines the health. Worst of all is that it should be taught under the name of the Divine Wisdom, being essentially earthly, sensual, devilish.

Needless to speak of my sorrow for the loss of one with whom I have worked for so many years with never a jar or a cloud, and with whom I can now work no more. My life is the sadder and poorer for his loss; but the T.S. must stand clear of teaching that pollutes and degrades, and it is right that Mr. X is no longer with us. Frankly, it would be far easier for me if I could say to you: "Your conventional ideas of morality do not bind the occultist. It is hard to side with the crowd against a friend." But on my conscience I cannot say that. I am bound to say to you: I have blundered badly in my judgment and my insight, and must bear the Karma of it. I dare not believe that the White Lodge could ignore such ill thoughts and deeds in the Temple open only to the pure in heart. [And further on] If the day of my fall should come, I ask those who love me not to shrink from condemning my fault, not to attenuate it or say that black is white, but rather let them lighten my heavy Karma, as I am trying to lighten the Karma of my friend and brother, by proclaiming the unshaken purity of the ideal, and by declaring that the fall of an individual leaves unshattered their trust in the Masters of Purity and Compassion."

The above statement is explicit in stating Mrs. Besant's conviction that the defendant was guilty, that he was justly deprived of membership in the T.S., and that his reinstatement

ment is unthinkable. Her further words in a letter to a Chicago member are:

“Mr. X’s restoration to membership would be fatal to the T.S. Even if carried in America it would never be accepted by the other Sections.”

Since the condemnation of X by the London Advisory Board a determined effort has been carried on to create a faction endorsing X as a teacher and leader, and pledged to strive for his restoration to T.S. membership. It is a painful, perhaps hardly a surprising fact, that the defense of evil-doing should have been so largely conducted upon evil methods. The authorities of the Section are well aware how many calumnious inventions have been circulated against the character, motives, and acts of those who have exerted themselves to purge the Society from the teaching above described, and of the aspersions thrown on the innocent victims who deserve praise rather than obloquy for having by their disclosures made the purgation possible. Except through such misrepresentations it is hardly conceivable that T.S. members of sound morals and right instincts could have been drawn into supporting a practice and a practitioner, which the most ordinary secular morality condemns.

The lack of knowledge on the part of very many members of the Section, coupled with the ingenious but deceptive representations above referred to, has misled many sincere souls and has caused a discord, a factious strife, a paralysis of work, and an unhealthy excitement that have been most disastrous to the standing and the work of the Section. It is clearly the duty of the Sectional officers to furnish the real facts to all members and to appeal distinctly to them that they ally themselves with the forces of order, right, purity, and loyalty. This is the more necessary because the most specious arguments are used in support of the defendant. It is said that he is an advanced occultist whose moral standards are not to be tested by those common to ordinary men, as though larger knowledge would diminish instead of increasing clear views of the evil caused to children by disastrous physical practices. It is claimed that dismissal from the T.S. was an unbrotherly act, as if it was the duty of a family to keep in its circle an elder brother who debauched the younger brothers. It is claimed that the invaluable services rendered to Theosophy and the T.S. should have saved the illustrious author from degradation. It is true that these services are invaluable, but no services can screen from the effects of evil an immoral teaching deliberately put forth through a long course of years and still outspokenly defended. Referring to the cipher letter from which a sentence was quoted in the circular of May 18th, X uses these words: “I have in reality done nothing of which my friends need be ashamed.”

The whole matter may be thus summed up. An eminent

Theosophist and occult teacher has been shown guilty of and has confessed to the fact that through many years he has intentionally impressed upon boys of tender years a habit which all physicians and all moralists reprobate as physically and mentally disastrous. Confronted with the evidence, he gave to his closest friend an explanation, which was afterwards found to be absolutely untrue. The highest T.S. authorities pronounced unanimously that he could not longer remain in the Theosophical Society. He himself neither recants his teaching nor promises future abstinence from it; in fact he distinctly repudiates having committed wrong.

The question which directly confronts each Theosophist receiving the present circular is therefore this, — Am I to uphold a teaching condemned by Theosophy and a teacher condemned by the Theosophical Society, or am I to uphold both the dictate of right morals and the effort of T.S. officials to conserve them within the Society? To anyone now knowing the actual story and himself sympathetic with the ideals held aloft by Theosophy, the reply can be foreseen.

Alexander Fullerton,  
General Secretary

Fullerton's statement in the next to last paragraph that Leadbeater does not promise "future abstinence" from his teaching is untrue according to C.W.L.'s letter of September 11, 1906 to Annie Besant. He says, "Do not let yourself be persuaded to think that I am still carrying on that line of teaching in spite of you. I yielded my opinion to yours at once, but it does not seem to have made any difference."

Marie Elaine Barnard (Marie Russak Hotchener) led a very interesting life, and has a history that is not entirely correct according to Alfred Willis, Ph.D. at Hampton University.

Records show, Marie was born on Oct. 7, 1865 in the small town of Four Corners, located in Butte County, northern California. She was the daughter of Allyn Mather Barnard and Sarah Ann McIntosh.

Although Marie studied music at Mills College in Oakland as a member of the class of 1884, she did teach music in San Francisco where she began her own career as a singer. Her stage name was Marie Barna, not Barnard as recorded. Marie sang with John Phillip Sousa's band, and with the Boston Symphony. She married Justin H. Smith in Newport, Rhode Island keeping her name while living in Boston Maria Barnard Smith. Although she never achieved any starring role, she sang with the Damrosch-Ellis Opera Company, performing in several European cities.

By Sept 19, 1899, she married amateur opera producer Frank

Russak in Newport, Rhode Island, moving to Paris in 1901 where Frank died on Nov. 29, 1914.

By 1898, Marie found interest in Theosophy, and it was in this field that she achieved her greatest success. Living in India at the Theosophical Society Headquarters from 1906 and 1910 known as Marie Russak or Marie Hotchener. It would be in 1916 that Marie married Harry Hotchener, known as Henry.

Special interest today is the fact that Marie was the architectural designer for several large houses in the foothills of Hollywood. While Henry Hotchener, was already a very successful real estate investor. Being unusual in those days when very few women were architects in a man's world. Most of her homes were sold to the members of the Krotona Colony of the Theosophical Society. Primarily these structures were a blend of both Moorish and Mission-revival styles appealing to the members of the Society.

One structure stands out as the most well-known creation, The Moorcrest, completed in 1921, and rented to film star Charlie Chaplin before selling it in 1925 to another stars parents, Mr. and Mrs. Otto Langhanke. The Langhankes' daughter Lucille acted under the stage name of Mary Astor. Through this family connection, Marie became involved with Mary's finance John Barrymore. Henry Hotchener (Harry) became John Barrymore's business manager and Marie his astrologer.

Marie died on March 4, 1945 in Hollywood, and buried on April 14, 1945 at the Chico I.O.O.F. cemetery, Chico, Butte Country, California. Harry Hotchener died on Aug. 21, 1959 in Ojai California, and also buried in the I.O.O.F. cemetery in Chico on March 30, 1960.

The following material is the history found throughout documents within the Adyar Theosophical Society. Marie Russak was the daughter of Judge Allen M. Bernard of San Francisco. She was born July 10, 1867, in Chico, California. She finished her education from Mills College, in Oakland. She possessed a beautiful singing voice and on Sundays sang during church services. An internationally famous singer, named Adalina Patti from New Zealand was on tour in America. While in San Francisco she heard young Marie sing in church, and was so impressed by her beautiful soprano voice that she advised her to study for a career in opera.

Following Marie's academic education she went to France for voice training and learned many of the roles in Italian and the Wagnerian operas. She rose to prominence playing 15 operatic roles, all Wagnerian. Among other honors she received an invitation from Frau Cosima Wagner to appear at the Wagnerian Festival in Bayreuth.

At the height of her career she met and married a very wealthy American banker, Frank Russak in 1897, and declined future engagements in her singing career. The marriage was very unsuccessful, bringing her much pain and disillusionment.

Marie often traveled with her maid companion to get a respite from her unhappy home. On one occasion they went to a little hotel in the south of France overlooking the Mediterranean. The inn was situated on top of a high cliff. She purposely took a room on the top floor. In her despondency she decided to end her life. She had written her farewell letters, and she intended, that night, as soon as her maid was asleep to throw herself from the window, where death would be certain on the rocks below the cliff.

Marie moved to the table where her maid was sitting, when she sensed a great quiet in the room. She looked up and saw, rather mistily at first, the figure of her father. She saw her maid looking startled and as if ready to faint. Marie said, "Do you see what I see?"

"Yes, who is it?"

They both sat there, startled, when her father's figure spoke, using his pet name for her, "Birdchen, you weren't afraid of me during my lifetime, why are you afraid now that I am dead?"

She said, "Dead? Then, how are you here?"

He said, "I don't know, but two people are here who told me that I died last night suddenly on the street in San Francisco, and they brought me here. They tell me to tell you that only cowards commit suicide. They tell me that you have an important work to do and you are to study theosophy and various other things, that when you are asleep at night, instructions will be given to you as dreams, and you will be guided."

Marie collected herself and spoke logically, "How do I know that you are my father?"

He answered, "I will tell you the contents of my will. I made a will since you left," and he went on to describe the features of the will. "They say if you will be patient and wait, everything will be made clear to you."

With that, the figure receded into the wall, and both Marie and the maid saw two shadowy figures supporting him. Marie turned to her maid and said, "You write down everything you saw and heard, and I will write it down also. Something has happened to us that has never happened to anyone else." They thought they might be going crazy.

The next day Marie received a cablegram, "Your father died on the streets of San Francisco last night. Mother."

In the months and years that followed, Marie was given in dreams a whole curriculum of studies to undertake, but she was not to contact any theosophists, only to pursue her studies. She was living in Germany and had to appeal through her banker in London to

procure some of the books. Finally, she received A.P. Sinnett's, *The Occult World*, and other theosophical books.

One morning, at Easter time in 1906, when she awakened, she had a clear instruction, "You are to go to England, to Southampton. There a ship will come and Colonel Olcott, the President of the Theosophical Society, will be on it, and he will be the first theosophist you will meet. Go at once."

So, Marie and her maid went to Plymouth, and went to the only little hotel available. She said to the clerk, "I understand a ship is arriving tomorrow morning. I am to meet a friend who is coming on that ship."

The clerk said, "Madame, you are misinformed. No ship is to arrive here tomorrow." He showed her the schedule and said, "See, no ships are due for a few days." None of Marie's dream visions had been wrong up to this time. Nevertheless, she said to the clerk, "If a ship should come in the night, please awaken me at once."

"Madame, have a good night's sleep. No ship will come in," he replied.

About four o'clock in the morning there was a knock on her door. The night clerk said, very apologetically, "Madame, a ship has come in, and it may be the one you want."

Marie and her maid went down to the dock. She asked the Head Steward for Colonel Olcott. He looked at the passenger list and said, "Madame, there is no such man on this ship."

"May I see the Captain, please?"

The Captain answered her question similarly, "There is no such man on this ship."

She insisted, "There must be. I could not have been misinformed."

Finally, he said, "Madame, I don't know how you have been informed, because no one in the world but I and another Captain in Naples know of this man," and he led Marie, dressed in the height of Paris fashion, down to the Colonel's stateroom. She knocked on the door. It was opened by a man with a long white beard, hair flying, and not entirely clad.

She said, "Are you Colonel Olcott?"

In his gruff way he said, "Yes, who in the world are you?" and that was her first introduction to a theosophist and to the President of the Theosophical Society.

He said, "Nobody in the world knew I was on this ship."

"How is it no one knew?" asked Marie.

The Colonel explained that he was en route from India to London, and when the ship came into Naples it was to be quarantined because cholera was discovered on board. The Colonel went to the Captain and said he must be in London at a certain time, because of the great upheaval at the time. "I must be there," he insisted.

Then the Captain, since the Colonel had been on his ship many times and was an old friend, said, "Colonel, I will jeopardize my license and my future, but if you will keep this a secret, I have a friend

and if you will promise never to tell what I did, I will transship you tonight in a row boat to my friend's ship and put you on it to be delivered to London. You must not telegraph, you must not tell a soul."

The Colonel said to Marie, "How did you know of it?"

Marie told her story and at the end of it, the Colonel said, "Only the Masters could have sent you to me. And they sent you at a time when I need help." He threw his arms around her, and said, "Come on, Little Mother, let's pack up."

She was "Little Mother" to him until his death. This name was evidently a remembrance from a previous life when Marie was his mother, as was verified later. She was with Colonel Olcott during the last few months of his life taking care of him almost every day.<sup>13</sup>

---

<sup>13</sup> Hotchener, Henry, taped reminiscences, 1985, Ross Collection. A slightly different version of this story is also told in Howard Murphet's biography of Col. Olcott, *Hammer on the Mountain*, Wheaton, Ill., Theosophical Publication House, 1972, Chapter 23, "Little Mother", pp. 293-303.

## Chapter 5

### The Test and the Tested

Leadbeater recognized the tendency in Mrs. Tuttle to be lenient with the troublemakers. In the following letter he explained the hidden tests and warned her against "half-measures" in the coming election of the American Section (p.30, Vol.I). C.W.L. believed it was also a test for him and for Mrs. Besant because he would say that everybody had to go through a period of misunderstanding. The most painful thing is to be misunderstood by the ones whom you revere most.

Villa Zuccaro, Taormina, Sicily  
June 21, 1907

Dear Mrs. Tuttle,

Referring once more to your last letter, I think perhaps you have not quite fully understood the real condition of affairs as seen from the inside, and a little more explanation that I have given hitherto might therefore be useful to you. It was at the Society in America and England that these recent events were aimed — it was for those Sections specially that they were meant as a test. Many of the members had become conceited and self-satisfied; they thought that they were the elect, that their intellect was developed far above the average, and so on. So a test was applied to their discrimination and their charity by shocking their conventional ideas about the sex question. Some noble souls came through proudly, but the majority failed miserably, catastrophically. Having been so long in America I know them, and I was filled with pity for them, and because I had been to some extent the victim in the last test, because I had been unjustly vilified and made the target for Fullerton's foul falsehoods, I had the right to ask a favour. (I am not complaining of the abuse and the lies, it was a test for me too, and I have nothing to regret.) So I asked that they might have another chance — these people for some of whom I had made myself to some extent responsible; that before they dropped out for this life they might have another and easier test. My prayer was granted, and the easier test of trust in Mrs. Besant was imposed, and some at least came right on that who had gone wrong on the other. So we have among our members a first class who passed the difficult test, a second class who failed in that but passed the easier one, and a third

class who failed utterly in both.

Now, however unconsciously, this last class have become traitors to the Masters, and instruments ready to the hands of Their enemies, and so, though no doubt still members of the Society, they are likely to be a serious hindrance to it if any power is left in their hands. They themselves would mean well, but others could work through them to cause trouble. The change that has come over them clearly shows this — the malice and hatred that they have exhibited, the direct falsehoods that they have told, the unscrupulous and unfair political methods that they have adopted. You know that in Fullerton's filthy February circular alone I have marked twelve direct downright lies, and six other serious misrepresentations that may perhaps be unintentional. It is useless for us to shirk facts; for the moment these people are working for evil, though naturally they are blinded to it. They will have other opportunities, and no doubt in their next lives they will come all right, though through much suffering, and we shall be able to help them then; but for the moment they are worse than useless.

Therefore it is *not* well that they should have any influence or any office if we can help it. We should have our own men ready for every office — men who will loyally support Mrs. Besant in her work for the Masters. If even after we have made every effort we are unable to elect them all, that is a matter of karma, which we cannot help; but at least we must do our duty.

We must do it earnestly and unselfishly. Each of us must for once be willing to lay aside his personal pride in the keenness of his judgment, and to accept the nominations, which approve themselves to the majority of our side. The officers of the Fund and our other leading people may be a kind of informal committee — say Dr. van Hook, Mr. Warrington, Mr. Carnes, Mr. Kunz, Mr. Randall, Mr. Manning; *they* should deliberate as to the most suitable candidates, and prepare a definite list, for which all who are loyal should vote. We cannot afford the foolishness of splitting the vote by having two candidates for one office. It does not matter whether our General Secretary is Dr. van Hook or Mr. Carnes, though I myself think the former the better man for the post, and Chicago is the most suitable place for the General Secretary's office. The great thing is that one shall be chosen, and that *all* our people should unanimously support him. Knothe is as entirely out of the question as Fullerton, Mrs. Burnett and Pettit are both quite unsuitable and should not be contemplated for a moment.

Most of all, we must remember that for ourselves the test is not yet over. We are still being tried as to whether we can stand unwaveringly for the Masters, and yet show perfect charity and kindness towards those whom we know to be unconsciously

working against Them. It is impossible to be *too* strongly on the Masters' side; but there is a danger lest we should feel bitterly against Their opponents, and delude ourselves with the theory that bitterness is only righteous zeal for Them. Staunch for the right, yet full of love to all; such must be the attitude of the true disciple of the Masters. If we can maintain this, the Society under the leadership of Their representative may enter upon a course of more extended influence and greater activity than it has every yet known. With all heartiest good wishes, and much love to dear Marjorie.

I am ever yours most cordially

C.W. Leadbeater

This is not for general circulation, but for your private information. Sending a copy to Mrs. Holbrook.

In August, Mrs. Besant and Leadbeater were again working on investigations into Occult Chemistry. Here is a lecture she gave in Europe some years earlier.

### **The Conditions of Occult Research Annie Besant**

The subject . . . is one, I think, of practical and immediate interest to all members of the Theosophical Society. It is one on which a great amount of misunderstanding appears to exist, and I thought it might perchance be useful to try to lay before you some of the difficulties and conditions which surround occult research, and something, perhaps, about the attitude with which those who carry it on should be regarded.

The conditions surrounding the work of occult research at the present time are entirely new in the history of the world. In the past a man who was gradually unfolding the faculties necessary for this research was practically shut away from the crowd and bustle of cities or large communities. The moment a pupil of a great teacher began to develop the faculties of the astral or mental sheaths he was called into retirement. He was shut into an atmosphere kept calm and serene by the thoughts of his Teacher, that mighty aura serving for him as a protection from the throng of outer influences. Everything that could be done to purify the bodies and to strengthen and concentrate the consciousness was done for him. He was necessarily somewhat ascetic in his life, but it was a careful asceticism, neither exaggerated in the hardships imposed upon the body nor in any sense lopsided in its conditions. With all physical things a medium path was followed. He must neither so strain the body that there would be a danger of hysteria nor pamper it so that it would not readily respond to the vibrations from the upper worlds. The whole arrangement was based on an experience that had lasted for tens of thousands of years, until it had reached perfection — an arrange-

ment of all surrounding circumstances so that the least possible difficulty from outside might come in the student's way.

For those who have to carry on occult research in the West or the ordinary East, under the conditions of normal human life today, it is obvious that none of these precautions exist; and in the West especially there is a certain impatience of any restrictions in relation to these matters, a vague confusion of psychic and spiritual development, and irrelevant questions asked, such as: "Can it make any difference to the Spirit whether I eat peas or mutton?" Well, it does not. The Spirit, as such, is not concerned with the question, but the vehicles in which the Spirit is to work are very much concerned with these matters; and I am bound to say to you that a fairly strict regimen along these lines is necessary if research is to be carried on with safety to the body. Among the various people whom I know, who do follow lines of psychic evolution and occult research, I do not know one single case where restrictions of diet have been disregarded which has not been followed by a breakdown of the health of the physical body; and the only ones I know who carry it on without injury to the body are those who yield to the old rules with regard to these restrictions.

Then, in addition to that physical training, it is necessary that the emotions shall be well under control, and that the mind shall be trained to concentration, for the simple reason that in the earlier stages of this research much difficulty arises on the astral and mental planes with regard to the nature of the objects observed, as to whether they are inhabitants or objects of the planes or projections from the investigator himself. This is one of the most fertile sources of error, and one which is far subtler and far more difficult to escape than many in their earlier investigations are inclined to admit. Obviously, if the emotions and the mind are uncontrolled the chaos on the astral and mental planes will be unspeakably increased, so that the old habit is not only to train and prepare the body, but also the consciousness as regards the emotions and thoughts.

But it is not only a question of what is called purification. It is also a question of the higher and finer development of each of the bodies, the physical no less than the astral and mental. Certain changes in the atomic structure must take place with the bringing down of the consciousness of the higher planes into the physical brain. It is not only a question of being conscious on the higher planes, but of translating that consciousness by means of the physical brain, and in order to do this effectively certain parts of the atom have to change and evolve, and the higher orders of spirillae which, at our present stage of evolution, are lying with their sides against each other like limp India rubber tubes, have to be forced open by the currents from the higher planes, so that they may become physical instruments of consciousness. As physical matter yields but slowly to all forces, it is necessary to give time when those changes have to be brought about. They are brought about by the action of strenuous, definite

thinking, and as that is carried on, one after the other of these more delicate spirillae begin to open. This shows itself by a heaviness of feeling in the brain, and if it be disregarded, then by pain growing more and more acute. Suppose, for instance, a person, in whose brain some spirillae are ready so far as the manasic consciousness is concerned, desires to pass on to the buddhic plane. He will at first lose physical consciousness and pass into a trance. In that condition he will be able to find the required knowledge, and by impressing it on the manasic sheath utilize the manasic spirillae in the physical brain. When he first tries to keep his physical consciousness at the same time that he is using his buddhic consciousness he will find a great physical pressure, and he dare not persist for more than the briefest space of time. Fraction of second by fraction of second he must lengthen the period of pressure, never carrying it on one iota beyond pressure to pain, for pain means absolute danger, whereas pressure is only the danger signal. It is not only the physical brain he has to prepare for the work he must reorganize his astral and later his mental body in the same way.

That reorganization can be simply described. I am taking it for granted that you are familiar with the ordinary facts as you find them in our books. You know that what we call the sense centres of the astral body are in full working order with every one of us; that it is these that build up the physical sense organs, and that these centres in the astral body have nothing to do with the astral sight or hearing; they are merely the mechanism whereby the consciousness builds for itself the sense organs on the physical plane. A great deal of indefinite astral information, however, reaches the physical brain by way of these sense centres, in the case of undeveloped persons (the savage and types at about the same level) — the second-sight of the Highlander; the vague premonitions of approaching disaster, of sorrow or trouble; intimations of events on the threshold of the physical plane, and so on. All these things come from the astral plane by a general vibration caused in the astral body by vibrations coming out from the coming events. The whole astral body vibrates in answer, and when the vibrations pass down to the sense organs they often produce sights or sounds of various kinds, because any pressure on the nervous mechanism of the body produces, when you are dealing with a sense organ, the kind of result to which that sense organ normally gives rise; so that anything that comes from the astral centre of sight and touches the mechanism of the physical eye will start a vision.

I came across, in India, one very interesting series of experiences of that kind, which the people thought to be astral experiences, but which, as a matter of fact, were physical. By a certain process of strain placed upon the sense organs — by external pressures, and so on — they were dulled for a time to external impact, and under those conditions a considerable number of people heard musical sounds. On looking into it I found there were two factors at work:

one, the impressions of the astral body which, touching the astral centre of hearing, passed down to the delicate harp-like mechanism within the ear and set it vibrating, and, two, the pressure on the auditory nerves which produced a vibration in those ultimate cells and caused the sounds heard. I have even known them to be caused by purely physical means — by the pressure of blood, alterations of the pressure-giving rise to vibratory action within the nerves, which again translated itself as musical sounds. Now I do not think there are so many observations on what might be called in psychological language “auditory hallucinations” as there are on “visual;” but no doubt they may be carried to an extreme extent.

The occult researcher has nothing to do, in his researches, with these sense centres. He is concerned with those astral centres, which serve him on the astral plane as the sense organs serve him on the physical — the chakras and the organs connected with them in the astral body itself. Whatever comes to them comes clearly, so far as the immediate sense impression is concerned; and I want now to make one general observation before going more into the detail.

When you are dealing with observations on the astral or mental plane you are dealing with observations that are made under the same laws as observations on the physical plane. You are dealing with consciousness using a vehicle in order to contact a particular plane, and there is no difference in principle between observations made by your eyes and ears on the physical plane and the observations made by your astral eyes and ears on the astral plane. Both are observations, not revelations. There is no sudden illumination, which reveals to the seer the objects of another world. Illumination belongs to the inner consciousness, not to the outer observations, whether physical, astral, or mental. That which is gained by illumination is quite a different thing from occult research; it is not research at all, it is simply the higher mind illuminating the lower, sending a beam of light, and enabling the consciousness to understand, but not to observe. Observations belong to the vehicles, not to the consciousness. Much error arises from students imagining that when a person begins to develop astral sight, for instance, everything becomes known by some miraculous process of illumination. It does not. That depends on the evolution of consciousness — very different thing — and has to be evolved in very different ways. It is the path of the prophet; it is not the path of the occult researcher.

Let us, then, apply to the first observations on the astral plane some of the laws, which we know, work when we are dealing with observations on the physical plane. I am speaking now of early observations, because I want you to see how these are surrounded with difficulties . . . It is well that those who, perhaps, are beginning to see shall understand some of the difficulties surrounding these earlier visions. One of the most misleading, because the most subtle, difficulties is the question of how much the astral eye sees and how much the consciousness, trained in physical experience, adds to the

observations of the astral eye. Every student knows that when he says, "I see so-and-so" (on the physical plane), that sight carries with it a mass of previous experiences of similar observations. If you go into the country of a race differing very much from your own — say India — all the faces appear the same. Thirty people are introduced to you. You do not know one from the other. You constantly blunder. But the Indian will say the same thing when he comes for the first time over here. To us it seems absurd. I look at the faces in this audience. No two are alike, but an Indian who had never seen English people before would say: "How can you tell one from the other?"

That means that you do not see very much; you supply by the mind much more than you see, and there is the first great difficulty of the astral seer. He sees the astral object, but he sees it as the baby sees a physical object — as a sort of blob, outline, color perhaps; no knowledge of astral distances, no power of realizing different dimensions. But into that he reads all the memories of the physical past, and he sees an astral outline with a physical content. He does not know that, and only finds it out after long experience. It is quite inevitable until his astral experience has gradually made up for him a content of astral consciousness, which he will gradually begin to read into the astral sight, and then he will begin to see more accurately the astral world. Hence you continually find in the records of seers that they are only giving you, when they tell you about heaven, copies of the earth — golden thrones, and streets of gold, and gates of pearl, etc. They have read into the heavenly colors that which down here they connect with the colors, which they see. It is true that when the student is being taught he passes through this stage more rapidly than if he is quite alone; but nevertheless, for many a month, or many a year, more or less of that difficulty will surround his astral seeing.

Pass from this to another difficulty — the difficulty of the confusion of one's own aura with the astral colors. That comes out very curiously if you talk to a number of different clairvoyants. You will find people read an aura in the same way, but if you ask them what colors they see they will tell you quite different colors. One clairvoyant, for instance, may say: "Oh, there's a great deal of green, yellow, and pink in that aura; it means so-and-so." The next clairvoyant may say: "There is a great deal of violet, red, and blue in that aura," and will read it the same; because the consciousness working in the astral body receives a distinct impression as to the temperament and the consciousness of the person who is being looked at, but the astral vision confused by the aura of the observer, mixes that aura with the observed object, and you get a mixture of the two. I will mention a similar case on the physical plane, because it will probably strike you as even stranger. When palmists read the hand they have certain names for the lines, and by that tell the character of the person. I have had my hand read by both English and Indian palmists. Now the Indian names all the lines quite differently — the

English "line of life" is the Indian "line of head" and so on. Yet out of his different lines he reads the same character. The same thing happens as on the astral plane, and the reason is the same. He does not only go by the lines; he goes also by the impression made by the consciousness of the person at whose hand he is looking, and that is really stronger than the lines.

Not only does this take place in the looking at auras, but another difficulty arises from the crowd of thought-forms which surround the person when first he makes his astral observations. How often have we said: "If you find an astral person praising you, telling you you are a very wonderful person, mistrust that astral appearance. It is more than likely your own good opinion of yourself, appearing there as a thought-form, and translating your own idea of your merits into an outside testimony to the greatness of your evolution." The other day, when I met a harmless gentleman who told me he had been hearing voices which told him what he was in his last incarnation and could not commit any more sin, I knew very well the voice he heard was the voice of his own self-opinion, and not of some astral person on a level of a Master, as he imagined.

These difficulties, of course, are obvious. What I want to point out to you is that they persist much longer than most of us are inclined to think; that the trained seer, unless his training has carried him to the threshold of Mastership, may still be liable to these blunders in his observations. Quite honestly his temperament will influence his observations; . . . something of himself will mingle in what he sees; and though he may have outgrown the coarser blunder of mistaking thought-forms and desire-forms for heavenly and astral inhabitants, none the less there will be a residue of that clinging round him for many a year.

Even when that is over, there is one other difficulty that you must remember, you who read books written by some of us in whom these faculties are partially developed. You may often find differences of observations, and such discrepancies are inevitable. Every man observes most the things, which attract him most. If three or four people send you an account, say, of a foreign city, those accounts will differ greatly if the people have been working independently — one will have observed the architecture, another the type of people, another the contents of the shops, another will have gone to the libraries or the picture galleries. Such discrepancies are a good test of observation. If you find with a general identity a large amount of detail discrepancy, you may take it that something has been observed. I look on those discrepancies as of value, partly as showing that the people are really trying to see for themselves, and not repeating the great thought forms made by ages of thought in particular directions; and also because they may do something towards checking that tendency in the Theosophical student to repeat blindly on authority that which others have tried to see by careful investigation. Nothing is more fatal to the growth of faculty than the constant ac-

ceptance of unverified observations.

The more discrepancies the better for the careful observing of the other world. We are not in a realm of miracle, but in the realm of observation, and human observation is subject to error on whatever plane it may be carried on.

Let us pass from that to one other difficulty before I take up the latter part of my subject. According to the development of the vehicles of the student will be the amount of observation he can carry on at the same time that he is working in his physical consciousness. Here are two ways of observing: in one you observe while your physical observation is also alive; in the other you try to shut out the outer world, and the more quiet your surroundings the easier will it be to let the astral sight play unchecked while the physical eyes are open. This double observation makes considerable strain upon the nervous system, which shows itself constantly in an increase of nervous irritability on the part of the person who is using the consciousness along two or three lines at the same time. Very often such a person may be blamed for his irritability. Certainly it would be better if he were not irritable; but it is almost inevitable until great progress has been made. It is for this reason that in the earlier days people were secluded in the carrying on of the work, for when a person has developed the astral faculties, and the physical body is becoming more sensitive at the same time, loud noises, as in the London streets, come like thunder on the nervous system. The mere rolling along of a dray shakes the physical system as though it were a great electric shock, and in this way you often get nervous irritability which the unfortunate person is fighting against, but cannot entirely control.

Let us pass from that to the question of how the researcher can find out the facts, which he is asked for — the method he must use and the limits of his power. Suppose, for instance, a question is asked, such as the question which led up to the observations made by Mr. Leadbeater and myself on the atoms some ten years ago. The process was first of all to get quiet. We went to Box Hill for a week, so that we could have pure air and surroundings, which were not full of thoughts and vibrations of every kind. We lie down on the grass and shut our eyes. The next step was simply to intensify the sight, which means a projection of the will on the astral centre which corresponds to vision on the physical plane, and through that to stimulate the physical senses, so that the etheric sense would be active as well as that normally used in vision. The result was a very great increase of rapidity of vibration in the ether connected with the physical eye, and side by side with that a rapid magnetic action in the astral chakra and the corresponding physical centre between the eyebrows, so that there is a sense of great pressure and of rapid whirling between the eyes. Then comes the direction of the will to find an atom floating in the atmosphere around. One is selected. You may not know what it is, but you have before your intensified vision the form of an atom. You then intensify more and more, as you

would screw a microscope into focus, until there comes out clearly before the intensified vision the subdivisions of the chemical atom. The first thing you get after seeing the atom as a whole (by intensification, like magnifying it more and more) is the first subdivision of the atom on the next etheric plane, by a further intensification the subdivisions within those; and so on, until you come to the ultimate atom. If you try to press it further you suddenly find a mass of astral matter. It is through those stages the observation goes, the will steadily kept at work and a slow, careful seeing of the parts, just as you would look at them through a microscope. And when you have done you are very tired. Your brain, your nerves, your attention, are tired. It is absolutely necessary in a task of that sort for the attention to be fixed on the one thing without wavering. You have to hold your attention for half an hour at a time without wavering. That process you must repeat over and over again, to be sure you have not blundered. You leave out all kinds of things you do not see, and, going back later, find these things out. It is the same as a physical observation carried on with a microscope, and you have to do it as carefully and as repeatedly. No answer on these matters is worth having, which is not worked out in that way. Research work on the astral plane is as laborious as research work on the physical. I want students to realize that, because they ask one the most extraordinary questions, to find a really honest answer to which would mean weeks of research given to that one thing . . . You cannot have much of this occult research unless a certain amount of time is set aside for it, and that has to be taken from other work, and it is all a balance as to which work is the most useful, not to a few people, but to the world.

There is one very great difficulty in occult research, which very much limits its value for the outer world; you have absolutely no proof. We could not prove what we saw about the atoms; we could only say we saw them. When you look at a thing you see it; you cannot prove anything about it. We have not the mathematical, chemical, electrical knowledge necessary to explain the whole of that in the scientific way, and the occult researcher must always lie under the imputation of dogmatism. He can only say, "I do not ask you to receive the results of my sight as though I could prove them." And he has no right to be offended if anyone says, "I do not accept your observation." If their minds or prejudices reject it, he can only repeat, "I see it." And that is not proof.

What, then, is the value of occult research if we cannot prove it? I think this: that it may give hints which may possibly, if scientific men would take them as working hypotheses, facilitate investigation and quicken the discoveries which otherwise might be long delayed. I do not claim anything more than that. I do not think any scientific man ought to accept our visions and think them true, but I think he might utilize them if he sees anything in them to give a hint of a line of possible discovery. Therefore I think we ought to continue to make

such observations as far as we can, and publish them without caring for what people say. Only, on the other side, let those who make the observations say, "That is the thing as I see it, but I may be reading into it conclusions that are not there. I may be drawing entirely erroneous deductions. I give you my best, but your best attitude towards it is that of careful analysis and rigorous scrutiny." That is the service that I think the occult researcher has the right to demand at your hands. For if you blindly swallow everything he says, if he is an honest man you may make him hesitate to say; while, if he is a dishonest man, he is likely to mislead you. The honest man leaves it to time to justify his observations.

Another thing to remember is that we are not omniscient. Our observations are often very imperfect. We see a little bit of a thing, and give it out as the whole, or we see it out of relation, and that gives a wrong impression. There are so many difficulties in the way, and so few ways of getting help. For there are few people who have come to the point where they can look quietly on the astral world and record what they see there. Those who can have often difficulty in comparing observations, because separated far from each other, and have difficulty in meeting and joining forces so that the observations may be confirmed. I think, then, that observations made by only one person ought to be issued as seen only by the one person, leaving them open for later confirmation if that should come. So that we may gradually get a body of literature, however small, founded on occult research, which no one is asked to accept, no one blamed for rejecting, which shall be gradually verified by repeated observations of different people. If that is done, occult research will play a great and useful part in our movement; if it is not done, it is more a danger, than a help — a double danger, for the seer may be misled by not having other observations to correct his own, and a danger that the readers may be misled by taking as some infallible revelation the single observation of a fallible man. It is under these conditions that I desire that occult research should go forward — a willingness to correct wherever wider knowledge shows error to have been made; a willingness to repeat and verify, and to accept no observations without investigation and careful thought. If that be done, there will be no danger in it, but there is a danger today where only a few people observe; where those people say they see and are continually warning people there may be errors, but where others who do not see but perhaps love and respect those who do, take criticism of them as though it were an insult instead of being the best help that can possibly be given to the researcher. On the other hand, I would say that ungenerous criticism, unkind remark, imputation of motives, which we find from those who are not in favor, perhaps, of these lines of research, are as mischievous as the over receptivity on the other side. Cannot we be sane and rational, and keep our equilibrium in these matters? Give fair play to the researcher, but not blind acceptance. Do not accuse him of being conceited, opinionated, dogmatic,

because he speaks out the things he sees honestly and frankly; but do not hamper him by giving blind faith where intelligent thought is demanded.

Leadbeater throughout all the accusations of giving immoral teachings was not willing to acknowledge himself in error or to confess a fault. By December 1907, the issue of Leadbeater returning to the T.S. was accelerating.

Mrs. Besant had asked Dr. van Hook for assistance, in that a defense of Leadbeater must be made, in which however she must not appear. Dr. van Hook wrote three letters, in which a leading feature was the argument that Leadbeater had made *no mistakes whatever* in the advice he had given and that he was rather to be regarded as a martyr for truth who, in advance of his time had found a theosophic solution to a grave problem. Dr. van Hook also claimed verbatim inspiration by the Masters in what he had written, and Mrs. Besant encouraged her disciples of the E.S. to accept the same or a similar view.

The following letter written by Leadbeater, partly in code, became known as 'the cipher letter'.

#### PRIVATE

My own darling boy, there is no need for you to write anything in cipher, for no one but I ever sees your letters. But it is better for me to write to you in cipher about some of the most important matters. Can you always read it easily? Can you describe any of the forms in rose colour which you have seen entering your room? Are they human beings or nature spirits? The throwing of water is unusual in such a case, though I have had it done to me at a spiritualistic seance. Were you actually wet when you awoke, or was it only in sleep that you felt the water? Either is possible, but they would represent different types of phenomena. All those preliminary experiences are interesting, and I wish we were nearer together to talk about them. (Note that all this, so far, has to do only with visions and experiences of a spiritualistic type. "The most important" matters come in the next paragraph.)

Turning to the other matters, I am glad to hear of the rapid growth, and of the strength of the results. Twice a week is permissible, but you will soon discover what brings the best effect. The meaning of the sign [a dot within a circle] is osauisu. Spontaneous manifestations are undesirable and should be discouraged. Eg eu dinat xeul-iou iamq, ia oaaet socceoh nisa iguao. Cou oiui *uii* iguao, is ia xemm oiui dina xamm. Eiat uiun iuqqao xiao zio usa utmaaq; tell me fully. Hmue taotunico et ti qmautuou. Uiiotuoe lettat eusmeoh. (the following paragraph is the boy's translation of the paragraph written in cipher beginning with the first cipher word.) The meaning of the sign [dot in circle] is urethra. Spontaneous manifestations are un-

desirable, and should be discouraged. If it comes without help, he needs rubbing more often, but not *too* often as he will not come well. Does that happen when you are asleep? Tell me fully. Glad sensation is so pleasant. Thousand kisses darling. <sup>14</sup>

January 4, 1908  
14 Pelham Place  
Norfolk, VA

My dear Mrs Besant,

I will not let the first week of this year pass without sending you my most loving wishes. When you were with us, last fall, so many needed your help, that I kept away and never told you what an inspiration you have been to me for years. One line of yours often opens up worlds for me, and when I think of you, I feel as if my whole being were breaking, to allow the love to follow more freely, not only to you, but to the whole world. I want you to know it, I want you to realize how open my heart is to your dear influence, now that you have accepted me as one of your children. Know I do wish to help more and more; that is the only thing worth wishing.

I am so glad that a small share of the work has come my way.

Mr. Warrington has offered me to come and help him with the clerical work of the E.S., so I left New Orleans about six weeks ago to come and live in Norfolk. I am doing my best to relieve him of the routine part of the work, that he may be free to devote more thought and care to the spiritual needs of his children.

May all blessings be yours during this year, and may we learn under your beloved guidance to recognize more and more the love and wisdom of the Great Ones whom we try to serve.  
Your devoted child

Marie Poutz

Feb 27, 1908

Dear Mr. Warrington,

All members whom I do not know personally on the physical plane will have to wait to see me before I can admit them to the Occult School. This is re Mr. Wald.

I have no list of persons who have portraits of the Masters. Mrs. Buffington Davis had portraits, and H.P.B. gave them to Mr. Fullerton, Mr. Parker, and some others. Judge and his friends had them, and Mrs. Tingley sold them. A first degree group, which is harmonious, and has been so for a year, can have them on paying the cost of the photographs.

---

<sup>14</sup> Reprinted from Transaction of the Second Annual Congress of the Federation of European Sections of the Theosophical Society held in London in July 6-10, 1905.

The grand total of the cost of the duplicate drafts is gravely entered in my bank book of the Bank at 1 anna = about 2 cents. I think that karmic debt may be allowed to run.

I think it is good that Mr. Deinemann has resigned.

Surely you were right to take on the Cubans; I understood you to mean that you had taken them straight into 1st degree without their having been Shravakas. Five years is far too long for an intelligent and devoted man to be kept in the Shravakas; Mrs. Dennis seems to have kept many back in that way.

1) That, despite all efforts to find ground of accusation, efforts of the most unscrupulous kind, no accusations was brought against him of immoral act of any kind.

2) That he only gave advice as a doctor might, to boys whom he saw were in sexual trouble, when he said no other way of helping them; That he did not give it to most of "his boys." It was, at work, an error of judgment not of morals.

3) If the cipher note "glad the sensation" etc. is used, the fact must be stated that the boy to whom it was addressed did not understand it in the imputed sense, and wrote to Mr. Leadbeater asking to what he referred. (The letter was not sent, but I have read it.) There is evidently something curious about this note, or the sentence comes without any content, and the sentences seem to have been transposed. Was it written by C.W.L. at all?

I am glad Mr. Kingsley is on the Executive Committee, and that Mr. Carnes is coming into E.S. Why does not Dr. van Hook use Mr. Carnes' Referendum on *The Messenger* & C.W.L.?

Ever cordially yours,  
Annie Besant

April 30, 1908

Dear Miss Poutz,

I thank you for the letter enclosed from Mr. Warrington, and I thank him for writing it. I agree with Dr. van Hook that it is better to wait, and that if this unpleasant question must be reopened, it should be treated as briefly and trenchantly as possible, not so much dealing in detail with the many falsehoods and foul insinuations of the persecutors as rebuking in a dignified way their suspicious attitude and their atrocious breach of a solemn promise.

I fear that, as you say, the powers of evil will make a determined effort at the Convention to regain their lost ground; but I think we shall win a victory for our Masters if only we work with determination and do not allow ourselves to be lulled into false security. Every single vote is needed, and the man who abstains is working for the evil against the good. Since Mrs. Besant, by the Master's orders, is trusting the American Sec-

tion this year to make its fight for the right without the encouragement of her physical presence, it is the duty of every member to use all his influence, and to neglect no opportunity, since the future of the Society in the States depends entirely upon its continuing upon the lines of progress and brotherhood laid down by Dr. van Hook.

Your most cordially,  
C.W. Leadbeater

Mrs. Besant again took up the attitude as expounded in her article "The Basis of the Theosophical Society," that as the Theosophical Society had no theological creed, so it had no fixed moral code. She proclaimed that none might be excluded on grounds of moral eccentricity.

The British theosophists were not impressed with Dr. van Hook's letters (p.36, Vol.I) and did not approve of the reinstatement of Leadbeater. So, a resolution was passed at the annual Convention of the British Section on July 4 & 5, 1908:

This Convention of the British Section, of the Theosophical Society while affirming its loyalty to the first object of the Society — namely, to form a nucleus of the universal brotherhood of humanity — strongly protests against evoking the sentiment of brotherhood to countenance what is wrong.

Whereas Dr. Weller van Hook, the present General Secretary of the American Section and so a member of the General Council of the Theosophical Society, in a recent open Letter which he has subsequently stated to have been "dictated *verbatim* by One of the Masters," has publicly claimed that the corrupting practices the teaching of which determined the resignation of Mr. C.W. Leadbeater, are the high doctrine of Theosophy and the precursor of its introduction into the thought of the outer world.

This Convention declares its abhorrence of such practices, and, in view of the incalculable harm to Theosophy, and of the disgrace which this teaching must inevitably bring upon the Society, earnestly calls upon all its members, especially the President and members of the General Council, to unite in putting an end to the present scandalous state of affairs so that the repudiation by the Society of this pernicious teaching may be unequivocal and final.

Moved by Herbert Burrows; seconded by G.R.S. Mead; supported by A.P. Sinnett, C.J. Barker, J.S. Brown, Dr. C.G. Currie, H.R. Hogg, B. Keightley, W. Kingsland, W. Scott-Elliot, W. Theobald, B.G. Theobald, L. Wallace, C. B. Wheeler, H.L. Schindler, A. P. Cattanch, Dr. A. King, Baker Hudson, W. H. Thomas, A.B. Green, J.M. Watkins, E.E. Marsden, H. E. Marsden, H. E. Nichol, by the delegates of the London and Blavatsky Lodges, and by many others, to whom there has been no time to submit the draft of the resolution.

July 15, 1908  
Brisbane

My dear Mr. Warrington,

I think that there is much in Dr. van Hook's letters which is not his own, *e.g.* The greater part of the "Correspondence between the Planes." In the closing paragraphs there is much of the Doctor and little of the higher. I do not think that the defense of the C.W.L. advice is theirs, and it is a serious blunder in tactics to split our people in face of the enemy. It also contradicts what Col. Olcott stated was said to him, and thus throws discredit on both. I have not the papers with me, so cannot see to the point about my presence. I was not present at the physical plane manifestations, so every one knows. However much the Great Ones move amongst us again, it has not in the past been Their practice to send public messages through various people. And for obvious reasons. Until a person is well trained, he cannot distinguish between impulses from the White side and the Black. The latter are swift to take advantage of any really good person, and to try to trap them into statements that are harmful. How careful a trained person is you may see from Mr. Leadbeater's example; not once has he given any message from Them to the T.S. Nor would he, without consulting in the past with the Colonel, in the present with me, as the person publicly responsible.

Some one is evidently speaking to Mrs. Hall, whether H.P.B. or not, I do not know.

I am very glad that you have bought your first piece of land for Crotona. May your work go forward.

The letter of which you send a copy raises a most important point, the non-naturalness of sexual congress save for generation. This is absolutely true. The use of it for mere pleasure is entirely unnatural, and it is this which has led to all the evils, peculiar to humanity, of over-evolution of this impulse, and over-activity of the glands concerned. For the higher evolution of humanity the sex-impulse must be gradually diminished, and man must be delivered from his present slavery.

Ever yours affectionately,  
Annie Besant

Mrs. Besant replied to the Executive of the British Section in the following letter from Adyar, Madras.

Headquarters, Theosophical Society  
September 7, 1908

FOR INFORMATION, NOT FOR PUBLICATION  
To the Executive of the British Section

My dear Colleagues,

I took the liberty of cabling to ask you to await this letter because there are some weighty considerations which should be thought over ere you come to a decision on the publication of the report of the late Convention. I write as President of the Theosophical Society to the Executive of one of its Sections.

(1) The Report is obviously a libel, which is criminally indictable on two grounds:

(a) for obscenity: indecent terms are used.

(b) for libelous statements on an individual, every one of which might have to be proved, and after they were legally proved, it would have to be shown that their publication was without malice and for the public good.

It is clear that no Secretary of a Society, who, it must be remembered, would be personally criminally indictable for publishing this libel, would be justified in obeying the order of a legally irresponsible body to commit a breach of the law. If the document is to be published, it should be done on the responsibility of some individual willing to assume the risk, and honestly believing in the statements made; say by Mr. Herbert Burrows, or Mr. Mead, or Mr. Sinnett; *i.e.*, by one of the three names which come first in the support of the resolution on which the debate arose.

(2) The Report contains false statements, as well as unproven.

I ask you to consider whether it is just to circulate this Report without verifying the accusations? It is my duty to inform you that the falsity will be met and exposed, and that you would do wisely to throw on the accusers the responsibility of their statements, instead of implicating the Section, and making it responsible of them.

(3) The Report publishes portions of a private letter of my own, addressed as a private and confidential document to members pledged to keep it private. The quotation "You can use my opinion," etc., is misleading; it was addressed *only* to a few specified persons, who were my appointed agents, and was a permission to state my opinion if the need arose; but there was no permission to quote my words, and the persons to whom I gave that limited permission were not those who have used my letter. By some one in America my confidence was betrayed, and long extracts were given — for all I know, the whole letter — to a person outside the circle to whom it was addressed, and he published it; to honorable people I need not characterize such an action. The outrage has been repeated by other individuals. Now that there is a danger of the British Section being dishonored by being unconsciously made a party to a breach of the honor observed in all decent Society, I make my protest, and I am sure it will be acted upon. I have

already taken steps to prevent any further use of this letter, for the reasons given in my reply to the Resolution sent to me. That reply is being printed, and will soon be in the hands of all members.

(4) The resolution on which the debate arose, though called an amendment, had no bearing on the resolution which it replaced, and was sprung on the Convention without notice; on a matter so grave it would surely have been well to have consulted the Lodges before coming to a decision, for the votes of 38 persons, uninstructed by their Lodges, cannot be taken save technically as representing the opinion of the British Section on the gravest question submitted to it for years. To snatch a hasty victory on a one-sided and highly colored statement is not a proceeding which sober men and women can approve. It can but cause a reaction in favor of those so hastily condemned. Would you not do wisely to ask your Lodges if they wish to authorize the publication of this libel, before allowing the Report to be sent out even by an individual? If they do, they will then morally share the credit or discredit, although they cannot share the legal responsibility.

I am not seeking to avoid the publication of the Report, I think it is better that the question involved should be faced; the passing annoyances caused by its publication will be less harmful than the subterranean inuendoes and accusations which have been disturbing the Society for 2-1/2 years. But I urge on you, my Colleagues that you should not, as an official commit a breach of promise knowing that you are protecting of your non-corporate character from punishment, and that you should throw the responsibility of publication on the individuals who have made the accusations. Then the matter can be fought out, without disgrace to the Society, whether Mr. Leadbeater's accusers or defenders ultimately gain the day.

Your faithful servant,  
Annie Besant

The following letter is sent to the members of the Theosophical Society from Annie Besant regarding C.W. Leadbeater's reinstatement to the Theosophical Society from the Occult view.

Sept 1908

From the Occult standpoint, the duality of sex represents the fundamental duality of the universe; and in the universe and in some forms of vegetable and animal life.

The separation of humanity into two sexes, the each of which one seems predominates and the other is rudimentary, is but a temporary device for the development of complementary qualities, difficult of simultaneous evolution in the same

person. The separation being thus necessary, but the presence of both sex elements being essential for reproduction, the sex instinct, drawing the separated halves together, became a necessary factor in the preservation of the race.

To subserve this purpose is its natural function, and any other use of it is unnatural and harmful. In the animal kingdom it has never gone astray from its due utility. In the human, owing to the activity of mind, with vividness of memory and of anticipation, it has become abnormally developed, and its true function has become subsidiary. It should serve to draw one man and one woman together, for the creation of pure bodies fit for incoming souls, and thus aid in cementing an enduring union of two lives complementary to each other, a union also needed for the nurture and protection of the young ones within a settled home during their years of helplessness.

But by unbridled indulgence, both within and without marriage, it has developed into an overmastering passion, which seeks merely for gratification. Its one rightful use, its only natural and legitimate function, is forgotten. The great creative power is prostituted to be an agent of pleasure, and this has brought an inevitable nemesis. Society is honey combed with diseases, which, directly and indirectly, spring from the general abuse of the creative function. By an extraordinary reversal of facts continence is regarded as unnatural instead of natural, and the demand of the sex instinct or constant gratification is looked upon as normal instead of as an abnormality evolved by habitual excess.

Doctors know the suffering and the misery wrought under marriage sanction by unbridled incontinence. Faced by sex passion in unmarried lads, they bid them resort to the women of the streets, and thus increase the evil heredity. Statesmen vainly try by Contagious Diseases Acts to minimize the ruin both of men and of women. Solitary vice is becoming more widespread, and is the deadly peril which teachers in schools are forced continually to face, against which they ineffectually strive.

Such is the condition of humanity at the present time, and for this condition, at the root of most of the misery and crime in civilized life, Occultism has but one remedy: The restoration of the sex function to its one proper use by the gradual raising of the standard of sex morality, the declaration that its only legitimate use is the creative; that its abuse for sensual pleasure is immoral and unnatural; and the humanity can only be raised out of its present sensuality by self-control.

This view is not likely to be acceptable to a society hereditarily self indulgent, but occult morality is higher and sterner than that of the world. Also it cares for realities not conventions, and regards unbridled indulgence within marriage as

degrading both to mind and body, although, because monogamous, somewhat less ruinous to both than outside the marriage union.

Hence, Occultism condemns 'neo-Malthusian practices', as tending to strengthen sex passion; it condemns the medical advice to young men to yield to their 'natural passions'; it condemns solitary vice as only less harmful than prostitution. All these things are degrading, unnatural, immorally. It exhorts man to remount by self-control the steep incline down which he has slipped by self-indulgence, until he becomes continent, not incontinent, by nature. On all this, Mr. Leadbeater and myself are at one.

I do not seek to impose this view on the T.S., for every member is free to form his own judgment on the sexual problem, as on any other; and mutual respect, not wild abuse, is the rightful attitude of members in face of this, the most difficult problem which confronts humanity. I speak on this as an Occultist. "He that is able to receive it, let him receive it."

Wm. Kingsland's letter states that he is against Leadbeater, and that Leadbeater should in no way whatever be identified with the Theosophical Society.

11 Woodgrange Avenue, Ealing Common, W.  
Wm. Kingsland, M.I.E.E.  
September 9, 1908

My dear Annie Besant,

I must thank you for your letter of the 2nd Aug. from Wellington, which I received yesterday. It shall be as you request treated strictly as private.

I note that you do not attempt to reconcile the two statements respecting which I wrote to you, but that your plea is now that you were previously misinformed. Seeing that you had the evidence of the Advisory Council report before you at the time and were also in communication with L. himself, this is rather difficult to understand, and I judge the evidence to be all against you on this point.

I am very glad to hear that you intend to make some definite pronouncement on this vital matter when you return to Adyar. We are all waiting such a pronouncement with the greatest anxiety, so much will depend upon it.

Now I want you to understand clearly what is my own position in this matter, the more especially as I detect in your letter a certain tone of resentment that I should have sided with those who are opposed to the policy which you have initiated in the T.S. I believe we are thoroughly at one on all matters pertaining to Theosophy itself, but as regards *policy* we are

certainly not at one. As I said in my last, I have been compelled reluctantly, and like so many others, to take sides against you.

As regards the L. business, therefore, my position is simply this: I must oppose by every means in my power anything and everything, which will tend, even in the smallest degree, to identify the T.S. with immoral teaching and practice. That is the root principle, and in that I believe you are quite at one with me. You have already denounced the teaching and practice of self-abuse as immoral *under any circumstances*, and I hope you are not going back on that. The question then resolves itself into this: Will the policy which you and others are pursuing with regard L. tend to identify the Society with the immorality of which L. has been confusedly guilty. I firmly believe that it will, and that you are acting and directing the Society most unwisely and disastrously in this matter. Therefore I must oppose that *policy* and — so far of course as you are responsible for that policy — I regret that I must also oppose you. I am sorry to see, however, that you cannot apparently distinguish between opposition to a policy and opposition to yourself personally, and that you choose to consider all opposition to your policy as a personal offence.

Now if any proof were required as to the mischievous and disastrous result of the lead you have given in this matter, it is to be found in van Hook's pamphlet, which was discussed and voted upon at the recent B.S. Convention. Here is your own nominee asserting in plain English and in a publicly circulated pamphlet that "no mistake was made by Mr. L. in the nature of the advice he gave his boys." If this is correct, then of course all that you or Olcott, or the Master himself has said on the matter is absolutely wrong. Not merely does van Hook make this statement, but he actually endeavours to justify self-abuse in preference to "an associated act" on the lines of reincarnation and karma. If you fail to see the real significance of this, if you fail to see not merely how easily weak people will seize upon this as a justification for their own practice, but also the appalling significance of the bare fact that the issue of such pamphlet could be possible by any member of the Society — let alone a General Secretary — then indeed you must have failed to appreciate how deeply the cancer has already eaten into the Society. If this pamphlet has failed to show you how absolutely impossible is L.'s association with the Society at the present time, then nothing which I or anyone else can say can possibly have any weight with you. We have in this pamphlet self-abuse openly justified as a "theosophical" teaching. Will you now have the courage to repudiate your own nominee absolutely and unequivocally, or will you again endeavour to fence? I wonder which?

So far as I am concerned, all questions as to personal at-

tacks on yourself or Mr. L. are quite beside the mark. There may be some who cherish personal animosity; if so I do not know them. So far as I am concerned also, it is not a question of evidence of this boy or that boy; it is simply a question of what is admitted by everyone, and by L. himself, that he did teach self-abuse under certain circumstances — it does not even matter really whether it was to those “in the grip of evil” or not. My position — and from what I can gather yours also — is, that *under no circumstances* should that teaching be given.

What then is it, which we demand from you as head of the T.S.? It is simply this and nothing more: that L. should be in no way whatever identified with the T.S. until he has *himself* absolutely repudiated the teaching of self-abuse *under any circumstances whatsoever*, and acknowledged his former error.

It is hardly necessary for me to point out that this statement in Feb. “Theosophist” not merely does not do this, but that he still holds his former opinions, and merely defers to you in promising not to do it again.

I have been sorely tempted like others to resign — it would be a very easy way out of the difficulty. But for H.P.B.’s sake I will not do that, but will remain in the Society to fight the evil so long as I can see any chance of retrieving the position.

It surely should have some weight with you that the party I have joined consists of most of the oldest and most tried members of the Society. It surely should give you pause to consider that your policy has already driven out of the Society so many whose names are those of old and familiar friends and workers.

To refer to another matter: I know that you have never suggested that “blind and implicit belief and obedience should be granted to one or two leaders.” Nevertheless I must repeat that that is exactly what is being done, and it is that which is very largely at the root of the present crisis. L. is set up as an “Initiate” who cannot be judged by our ordinary standards of morality, and private judgment is largely warped by the glamour surrounding that “awe-inspiring” word Initiate. Your own pronouncements are largely responsible for this.

It is all very sad.

I pray that you may have the strength and wisdom to guide your own party and the T.S. in general in a better way than that which you have so far done. By all means guide and mould the T.S., but the art of doing that is to do it without letting it be felt that it is being done, and without creating party feeling and strife, and above all without alienating your oldest and best friends, and sending them out of the Society.

Believe me to remain, in all that furthers the Cause,  
Yours as ever,  
W. Kingsland

The following letter from Annie Besant was printed in the quarterly magazine *The Link*, for E.S. members assembled in London on 5th April 1908, and was given to Marie Poutz to reprint.

My dear Friends,

I greet you in your first general meeting with your new Corresponding Secretary; I pray that the blessing of the Masters may be with you, and enable you to rise to the height of the opportunity, which is now opening before you. Let me tell you, as well as I can in a letter, what this opportunity is.

You all know that the Theosophical Society was at first built in three Sections: The Masters were the First Section; H.P.B.'s pupils and some disciples the Second Section; the general T.S. the Third. You also know how this ceased, and how the Masters, while still watching over and blessing, ceased to take a very active part in the Society's outer work. You also know that the E.S. was founded on the original lines of the T.S. and that it would, it was hoped, redeem it.

The appearance of the Masters at Adyar in December 1906 and January-February 1907, marked the completion of the cycle of Their silence, and the opening of a new cycle of Their activity within the T.S. Preparations are in progress for a great outpouring of spiritual life on the world, and for a quickening of the world's evolution. If the present effort succeeds, some of the Great Ones will come out into the world, and take an active part in human affairs. The T.S. will be Their centre and Their agent, and the E.S. Their officers. The E.S. must now make itself worthy to be the Second Section of the Society, and must learn to live for the Society, putting aside all selfish wishes. It must live for the Masters live for Humanity, and must exist only to co-operate with Them, carrying out Their wishes and responding to Their impulses. It must remember that the Society is Theirs, and must prepare the Society to see in Them its own First Section, its natural guides and leaders. For this They have joined together in myself the headship of the outer and the inner, that the T.S. may become accustomed to a spiritual leader, and be prepared to welcome a greater Head. Here then is your task: Yours to live in the constant remembrance of the coming change, and to do all that in you lies to make the presence of the Great Ones a reality to the whole Society. At Adyar, I am slowly preparing a place where it may be possible for the greater Head of the T.S. to live, and you must all help to prepare the way for Him. Those of you who give yourselves wholly to Their work, and cultivate to the utmost all your powers and faculties, will be guided to swift re-birth in bodies of the sixth sub-race, and be prepared for the carrying on of the work under those splendid conditions.

Train yourselves to the utmost of your power, in purity, in

patience, in discipline; study earnestly, but study above all human nature in yourselves and in others, for there lies your field of work. Learn to co-operate with each other; work in groups rather than singly. Lead good work in your Lodges, and thus learn how to lead, how to inspire others. Plan for the Society, mediate for its welfare, strengthen its influence. Some trouble still lies ahead, but the crisis is past, and the Society will live.

Glorious is our destiny, to labor under such Leaders at so auspicious a time. May we prove ourselves worthy of the task.  
Your faithful friend,  
Annie Besant

In May of 1908, Mrs. Besant published a quarterly magazine called *The Link*. Its name carried a double meaning — a link between E.S. members, to help them to feel themselves united, and as a way to touch each other to throw light on their studies and difficulties. It contained short papers, answers to questions, and matters pertinent to occult students under Annie Besant's guidance.

The following two articles by Mrs. Besant are taken from *The Link*, November 1908 pages 70-76, given at E.S. meeting in Adyar with some comments on E.S. pledges of secrecy.

#### Notes of a Meeting

At a meeting held at Adyar, on September 6th, 1908, the O.H. spoke on the discussion again raised over the advice given by Mr. Leadbeater in a few special cases, and circulated broadcast by his enemies. What was said is here summarized with some additions.

You are the Heart of the T.S. and you should understand this matter, so as to help and not to hinder. Three papers have lately been circulated in the Society, signed by Dr. van Hook, the General Secretary of the American Section. Dr. van Hook is a medical man of wide experience, holding a high position in Chicago, and was a Professor at its University and the head of the physiological department. His character may be best appreciated by a single incident: Physiology, in the West, is, unhappily, taught by vivisection, and the superintendence of this department being in Dr. van Hook's hands, he was responsible for the use of this evil method. I told him that this was inconsistent with progress in the E.S., and that he just give up the one or the other. He came to me the next day, and said he had given up his position: nothing should stand between him and the Masters' work. There was no hesitation, no quibbling, no reserves, but a frank and complete casting away of that which would hinder.

While standing as a candidate for the General Secretaryship last year, he wrote a letter to the then General Secretary, in reference to some false statements circulated by him through the Section against Mr. Leadbeater. There were one or two sentences in that letter which

were unwise, but they showed an unwisdom more precious than worldly wisdom, for they showed a dauntless courage and a perfect candor, with a resolution that no man should cast his vote in any doubt as to the candidate's views on the crucial point then before the Section. The unwisdom of one or two sentences was but as dust fallen on gold.

Such is the man who was assailed and condemned in his absence by a majority of delegates of the British Section at the last Convention thereof. Dr. van Hook — following my own action in the *Theosophist* — invited Mr. Leadbeater to answer questions in *The Messenger*, the official organ of the American Section. Objection was raised by the implacable persons who seek to destroy Mr. Leadbeater and to render his great knowledge useless to the T.S. Dr. van Hook submitted the matter to his Section, and his action was endorsed by 1245 votes against 285. Instead of accepting the decision the opposition has grown yet more virulent, and this although the decision was rendered more weighty by the fact that Dr. van Hook had issued three most outspoken papers in relation to Mr. Leadbeater, before the vote was cast. On these papers fresh controversy has arisen.

With his usual candor, Dr. van Hook — rashly though charitably imagining that it would help her — wrote to one of Mr. Leadbeater's most vigorous opponents that what he had written was "dictated *verbatim* by one of the Masters," requesting her not to publish the statement; *more suo*, she immediately printed it. While Dr. van Hook can not be blamed for the dishonorable use of a private letter, yet, as the statement has been issued, you may fairly ask me for some opinion on it. You are free to form your own judgment on the matter, and are not bound to accept mine, though I speak from knowledge, and most of you can only guess, your guesses being swayed by your personal thoughts and prejudices.

I was told by H.P.B. last spring, when I "went home" to the Masters's ashrama one night, that a defense of Mr. Leadbeater must be made against the distortions and exaggerations continually poured out on him. I was also told that I was not to make it, but to take advantage of its being made, to speak on the whole question. I wrote to Dr. van Hook that a defense would have to be made, and suggested certain lines. Meanwhile H.P.B. had himself taken the matter in hand, and a strong impulse set Dr. van Hook to work. The powerful influence from Dr. van Hook's own Master also overshadowed him; it was inevitable that that influence should be preponderantly felt, and it is not necessary to go into details. It will be enough for me to bear witness to you that H.P.B. and a Master, well known to me personally since 1896, were the Personages who inspired the doctor's action. If you ask me were the letters "dictated *verbatim*," my answer is that such dictation has not come within my own knowledge, and that I have observed in my own case, and in the cases of others, that an idea is given and the wording largely left to oneself. Inspiration has very many stages, from influence up to complete possession,

and I have not myself come across a case of the latter for *writing*; H.P.B., great as she was, would sometimes write a thing half a dozen times, or more, before it represented with sufficient correctness the ideas impressed upon her by her Master. But no one, without long practice, can distinguish the gradations of inspiration, and a statement by a beginner conveys his perfectly honest impression rather than the actual fact. Under such impressions “verbal inspiration” has been claimed for many scriptures, the recipients feeling the powerful influence, and not being sufficiently used to it for cold discrimination to be possible. Hence I cannot accept *verbatim* dictation, but I know that Dr. van Hook was strongly influenced, the gist of what he said was impressed on him by one or other of the two Personages mentioned above, and has been known to me for a considerable time. I have stated in my public letter to the T.S. 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. 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 a questioner, not the mere words used; in the old days confusion occasionally arose from this and the Holy Ones were accused of evading questions; hence Master M. stated that They used this method of answering in one of His early letters.

In the outer world, as President, I decline to pronounce on the validity or invalidity of any messages, being bound by the decisions given as stated in my *Letter to Members of the T.S.* As a private person, I shall say, if asked, that “while I know nothing as to *verbatim* dictation, the gist of what was said by Dr. van Hook was said under high influence.”

I may add that the phrase that I “stand or fall with Mr. Leadbeater” was my own, and that I had given permission to use it.

As members of the School, your judgment on this whole matter is left free. If you cannot see it in the light in which I have presented it to you, wait. But do not add to the disturbance by hasty and inconsiderate language. Trust the Masters who guide, and who guide aright. O.H.

#### Secrecy in the Theosophical Society

Teaching which is put into print is much limited because of the indifference of many students in the E.S. to their pledged word. A shameful case of this kind has occurred with regard to my letter of June 9th, 1907, sent to my Corresponding Secretaries, and through them to the Wardens and sub-Wardens only, with permission to show it to mature members, and, with consent of parents, to young unmarried members, and to “use my opinion on the harm done by the teaching publicly, if need arise.” The permission was given to a few picked persons, my confidential agents, on whose discretion I

thought I could rely; and even to them I gave no permission to quote passages from it.

My trust was betrayed. The Corresponding Secretary in America gave long passages to Mr. Walter Greenleaf, *who had already left the E.S.*, and he published them. Dr. Heistand-Moore, not a member of the E.S., published in May 1908, the statement: "In a letter of instruction to the Corresponding Secretary of the E.S. (a copy of which lies before us), Mrs. Besant wrote" how does a copy of a private letter to an E.S. official lie before a non-member? Personally, I am glad the statement has been published, for it has given me the opportunity of explaining how it came to be written, and of publicly and completely withdrawing it, as I could not have done otherwise.

A very cruel and entirely untrue statement has been largely circulated that Mr. Leadbeater deceived me as to his views. Mr. Leadbeater has never deceived me in anything. We had never spoken about the advice he gave in a few cases, but the silence was not deliberate on either side; when the accusation arrived he was with me in Benares, and brought the accusation to me before I had opened my own letter, and he spoke quite frankly. The subsequent deception was not his but his opponents,' and I never for one moment, doubted his truthfulness. This paragraph may be published.

It is sad to see that in the attempt to destroy Mr. Leadbeater, every consideration of the truth and honor, which bind ordinary people, is thrown aside. It is not difficult for E.S. students to know what powers are willing to use such means, and we may be thankful that the veil is thrown off, and that all may recognize that the only real object of this attack is to wreck the T.S. Many good and earnest people are taking part in this attack, believing that they are saving the Society; but fear and hatred, the double-faced entity, has opened the doors to the evil influences, which care nothing for their objects, and use them to serve their own. But the attack will fail, and though many many desert the ship, believing it to be sinking, the Master is on board, and presently will still the waves, and speak the gentle words: "O ye of little faith, wherefore did ye doubt?" O.H.

Dr. Elizabeth M. Chidester wrote the following letter in the position of Asst. Secretary of the E.S.

2321 Madison Square  
Philadelphia, Pa.  
December 9th, 1908

Dear Mrs. Besant,

Not long ago I received from Miss Ward a letter together with a copy of her printed letter to the members of the British Section, and later she was kind enough to send me a copy of your "A Letter to the Members of the Theosophical Society."

With much that is in your letter I am heartily in accord as

every right-minded F.T.S. must be. But there are also some statements to which I must take exception because they are at variance with the facts, as I know them. I refer more particularly to those that relate to the Cipher-letter, of some of the facts connected with which I have personal knowledge. On page 11 you make (quite unintentionally no doubt) what seem to me some serious errors both of fact and of inference, classing the Cipher-letter with the Coulomb and Pigott letters (as I understand it the Coulomb and Pigott letters are regarded as being forgery) and state that it has been "widely circulated" and has been "carefully kept away from Mr. Leadbeater." I shall take these up in the reverse order to that in, which they appear in your letter.

First: — As to the Cipher-letter being forgery.

When on September 28, 1907, you were shown the original Cipher-letter, you did not in any way or manner question its genuineness nor did you attempt any explanation or defense of it. Nor do I understand that Mr. Leadbeater has ever denied writing it. Furthermore you virtually authenticate it in the first part of the paragraph dealing with it on pages 10 and 11 of your letter.

I do understand however from Miss Ward's printed letter and from other letters received from England that some of Mr. Leadbeater's friends claim both that it is a forgery and that it has been tampered with — sentence transposed, etc.

That there may be no further uncertainty in regard to this, (I enclose) a photographic reproduction of the Cipher-letter, showing it exactly as it was when placed in my hands by the parents of the boy, with my sworn statement to the effect, together with the key of the cipher. These speak for themselves. I am also sending by this mail to Mr. Leadbeater and to Miss Ward, like photographic reproductions together with the copies of this letter, all registered.

Second: — As to its having been "widely circulated."

It has not had wide circulation so far as my knowledge goes, but on the contrary has had an exceedingly limited circulation. If "widely circulated" at all it has been so by Mr. Leadbeater's friends and supporters and not by myself or by those who oppose his course. That neither Miss Ward nor apparently other members of the Advisory Board in England had seen a copy of it up to September 25th of this year, is evidence that it could not have been "widely circulated" there, nor has it been here in America unless, indeed, quite recently — and I have no knowledge that even this has been the case.

For more than two years the original has been in a safe-deposit box and save when taken out to be photographed, has been shown to only two persons in that time, one of them being yourself and the other Mr. Burnett.

My records show that only six copies of this Cipher-letter were sent or given out by me, all of them in May 1906, save the copy given by me to Mr. Warrington at the Convention in Chicago in September 1906. These were sent or handed to the following six persons, namely: Mrs. Besant, Mr. Fullerton, Mr. Burnett, Mrs. Davis, Mrs. Dennis and Mr. Warrington.

Of these six Mr. Fullerton returned his copy to the parents of the boy, Mrs. Dennis returned hers to me, and Mrs. Davis destroyed her copy soon after it was received by her.

This leaves outstanding the copy sent to yourself, the copy handed to Mr. Warrington and the copy sent to Mr. Burnett. Mr. Burnett informs me that he has never allowed his copy to go out of his hands or his sight, and that he has never allowed it to be copied. I have used the same care with regard to the original.

This should be sufficient to show you how careful I have been in withholding this Cipher-letter from circulation and from publicity. One reason for my conservatism in this was the protection as far as possible of the boy, another being the protection of the T.S.

Third: —As to the statement that “it was carefully kept away from Mr. Leadbeater.” This is not true so far as I am concerned nor as far as my knowledge goes.

On May 28, 1906, I wrote you sending a copy of this Cipher-letter (one of the first made) together with a copy of the statement of the boy, and a copy of a letter to Mr. Burnett from the boy's mother. The receipt of my letter containing these enclosures you acknowledged under date of July 3, 1906.

A copy of the Cipher-letter was not sent to Mr. Leadbeater at the time I sent a copy to you because I had previously been informed by Mr. Burnett that Mr. Leadbeater had left England and that his address was not known, this information coming to Mr. Burnett from the then General Secretary of the British Section, Miss Kate Spink. Had I known his address I should certainly have sent him a copy, but believing that you were or would be in direct communication with him, I took for granted that you would send or show him the copy sent by me to you on May 28, 1906.

I believe that the foregoing states clearly the facts as known to me, and I feel sure that you will see the justice of giving this correction the same publicity that you have given the statements that called it out.

There appears in the same paragraph on page 11 another statement on which I shall comment and which reads: “Then follows a sentence, *unconnected with the context*, on which a foul construction has been placed . . .”

I of course am not certain as to just what sentence you had in mind when writing. If it is the one quoted by Mr. Fullerton

(as I presume it is) then I can only say that the sentence appears in the letter in Cipher and as an integral part of the second and last paragraph beginning "Turning to other matters" and I submit that this sentence can scarcely by any fair construction be regarded as "unconnected with the context." You will also notice that of the two paragraphs, it is in the first that reference is made to an "astral experience" and that the writer of the letter states that it is better for him to write in cipher "about some of the most important matters" — this obviously referring to the matter dealt with in the second paragraph. It is in this second paragraph that the incriminating advice is given. There are thirty-six words in cipher in the original, not including the symbol.

This whole matter has been most painful to me as it has been to all of us, and no one regrets more than I the necessity that compelled me to take such action as I did. While I believe your present position a mistaken one, and while my conscience compels me to differ from you, I do not forget how much we all owe you, and for this I shall ever feel grateful. Believe me.

Sincerely yours,  
Elizabeth M. Chidester

The following are two paragraphs from Mrs. Besant's letter relevant to the present issue, one of which Mrs. Chidester refers.

I have had in my possession for nearly two years a letter from one of Mr. Leadbeater's most prominent enemies addressed to a boy whom Mr. Leadbeater was said to have corrupted, in which, with many caressing words, he tried to coax the boy into confessing a criminal offence, used a phrase stronger than that which has been taken, in Mr. Leadbeater's case, to imply impropriety, begging the boy not to show the letter to his father, and to destroy it when read; the lad, utterly ignorant of what was suggested, took the letter to his father, and the father indignantly sent a copy to me. I have seen also the original.

Much has been made of a "Cipher-letter." The use of the cipher arose from an old story in the *Theosophist* repeated by Mr. Leadbeater to a few lads; they, as boys will, took up the cipher with enthusiasm, and it was subsequently sometimes used in correspondence with the boys who had been present when the story was told. In a typewritten note on a fragment of paper, undated and unsigned, relating to an astral experience, a few words in cipher occur on the incriminated advice. Then follows a sentence, unconnected with the context, on which a foul construction has been placed. That the boy did not so read it is proved by a letter of his to Mr. Leadbeater — not sent, but shown to me by his mother — in which he expresses his puzzlement as to what it meant, as he well might. There is something very

suspicious about the use of this letter. It was carefully kept away from Mr. Leadbeater, though widely circulated against the wish of the father and mother, and when a copy was sent to him by a friend, he repudiated it in its present form, and states that he had never used the phrase with regard to any sexual act. It may go with the Coulomb and Pigott letters.

Perhaps the outcome of all these endeavors was that, on Leadbeater's behalf, in December 1908, the General Council of the Theosophical Society at Adyar passed a resolution, that there was no reason why Leadbeater should not return to the Society. Although considerable opposition was in force to prevent this from happening, permission was granted to Leadbeater to re-enter the Society.

The following letter to Mrs. Russak [mother Helios] is from C. W. Leadbeater when he was visiting at Colmar Alsace.

August 29, 1908

Dear Mrs. Russak,

Many thanks for your congratulations upon the result of the referendum vote. We must not forget, however, that 850 members did not vote; even if they are all enemies (which is improbable) they could not change the majority into a minority, but they would make the scales much more nearly even. I hope much that the impending Convention will give us equally good results, tho I am afraid it is sure to be a stormy affair. Mrs. van Hook and Hubert have gone back for it, as no doubt you know; I expect any day to hear of their arrival in New York.

There are several points in the doctor's pamphlets that I should have put somewhat differently if I had been appointed to write them, but they are unquestionably very fine, and as he evidently believed himself ordered to print them exactly as he received them we cannot blame him. But I hope he may find it possible to submit to us any further communications before issuing them authoritatively.

It is not only above the physical plane that there is silence, but even in the higher part of that plane. As soon as one rises above air into the etheric regions there is no more possibility of sound, as we understand the world. Yet the symbol of sound is used very much higher, for we constantly have references to "the spoken Word" of the Logos, which calls the worlds into manifestation. If in the morning we remember an experience of the previous night, it will always seem to us that we heard a voice in the usual terrestrial way, and that we ourselves replied to it, also audibly. In reality this is not so; yet I do not think it is quite correct to say that the language of the astral plane is thought-transference. . . or rather, it is the transference of thot

[thought] formulate in a particular way. On the mental plane it is exactly as you say; one formulates a thot, and it is instantly transmitted to the mind of another, without any expression in the form of words. Therefore on that plane language does not matter in the least. Remember also that pupils of the Masters have been taught to form the Mayavirupa, which means that they habitually leave their own astral bodies with the physical, travel in their mental bodies, and materialize a temporary astral body (the Mayavirupa) from the surrounding matter when it is needed for astral work. All who have been taught to do this have the advantage of the mental-plane method of thot-transference so far as understanding another man is concerned, tho their power to convey a thot in that way would be limited by the degree of development of that other man's mental body. But ordinary helpers working on the astral plane have not yet the power to form the Mayavirupa or to use the mental vehicle; they must therefore depend upon the facilities offered by the astral plane itself. These lie, as it were, halfway between the thot-transference of the mental plane and the concrete speech of the physical; one does not need to express a thot by audible sound, but one does need to formulate it in words. It is as tho one showed such formulation to the other party in the dialogue, and he replied (almost instantaneously, but not quite) by showing in the same way his formulated reply. For this exchange it is necessary that the two parties should have a language in common; therefore the more languages an ordinary astral-plane helper knows, the more useful he is. I hope that the time is not too far distant when I shall have the pleasure of meeting you again.

With all heartiest good wishes.

I am ever

Yours very cordially

C.W. Leadbeater

## Chapter 6

### Theosophy: Infinitely More Than the Personalities of Its Members

In February 1909, a notice to members of the E.S. was sent out by Mrs. Besant as the Outer Head:

As a result of the feeling which has grown up around the question of Mr. Leadbeater's re-entry into the Society, of the overwhelming vote of the General Council for the safe-guarding of the liberty of opinion of members, and of the invitation to Mr. Leadbeater to return to the T.S., adopted by one National Society after another, an International Mystic T.S. — I am not quite sure if their name will be eventually adopted unchanged — has been formed, consisting of members who disagree with this policy so strongly, that they are not willing to work with any who actively support or even passively accept it; at the same time, they do not wish to leave the T.S. The General Council, foreseeing the likelihood of such a condition, prepared a place for them beforehand, by passing a Rule, permitting them to withdraw from their National Societies (Sections) while remaining in the T.S., attached to Adyar. They have further asked to be allowed to group themselves together internationally, and I, as President, have made this further concession. I recognize fully that the movement is directed against myself personally, and the policy of Brotherhood, Liberty, and Tolerance for which I stand; but that very policy imposes on me the duty of granting charters to any who do not traverse the Constitution of the T.S. as laid down in its Articles of Association and Bye-Laws, and every member has the right to interpret "Brotherhood, Liberty and Tolerance" in his own way. Members should realize that this international body lays down restrictions not on action only but on thought. Mr. Leadbeater has, from the beginning, promised to abstain from giving the advice complained of, thus shaping his *action* to suit the will of the majority. He has even gone so far as to declare it dangerous, if generally given, thus publicly repudiating it — a concession made to extricate me from a difficulty. But unless he will declare that his *opinion* on the matter is the same as that of his opponents, they will not remain in the national organizations of the T.S., but will leave them as a protest against him and myself.

It is the old rule of the E.S.T. that every member must work with the local organization of the T.S., for only thus can the Heart do its duty to the Body. Members who repudiate this obligation, who do their utmost to weaken the local and national organizations by standing outside them, and who refuse to co-operate with their

brothers before the world, but rather seek to publicly shame them as lax immorality, can obviously not co-operate with them harmoniously and cordially in the closer intimacy of E.S.T. Groups. Nor can those who thus act preserve towards the Outer Head of the School the relation of affectionate trust and respect necessary to make that relation fruitful.

All, therefore, who join the new association, must resign their membership in the E.S.T., returning to the Corresponding Secretary of their Division *everything* which they have received from me as O.H. of the School or from my agents. Any Warden who resigns, and who has the sacred Portraits in trust for his Group, will hand over the Portraits to the senior remaining member of his Group. Apart from the general rule above noted, no one who leaves the National Societies from conscientious motives can wish to receive the spiritual water of life through a channel which he regards as tainted.

Sub-Wardens will read this statement to the Shravakas (Hearers) and Candidates in their Groups, and will communicate it to their corresponding members. O.H. <sup>15</sup>

It is always a painful task for any so-called spiritual organization to have to make public statements dealing with sexual morality (p.50, Vol.I). It was announced in March 27, 1910, at a meeting held under the auspices of the Aryan Theosophical Society at the Isis Theater, San Diego, California, that on February 18th, in New York, Alexander Fullerton was arrested by Anthony Comstock, post office inspector for New York, for sending through the mail objectionable and obscene letters of a grossly immoral nature to a young boy. He was brought before the Federal courts and held for trial. Fullerton, General Secretary of the American Section of the Theosophical Society from 1895 to 1907, according to the court records, admitted the correspondence was his. To save him from his embarrassment, his friends were able to get him judged insane and he was committed to an asylum for the insane. He died at a sanitarium in Flushing, New York, on Monday, July 21, 1913 having been in failing health since 1909.

Warrington and F.W. Pettit, Douglas' father, were on good terms with each other and in a short time Pettit asked to re-enter the Esoteric School.

322, Wilton Place  
Los Angeles  
February 6, 1912

My dear Mr. Pettit,

Replying to your letter we do not know when Mrs. Russak is coming; perhaps not until the Fall, unless something unusual

---

<sup>15</sup> Besant, Annie, *The Link*, February 1909, pp. 145-147.

transpires.

Thank Douglas for his good stroke in sending Miss Forde to us; she is a great help.

Now as to your application for membership in the E.S., I submitted the same to the Outer Head, as I informed you I would do, and she replied just as I expected, and I think you will quite agree with the position which she takes when you think it over quietly, dispassionately and impersonally. She says that it is necessary for you to make good the serious injury done to the T.S., before you can return to the E.S.; that you should try to get from Mrs. Tingley Douglas' signed declarations, for she has used this declaration and circulates all over the world the foulest slanders. *These slanders have been sent to all the officials in India, and our beloved leader adds that this is due to you and to your son. Could you not legally threaten Mrs. Tingley as to the use of the declaration, or in the matter of circulating any further slanders?* Your attitude toward the E.S., in wishing to come back, would not undo the harm, which has been done, and it is necessary that something active should be undertaken to repair the mischief.

In addition to this, the rules now are that no one is taken into the school unless he shows himself active in T.S. work.

I know this will seem to you like a large task, but I think in some way perhaps it can be accomplished. Think it all over quietly and if you are ever down in this part of the world, come and see me, and we will talk it over together.

Meanwhile, believe me,  
Sincerely yours,  
A.P. Warrington

The declaration mentioned in Warrington's letter of February 6, 1912, refers to Douglas Pettit's sworn statement, which was published in *The Hindu*, of Madras in April 14, 1913, printed here as it appeared in *The Hindu*.

In the year 1903 I was visiting in the city of . . . with my parents, and then and there met Mr. Charles W. Leadbeater. I was then thirteen years of age and Mr. Leadbeater from the first treated me in a very affectionate manner.

At his suggestion my parents consented to my accompanying him to . . . on a pleasure trip. We remained in . . . three months, at the expiration of which time I accompanied Mr. Charles W. Leadbeater to the . . . coast, visiting en route a number of large cities.

Mr. Charles W. Leadbeater and myself occupied the same bed, habitually sleeping together. On the morning succeeding the first night that we slept together, and before we arose to dress, Mr. Charles W. Leadbeater explained to me the practice. . . and urged me to engage in the practice, giving as a reason therefore that it would aid me in

overcoming any desire to have. . . intercourse with women — which desire, he told me, would develop in the course of nature at my age very soon. Mr. Charles W. Leadbeater also told me that the practice was recommended by his Master and teacher for that reason, and advised me not to speak of the matter to anyone.

This reciprocal practice continued for the greater part of seven months.

On leaving Mr. Charles W. Leadbeater I returned to my parents who expressed themselves as being very much shocked at my changed appearance and condition.

My health was greatly broken as a result of the practices mentioned herein. I have been under medical treatment since that time and I am now under a physician's care and, I believe, slowly regaining physical health.

I make this statement with the motive of thus giving a warning which may enable parents to protect their children from pernicious teachings given by those who pose before the world as moral guides but whose practices debase and destroy both children and men.

. . . being first duly sworn on oath deposes and says that he is the identical person who signed the foregoing statement, knows the contents thereof and each and every statement therein made is true.

(Seal)

The official notes of *The Theosophic Messenger* printed a resolution by the Board of Trustees, American Section T.S. regarding the following resignation received from Dr. van Hook.

General Secretary's Office  
31 N. State Street  
Chicago, February 27, 1912

To The Members of the Executive Committee  
of the American Section, Theosophical Society:  
Gentlemen:

Owing to the pressing need of devoting more of my time and energy to the private affairs of business I am constrained to offer my resignation as General Secretary of the American Section of the Theosophical Society and as a member of the Executive Committee to take effect upon the conclusion of the necessary formal examination of the records.

The documents dated before March 1st, 1912, should be regarded as of the present regime while those dated after that day should, if you please, be considered as of the regime of Mr. Warrington.

This arrangement will make easy the transfer of documents and of the actual work of the office.

The fact that Mr. Albert P. Warrington, now residing at Krotona, Hollywood, Los Angeles, California, a gentleman en-

joying alike the fullest confidence of the President of the Society and of the entire membership of the Section, has consented to take over the duties of the office during the unexpired portion of the term, makes my action possible.

The undersigned will continue to edit *Messenger* for a short time, until his successor has established the routine of his office, if you concur.

Permit me at this time to express my affectionate gratitude to each and all of you for your more than generous support and to the members of the Section who have almost without exception, done their utmost to aid and not to impede the progress of the simple general plans which it seemed wise to make.

May the blessings of the Masters of the Divine Wisdom, Who form the First and Irresistible Rank of our Organization, continue to abide with us.

Sincerely yours,  
Weller van Hook

Whereas, the following consent to serve in the present emergency has been received from Mr. A.P. Warrington as recored in *The Theosophic Messenger*, Vol.XIII, n.8, May 1912, p.484.

Krotona, Hollywood  
Los Angeles  
March 6, 1912

To the Board of Trustees American Section  
of the Theosophical Society:  
Gentlemen:

I have received from you and Dr. Weller van Hook information of his resignation, as General Secretary and member of the Board of Trustees, and in answer to his inquiry, and yours, I beg to state that I regret exceedingly to be called on to fill the office which it seems to me so greatly needs the administration of the present incumbent. But since Dr. van Hook feels impelled to relinquish the office by circumstances which obviously he cannot control, I will, as I promised him, when we recently met personally, take over the duties of his office and fulfill them as well as I can in connection with the many duties which I am already performing in the Service.

No one can deplore Dr. van Hook's resignation more than myself, for I realize fully what his loss to the Section will mean. It is a pity the Section cannot make its chief officers independent of the mere bread and butter problem.

With cordial greetings to you, I am,  
A.P. Warrington

NOW, THEREFORE, BE IT RESOLVED, That the Board of Trustees of the American Section of the theosophical Society hereby accepts the resignation of Dr. Weller van Hook as General Secretary and member of the Board of Trustees, the same taking effect on the examination of the records.

AND BE IT FURTHER RESOLVED, That the Board hereby appoints Mr. A.P. Warrington, of Krotona, Hollywood, Los Angeles, California, to fill the vacant office of General Secretary and member of the Board of Trustees, said appointment to take effect on the date aforementioned, and to continue until the next annual reelection of officers.

In taking this action, the Board wishes to express its very deep regret that Dr. van Hook has been unavoidably compelled to lay aside his duties to the Section which he has fulfilled so ably and with such large personal sacrifices to himself.

And the Board wishes further to express its belief in the great debt of gratitude, which the American Section owes to Dr. van Hook for the services, which he, with rare ability, has contributed to its activities during his incumbency of office. And in doing so, the Board feels that it voices the sentiment of the entire Section.

The Board is grateful to Mr. Warrington, whose hands are already full of duties, for consenting to fill out the unexpired term.

F.J. Kunz

Thos. H. Talbot,

E. Holbrook,

Robt. W. Ensor,

Board of Trustees

Mr. Pettit wrote to Warrington in March an astonishingly cool and insightful evaluation of the current situation regarding the Pettit family and the international turmoil.

Later in the year, however, his philosophical attitude faded, as events will prove. No paragraph in the original is designated as "1".

526 Crocker Building  
San Francisco  
March 8, 1912

Dear Mr. Warrington:

If I have not written you it is because I am still awaiting Dr. van Hook's decision relative to our reinstatement as members of the T.S., as it is now over three months since our wish was made known to the General Secretary.

2. When I applied for reinstatement in the E.S. in October last, and you stated that it could not take place in any event before February, it never dawned on me that the General Secretary would hold up the applications as he has done. I naturally assumed that both Douglas and myself would be re-

instated on payment of dues in conformity with an announcement made in the January, 1911 *Messenger*, page 227, which reads.

“Reinstatement after lapse of membership on account of non-payment of dues may be effected upon payment of dues for the current year irrespective of the lapse of time since the membership lapsed.”

3. I think it will be useless to make a demand on Mrs. Tingley for the return of the declarations, for I am certain that she will not part with them; and even if she should, she would be sure to secure notarial copies of them for use later if it suited her. I am impressed, therefore, to ask in view of this, whether the obtaining of these papers would prevent her in the slightest from carrying on the campaign you inform me she is now doing, or mitigate in any way the injury alleged to have been done to your Society?

4. You speak of “foulest slanders” having been circulated all over the world. Now — I wish to know the nature of these slanders, for it is due to us (who are accused of giving them birth) that you obtain a copy of the document she is circulating so that we can see just what Mrs. Tingley is stating and how much more she has tacked onto what was given her.

5. I did at one time think (and so mentioned to you) that it might be possible to force Mrs. Tingley to give up the papers she has and keep her from further activities through threats of publication of certain very unsavory evidence on Court record in the Otis Case of several years back. In thinking this over, however, I have discovered that such a move might render me liable to a suit for criminal slander which I would have to defend; and I am safe in saying that neither your society nor any individual member would support me to the extent of a dollar. So the idea is unthinkable and I have abandoned it.

6. Referring to the declarations given to Mrs. Tingley, you very naturally say “there was no need to place a dangerous weapon in the hands of the enemy.” I will be frank and say that it was a mistake; but when you read the circumstances that led up to this, I feel sure (if you are not dyed-in-the-wool prejudiced against us) that you will see how we — driven as we were out of the Besant Society — did what a majority of persons (even Theosophists) would have done in like circumstances, through sheer desperation. Let me endeavour to explain.

7. When we went to Seattle in early 1909, an attempt was made to get a better understanding of the ‘X’ matter, and to that end four prominent members of the Seattle Branch met and discussed it; as an outcome of this, Douglas made a voluntary confession (*not about the ‘teachings’ so called, but of certain other objectionable acts which I would be impossible to countenance on any wild plea of purity of motive*). The member

to whom this was made gave out that he believed the boy was telling the truth. All the same, members preferred not to believe it and made us feel so. Later, when Mrs. Besant came to Seattle we were practically thrown overboard; and although I was urged by Mr. Mead and others to see her, I got a hint that I would be scouted and so I did not go.

8. In this position — Douglas in bad health and I out of work — was it at all surprising that we fell into the arms of Dr. Allen Griffiths who came along as the representative of Mrs. Tingley, treating us with every consideration? Later — in Nov. — I took Douglas to Point Loma where he stayed six months; and here I wish to say that notwithstanding I have fallen out with Mrs. Tingley for having dared to criticize her methods, I cheerfully acknowledge the great kindness extended to Douglas by one and all down there (leaving entirely aside motives) during his stay. It came home to both Mrs. Pettit and myself as a truly refreshing contrast to the (I had almost said brutal) treatment we have received at the hands of the Besant Society. To which you will rejoinder doubtless — why do I wish to return? Because I endeavour to consider Theosophy as infinitely more than the personalities of its members — nay of its leaders; and after all my position is really not different from that of Mr. Sinnett — for who was more pronounced against the administration than he — in 1907?

9. One hears a great deal about “lost opportunities” in the Theosophic world. If the Besant Society cannot perceive how at this juncture it failed to avail itself of an opportunity to display some kindness to a family who had gone through so much as the outcome of the questionable actions of one of its leaders — then it need not squirm if some of the causes set up are already bearing bitter fruit!

10. Some day, when the true balance of this deplorable ‘X’ matter obtains within the Society, and its members’ judgments are not blurred by the activities of a leader, our position at the time I refer to will be better understood. The shout has gone up that a great leader has been willfully slandered and an innocent man robbed of his good name. BY WHOM? By a boy — half a century his junior — who, during the time he was with him in 1903-4, offered him a whole-hearted boyish worship and trusted him in a touching degree — as many who saw him (probably yourself among the number) will testify.

11. I am forced into mentioning this, for Mrs. Besant now DENIES everything. In an article on “Theosophical Worthies” in the Nov. 1911 *Theosophist* she says this of Mr. Leadbeater:

“ . . . In 1906 came the terrible attack to him, which struck him down in the midst of his usefulness. He at once resigned from the Society as H.P.B. had done in an analogous case in order to save it from discredit; but he was none the less pur-

sued with unrelenting malignity, the object being not the safeguarding of the Society but the destruction of the individual. Where he had sought to save he was accused of ruining.

" . . . Some have continued to pursue him with relentless hatred . . . "I can only characterize this as an unfortunate utterance. Mr. Leadbeater's cause can in no possible manner be benefited by any reference to a painful incident of his present incarnation."

12. Contrary to the belief of many members, we are far from blaming Mr. Leadbeater or anyone else for Douglas' condition. We look upon it as a piece of Karma that he has to work out; but if this be the effect of some previous causes, so likewise is that which has come to C.W.L. and the T.S. in connection with this affair. The Law, as I understand it, is no respecter of persons even if they may be on the verge of Divinity. Why then seek to blame us? As surely there must have been causes set up by Mr. Leadbeater for it to have been possible that he should run across Douglas; and most assuredly the units that compose the T.S. have by some previous collective causes made possible the storm and stress through which it has passed and which it may encounter in the future!

13. There has been pain all around — to all who have been closely attached to this wretched affair. Surely — you as parent and all others who have not placed Mr. L. before their own children — can realize the anguish that Douglas' mother has gone through during the past five years. But what of that? To many it is not that she or anyone else suffered — but that the primal cause of all the misery suffered; and yet Mrs. Besant herself, in an article the *Theosophical Review* sometime in 1907 (if my memory serves me) laid great stress on the fact — thereby acknowledging what zealous devotees have been endeavouring to contradict every since.

14. The bare thought that Douglas went out of his way to make awful statements is too dreadful to dwell on. At present I am defending him less because he is my son than that I am certain that he has told the truth. I defend him as I would any other boy who was branded as ungrateful, untruthful and unreliable by the devotee of a leader who is said to be at a stage of actual divinity and I make this statement on no less an authority than H.P.B. and challenge proof of denial. Finally, I am defending the boy because long ago a Master of our revered Founder said that it was right to enter "a valiant defense of those who are unjustly attacked."

15. All the same — if it can be proved that the statements made by Douglas and myself to Mrs. Tingley are false — then we are ready to publish an apology in any publication named. More — in view of the HEINOUSNESS of the offense, we will both of us make a public apology in the presence of Mrs.

Besant, Mr. Leadbeater or any other official, at which the members around shall be invited at what would be a semi-public function not unlike the one whereat Dreyfus was relieved of his sword and (saw it) broken in his presence as the highest mark of disgrace to a military man.

16. It has been an enigma to me why the officials of the Society have so persistently held aloof from us. From the time in 1906 when Mr. Fullerton was urged to write to us, down to the present day, I have never been able to understand why no effort has been made on their part to “get together” with us and talk over this wretched business in mutual trust and confidence. Even when Mrs. Pettit saw Mrs. Besant in London in 1907, she came away with a painful impression that there was no great sympathy for her in that direction. Yet six years ago I persistently stated that if such an affair had come up within an organization of balanced people, it would have been settled for all time in twenty-four hours.

17. What I have said does not in the least imply any feelings on our part against anyone in the Society — not even Mr. Leadbeater. Circumstances, towards which the attitude of the powers that be are largely responsible, have brought about unfortunate results and complications with a rival movement which are to be deplored. So far as we are concerned, if it is the President's wish that we stay out of the Society, there is nothing more to be said about it. Whatever the real issue of all this is to be, I shall wish the Society the very highest judgment in the many problems it may be called upon to solve, coupled with the hope that it will acquit itself with more discrimination in the future than it has displayed in the past.

I am not writing at length with a view to getting up a discussion — far from it — but merely to place on record our position in the matter which a few may care to know about; more especially on what has happened regarding the objectionable acts mentioned in the statements as distinct from the so called “teachings” which many members, I understand, sincerely endorse and are advocating as a solution of the sex-problem among the rising generation.

With kind regards,

Yours very sincerely,

F.W. Pettit

For those who may not be familiar with the history of the French officer Alfred Dreyfus, falsely accused, tried and convicted, the following extract is taken from *Prisoners of Honor; The Dreyfus Affair*, by David L. Lewis, 1973, pp.54-55.

On the eve of his degradation Dreyfus inspected his sword to make sure that it had been filed to break easily across the knee of

the officer in charge. He also checked to see whether the prison tailor had loosely resewn the braid and buttons on the tunic of his dress uniform, so that they would come off with a tug. If this was to be his last parade as a citizen and officer of France, he was determined to show an untroubled conscience. This man who would be criticized, even by some of his future defenders, for his rigidity and emotional impoverishment, prepared himself for the degradation with an actor's instinct for the drama of the occasion.

On Saturday morning when he was led into the room where Captain Republicaine waited, Dreyfus told the captain that searching him was unnecessary. He made the same objection when his wrists were handcuffed. 'You see, Captain, the badges on my uniform were already loose; they are only held by a single thread. The buttons and the trouser stripes are arranged in the same way. May I ask you to waste no time when we are on the parade ground? It doesn't matter about tearing my uniform. I shall have no further use for it.'

Later evidence revealed two criminals were guilty, not Dreyfus. One committed suicide. After years of imprisonment under harsh conditions, in 1906, a Court of Appeals reversed all previous convictions. Dreyfus was decorated with Legion of Honor.

Dr. Weller van Hook's need to resign as General Secretary of the American Section was due to his disagreement with Mrs. Besant in her plan for the E.S. in California. Also a factor was that his son Hubert, "Orion," the name given him in the *Lives of Alcyone*, was dropped as the vehicle of the Lord Maitreya. Some regarded Hubert as an alternative vehicle in case J. Krishnamurti happens to break down under pressure (p.121, Vol.I).

When Dr. van Hook was General Secretary, he wrote to Mrs. Besant that those bothersome Pettits have applied for re-admission. Waiting Mrs. Besant's advice, he held up their applications. When she did reply, she reiterated that she could not interfere with the private affairs of the section. That left the Doctor to follow his own discretion and the application was never processed. Again, Mrs. Besant wrote to Warrington on March 28th, 1912 her advice regarding the Pettit's. (P.125, Vol.I).

The following three letters from C.W. Leadbeater to Fritz Kunz are from the Archives of the Theosophical Society in America. They were written at the time C.W. Leadbeater spent withdrawn from the world for three months in order to get through the business of the Initiations during 1912 in seclusion in Taormina, a village in Sicily. See: *Krishnamurti: The Taormina Seclusion 1912*, by Joseph E. Ross, 2003, Edwin Publishing , Inc.

June 22nd., 1912

Taormina, Sicily

I can see from my Terrance the cliffs  
behind which the original Krotona stood.

My dear Fritz,

I have several letters from you to acknowledge, and will now proceed to answer in order the points raised in them. I was interested in your extract from the San Diego paper, and I can quite imagine what an outburst of foul-mouthed rage it would provoke from Mrs. Tingley. It is delightful to hear that the work of the Star is going on so well. My opinion is that you may reprint for it what you wish, Mrs. Besant, who is the proper person to console, is not here just now, as she is lecturing in Palermo, but I can hardly think that she would object.

I heard from Gladys Young at the time of her marriage. I think it is rather a pity, for the husband, though very good and earnest, is rather the Young Mens' Christian Association type of person, and I cannot but have some doubts as to whether that kind of thing will satisfy Gladys's keen intellect when the novelty has worn off. But young people must please themselves in these matters, and it is useless to argue with one who is in love! I am sorry to hear so sad an account of Thomson, though it is after all only what one might expect. Let me know how he goes on, and if you ever encounter him, give him my good wishes, and tell him that I often think of him. I am distinctly of opinion that it would be a fatal mistake to admit the Pettits to Krotona. They have behaved with such duplicity and have told such monstrous falsehoods that they must establish their repentance by years of loyalty before we can even think of trusting them. Douglas may have been hypnotized by the Tingley — I am prepared to believe that — and he may have told his worst lies without knowing it; but unless he can recover from Mrs. Tingley the document which he so wickedly gave her, I at least shall have nothing whatever to do with him, nor shall I answer any letter from him.

What you write about Dr. van Hook is very striking, I probably know more about the state of affairs than you have imagined, and I think that some of the facts you mention are susceptible of an explanation which exonerates him from what you suspect. It is hardly a matter to write about, we will talk of it when we meet. But I agree that under all the circumstances the change that has taken place is for the best, and you may be sure that Mr. Warrington will have full support from this end. Mrs. Besant will probably come to America next year, and it will be for you to make the most of her visit.

I can quite see that your assistance will be of the utmost importance, and that your work in the Section is such that you cannot be spared at present. So it is only reasonable to hold

the visit to Adyar in abeyance, much as I should have liked it. No doubt it would be useful to you, as giving you direct touch with the atmosphere of the center, and I hope that it may yet come off some time soon, even if not this year. But you were long enough with me to know how I look at most things, and my new Text-Book of Theosophy will show y present standpoint; so I feel you as a kind of fragment of myself at the American centre — a person who knows what I should think about any matter which arises, and so can present any misunderstandings. I can as it were represent you at Adyar, and you can represent me at Krotona; and that may be valuable.

I suppose you have heard that six of us have withdrawn ourselves for three months from the world, in order to get through the business of the Initiations, also that success has crowned our efforts, since Alcyone and Raja have taken the Second Great Step, and Arundale & Mizar the First. I send you a photograph of the six of us, and of the house in which we have been staying during the great work. We took the whole top floor of this little hotel, and were thus quite apart from the rest of the world, and yet were entirely relieved from all household cares. The windows above the name of the hotel are those of our bedrooms, and the room with a slightly lower ceiling, to the extreme left, looking out on a square terrace on which we have spread an awning, is our sitting-room, in which I am now writing this. All our windows look straight out upon the Ionian Sea, 700 feet below us, and Mount Etna rises close by on the south-west. In fact, the view which is always before us is probably one of the most beautiful in the world. But we are leaving it now our work is done, so please address me at Villa Cevasco, Cornigliano Ligure, Italy, where I shall be until the end of September.

With much love

I am ever

Yours most affectionately,

C.W. Leadbeater

July 3rd., 1912

Taormina, Sicily

My dear Fritz,

Many thanks for your letter enclosing a gleeful mud-bath of scandal from some prurient-minded old woman. If these lies are being circulated, it is best that I should know of them, so I am obliged to you for sending the letter. At the same time I must admit that, while I don't want to be impatient or untheosophical, I really am getting rather tired of this constant stream of filth, and I think it ought to be stopped. You see, these libidinous old cats know that our Theosophical principles make us

very reluctant to prosecute them, and they count on that for immunity in their lubricity. But possibly, short of prosecution, something might be done to frighten hem in a mild sort of way. How would it do, for example, for Mr. Warrington, as a lawyer, to write to this spiteful old backbiter demanding the name of the alleged correspondent from India who is said to have originated this peculiarly atrocious calumny, and warning her that if she does not give it she will be held personally responsible for the libel? Of course, for myself personally, I care nothing for all this lecherous gossip; I am well used to it, but I know it harms the Society, and when it begins to include Alcyone in its lewdness, it s touching a sacred subject and becoming seriously annoying.

We know that story about Lakshman, Mrs. Besant's servant, & it is amusing to watch how it has grown! Once he found me in shirt and trousers vigorously brushing Krishna's long hair, and retired in polite confusion; but he seems to have thought it a curious thing for a white man to do (acting as a kind of servant to an Indian boy) and talked about it afterwards, and so the story grew until apparently it has reached America in a very different form. It really is ridiculous to see how these poor fools distort everything to fit in with their preconceived ideas. Because we did not publish the fact that we were about to prepare people for an initiation, they say that we fled from India, now when I return to India in the autumn I suppose they will say that I have fled from Sicily because of crime committed there! Is it not strange (and awful) to see how their salacious minds can never be satisfied without some sexual explanation of the simplest act? It might however be well to know who it is in India who sends these malicious falsehoods to America. You see, among Indians accusations of this sort are constantly flung about in every quarrel, and nobody pays any attention to them; but America probably is not used to lies manufactured out of whole cloth in this way, and may take them seriously. Please address me at Villa Cevasco, Cornigliano Ligure, Italy, as I am leaving here next week.

Yours ever affectionately,  
C.W. Leadbeater

July 4, 1913  
Sasi-Vilas  
Mylapore, Madras, India

Mrs. Katherine Tingley  
Dear Madam,

I know that you are engaged in spreading the Theosophic Truths in their purest form and that you do not approve of Mrs. Besant's doings on this side. Of late even here Mrs. B. is

losing her influence and many in her society are questioning her actions regarding her teachings about the Coming Christ and her trying to play a big hoax on the whole world by getting hold of a Brahmin lad and putting him forward as the person to whom Bodhisatva will enter in within a few years and come out as a great World Teacher. All these acts and unproved assertions have caused much heart-burning, discussion and protest, an idea of which you will gather from the two numbers of "Theosophy in India" sent herewith by book post.

I write this letter particularly to bring to your notice the fact that Mr. Leadbeater has again begun to carry on his filthy practices on the persons of young boys, the practices which are a menace to the morality of young men. He was caught in the act by two independent men, and the same came to light through them. The father of the boy Krishnamurti, the Brahmin lad who is to become the Coming Christ having come to know about it began to kick up a row with Mrs. Besant to get his two boys separated from Leadbeater and Mrs. Besant putting it off, the father threatened to persecute Leadbeater, and it is on account of this threat that Leadbeater has now fled to Italy and can not return to India. But unfortunately for that poor father, Mrs. Besant coaxed him to give her permission to take the two boys with her to England on the promise of bringing them back from there in May or June of this year. But as soon as she left these shores she wrote to that father saying that she would never bring back the boys to India until they attained their majority according to Indian Law, so that they may oppose the wishes of the father and not go to him. This is a cunning way of kidnapping these boys. Further she has mercilessly dismissed the father from Adyar and broken his heart.

Now the father would like to launch a suit in London to recover his boys before they attain their majority which will be in the case of that elder boy next May, but you know that it is to launch a suit in England. The father is a poor man and has no money to undertake this business. Mrs. Besant knows this too well and hence she is so bold and impertinent.

By this launching of suit, all Leadbeater's actions will be exposed and Mrs. Besant's great hoax of a World-Teacher will also be exposed. You know I believe that Mrs. B. has published a book called "At the Feet of the Master" and has said that it was written by that Brahmin lad. But we have gathered sufficient evidence to show that it was written by Leadbeater alone and given out to the world as a wonderful production of the boy. All these can be exposed if only you can undertake to finance the poor father. As for the Bona-fides, I shall be a guarantee. I am a respectable Physician on this side. If you will decide to take up this matter into your hands and assist the father to institute this suit in London against Mrs. Besant,

I shall ask the father to keep himself in communication with you. This is the best opportunity to put a stop to all her haughtiness and vagaries. She has destroyed the T.S.

Awaiting your reply,

I remain,

Yours sincerely,

M. C. Nanjunda Row, B.A., M.D., & C.M.

August 23, 1912

82 Drayton Gardens

London, S.W.

My dear Colleagues

The following facts should be at your disposition in case the need should arise. If no attack be made, the matter will be kept by you as confidential.

On March 6th, 1910, Mr. J. Naraniah, retired Sub-Magistrate, who had been living for more than a year at the T.S. Headquarters, Adyar, gave over to my care his sons, J. KRishnamurti, and J. Nityanandan aged respectively 14 and 11, until they should attain the age of 25. He signed the letter of appointment of my self as guardian, drawn up by a late Judge of the high Court of Madras. The children, as he said in the letter were delicate. As a matter of fact they were terribly emaciated, very neglected and had been cruelly ill-used at school. The elder was subject to heart attacks, and had, more than once, nearly died.

Last year Mr. Naraniah was requested by me to send away from his house his brother and sister-in-law, in consequence of complaints made to me by Indians that he had immoral relations with the latter. Mr. Naraniah is a man of violent temper, and alternates between warm devotion to myself, and furious attacks of anger and suspicion. He was stirred up to make trouble on more than one occasion by his orthodox relatives, and he conceived a violent dislike of Mr. Leadbeater. He told me that my servant peeping through the slots of a blind, had seen Mr. Leadbeater in his nightshirt, with my elder ward on his knees. But no impropriety was suggested, and he begged me not to ask my servant about it.

In January of the present year, Mr. Naraniah, who had been quite friendly and pleasant with Mr. Leadbeater and myself during the Convention at Benares, came to bid me good-by, as he was leaving for Adyar. He was in a state of frantic excitement, crying and sobbing, and demanded that I should separate his sons from Mr. Leadbeater. I asked him for his reason, but he refused to give any, and as he persisted in this refusal, I declined to do anything. He left for Adyar. I learned subsequently that he had gone to Babu Bhagavan Das, and

had made complaints to him, alleging, but this was put to me only vaguely, the commission of a criminal offence by Mr. Leadbeater and his son. I went down to Adyar and saw Mr. Naraniah before a late Judge of the High Court of Madras and four Indian gentlemen, one of whom was his oldest friend. He stated before them that he had never made any such accusation as the above to me, and he would not make it then. (During the interval between his own arrival at Adyar & mine, he had freely made this accusation, had said that he was going to law to recover his children, because he had made this accusation to me during two years and I would not listen to him, so that law was his only resource. I need not say that as the gentlemen present had heard this from him they were much surprised at his statement that he had never made it to me.) I asked him what he wanted, and he said that his children should be separated from Mr. Leadbeater. I said that they were so separated as Mr. Leadbeater was in Europe and they in Benares, but that I was taking them to Europe and would make no promise to keep them away from him there. I asked him if he objected to my taking them to Europe. He said no. (I have this statement, his consent to their going, signed by the gentlemen present.) I asked him if he wanted anything more. He said no. He repeated his statement as to my servant, but changed the room and other circumstances, and now alleged that he had seen crime. It appears, from what I am told by those to whom he spoke, that his allegation as to a criminal offence was that he had himself seen it before he gave the boys over to me. Yet he signed the appointment to me as guardian knowing that the boys would be constantly with Mr. Leadbeater, and making no proviso against this.

I regard the whole thing as a conspiracy of a kind only too common in India got up by the very orthodox and the anarchists, paid for from Point Loma, and with the probability of suborned testimony. The newspaper used to attack, which has been circulating filth against us for a year and eight months, is one which pretends to rigid orthodoxy and has advocated Swaraj, or the throwing of the "British yoke"; it began its attack immediately after a Mr. Myrom Phelps, a member of the Point Loma society, who a few years ago wrote violent letters to the press, stirring up the Indians against the British Government, stayed with a Doctor Nanjandra Rao, who has been the leader of the attack.

This gentleman had been a friend of the T.S. and was an ardent defender of Mr. Leadbeater when he was attacked in 1906. Mrs. Russak and Mrs. Courtwright both bear testimony to his warm defence of Mr. Leadbeater. His sudden volte-face, and persistent malignity, since he met Mr. Myrom Phelps, have not been explained.

Mr. Naraniah has made the accusation of a criminal offence against three other Englishmen at least, within my own knowledge. This alleged offence of Mr. Leadbeater has been laid by him in three different places, though only said to have occurred once. My servant positively denies having looked through any blind, or seen any offence of any kind, and he is a respectable man: I have his signed and witnessed denial. Personally I lay no stress on his statements, for I have known him and others make the most astounding accusations against their friends, and a few days later be as friendly as ever. Having to make arrangements in Italy for some work given to me to do, the four Initiations which I have mentioned elsewhere, I sent Mr. Leadbeater abroad to find a suitable place. This gave rise to an amazing story.

In a telegram sent to me in Benares last January the word occurred "warrant may be issued". This sender was not a lawyer, and he was telegraphing about an "injunction in a civil suit". Some Benares busybodies got hold of this, telegrams have no privacy in India, took the word in its natural sense, and thought it meant a criminal warrant of arrest. Against whom? They wondered. The only important person connected with Adyar who had left the country was Mr. Leadbeater: As he was going to Italy he went by the Rubattino Line, by which our friend Mr. and Mrs. Kirby travel; search was made for his name and destination at Bombay, but the busybodies did not apparently look at this line, so did not find his name, decided that he had fled in incognito, and so reported to Benares! Benares sent word to Adyar that he had fled because the Benares authorities were going to arrest him; Adyar reported the rumour to me, and I laughed, seeing at once its origin. But it had not yet done all its work. An enemy of the T.S. in India, hearing this wonderful growth, wrote off to an enemy of the T.S. in England; this person joyously spread the tale as it had reached him, with due exaggerations and filling up of gaps, and was then with additions sent to various members of the Society, with dire threats, a crime being invented of sufficient gravity to justify the issue of a "warrant". The story is an instructive one showing how mischievous gossip grows into quite definite libel.

This was the source of all the trouble over here, which, having done its temporary work, has passed away. Much of the annoyance caused perennially is due to Mrs. Tingley's officials who circulate filthy libels over the whole world. These are available for anyone who takes pleasure in such reading. They have all the additional attraction of complete malice and misrepresentation: the reader of them can go joyously ahead, feeling that he is serving God and man by his further circulation of filth. So have persecutors done in all ages, and so will

they continue to do. The blood accusation is still used against the Jews to incite to murder, and pretended sexual crime is a useful weapon to discredit one of the most useful members of the T.S. We need not, my dear Colleagues, be troubled by all this, for it does no real harm to the T.S. as its progress shows.

Your sincere friend

Annie Besant

Nov 7, 1912

My dear son,

Under another cover you have the plaint and reply in a suit against me. It is such a relief to have the enemy in the open.

I believe that you and Mrs. Russak had a statement from Douglas Pettit that he was half-hypnotized by Mrs. Tingley into signing an affidavit relative to himself and C.W.L.

Please send me this if you have it; if possible, at least it on oath.

Also any thing authentic you know as to Mrs. Tingley.

In Chicago, 1893, the Congress was planned by a Committee, and was suggested and aided by Mr. Judge. It would be a very good idea if such a Congress could be called, and I should be very ready to co-operate.

I am not inclined to print Vol. V of Diary Leaves at present.  
Every affectionately,  
Annie Besant

November 7, 1912

Adyar, Madras, S., India

My dear Fritz,

With regard to the matter of the prosecution of Mrs. Besant, about which I wrote to you last week, a printed copy of what is called the "Plaint" and of Mrs. Besant's reply has been sent today to Mr. Warrington, so that he will be able to see exactly what are the points at issue; and by referring to these, you can meet the falsehoods which Mrs. Tingley is sure to circulate. Copies of these documents are being sent by this mail to all the General Secretaries all over the world, to the Presidential Agents and to the members of the Council of the Society. Of course, we do not wish to trouble people with the matter where they would not otherwise hear of it; but we are anxious that any one who does hear of it should be provided with the reply, in order that he may meet the Tingley lies. Therefore we are sending copies to outlying places, such as Mauritius, Costa Rica and Hawaii (Mrs. Prime). I do not know any one on whom we may rely either in Mexico or in Chili. If you know of anybody in those places, please communicate with them. I will send one or two copies of the reply to you by book-post, as they may be

of use to you. We sent copies direct to van Hook, Cooper and Mrs. Russak, and also to Dalley in Canada. I would have sent one to Yarco, but I do not know where he is. Perhaps you could kindly send him one.

There is no particular news with regard to the progress of the case; but an effort is being made to transfer it from the local court at Chingleput to the High Court in Madras, which, if it be done, will be all in our favour.

With much love, I remain ever,

Yours most affectionately,

C.W.Leadbeater

The Comstock Law of 1873 was a federal law that which amended the Post Office Act and made it illegal to send any "obscene, lewd, material through the mail.

Nov 26, 1912

My dear Son,

Bhagavandas may be going wrong again. Will you, if you have voted for him on Council, cable me permission to cancel that vote, and to act as your proxy in the matter. If you will, please cable, "Cancel; give you proxy." I shall not cancel unless he behaves very badly.

Will it be possible for me, if I come over to America in August, to sue Fussell of Point Loma for libel, having everything preliminary done, so that I can be there as witness in the actual trial? I want to sue him for the T.S. as President, not as a private person. Please talk it over with a good lawyer. There is plenty of material, but one thing would be the best: his charging me with saying that the T.S. has no moral code and inferring that that means no morality. Other things may be subsidiary.

Helios writes C.W.L. that Fritz Kunz can prove that the "Cipher Letter" was written by Fullerton. Is that So. If it is, I should be glad if Fritz would send me his proof at once.

The letter of Dr. Nanjanda Rao to Mrs. Tingley is invaluable. Send anything else that shows any relation between them. How was this obtained and why is it circulated? I want proof that it came from Point Loma.

Why do you not use The Comstock Law to stop the circulation of Fussell's filth through the mails? India is deluged with it, and So are other countries. It might be stopped at its source. Please see if anything can be done.

Mr. Lovell is an old member of the E.S. from Judge times; I am glad he has returned. If he seems steady, he may come back into the E.S., and into the Section. If he can take the

present pledge.

We are all quite happy here, though storm is around us.  
Yours affectionately,  
Annie Besant

C.W. Leadbeater writes to A.P. Warrington in December which was attached to an excerpt letter dated December 19.

There is little news to give as to the legal proceedings, but what there is is distinctly favourable. The opposite party made what they call an interlocutory application, begging that for the more satisfactory conduct of the case, the boys might be brought over here at once from England. Mrs. Besant of course opposed this, and that matter came up for decision last Tuesday, the 7th. The judge at once saw that to argue out that matter would be equivalent to practically trying the whole case under very unfair restrictions, so he refused the application and decided that what is called the fixing of the issues should take place tomorrow, and that the trial itself should be taken as soon after that as was compatible with the business of the court. Mrs. Besant is very much pleased with this result, and hopes in consequence to be able to leave for England within a few weeks of the time which she had originally planned. It seems evident that she has even already made an excellent impression upon the judge and the court, which is always said to be half the battle.

You see, we are in somewhat a complication of suits, for the action of this lunatic father of Krishnaji's has removed the restrictions which previously held many people back. When that scoundrel, Dr. Nair, wrote his infamous article a year ago many of our members were most indignant about it, and wished instantly to prosecute him, but Mrs. Besant herself begged them not to do so. In pursuance of her pledge she has declined to take any notice of the attacks upon herself, just as I have done; but when the attack was made upon Krishnaji, it became her duty as his guardian to defend him. She has been dragged into court by the father, and she now intends to clear the son's name from the aspersions which that most unnatural parent has cast upon it.

1. The first thing then is the case in which the wicked father is the plaintiff, and she appears as the defendant. All that has been done in that case so far is the filing of the "Plaint" and the "Reply", which you have seen, and now the filing of the amended "Plaint" and the "Reply", which are somewhat shorter documents. The next thing done in the matter will be what is called the fixing of issues which will occur in January; and when that is done, the Court will either fix a date for the trial or decide that it has no jurisdiction. If the Court decides to try the case, it would in the normal course of things come on in

about a year or eighteen months; but an effort is to be made to get the case classed as urgent, and if that effort be successful it may come on in six months or even less. That is the state of affairs as regards the principal suit, the only one which is of real importance.

2. Mrs. Besant (associated with Mr. Aria, as Recording Secretary and Mr. Schwarz, as Treasurer) has commenced as President of the Society and on its behalf a libel suit against the editor of *The Hindu* and Dr. Nanjunda Rao. This is a civil suit and very heavy damages will be claimed; there is practically no doubt whatever of the success of this suit, as the case is quite clear, but it will have to follow the ordinary course of business in the Courts, and therefore will not actually come on for trial for a year or so.

3. Mrs. Besant has commenced a suit for criminal libel against Dr. Nair (who wrote a most abominable article describing Adyar as a temple of vice) and against Dr. U. Rama Rao, who reprinted this article as a pamphlet and spread it broadcast through the country. She has attended the Court today to make the necessary affidavits in this case, and it is expected to come on comparatively soon, that is to say, in a month or so. Success in this suit is considered probable, and will mean the fining or imprisonment of the defendant, though possibly that may be avoided if they tender an unconditional withdrawal and apology. Their defense will be that they as doctors thought it for the public interest to warn people against an association which they assert was circulating dangerous teaching on sexual subjects. The article, though of the most scandalous nature, was carefully worded; and though our lawyers think that they have laid themselves open to the law, one can never be certain how these things will go. One possibility is that Dr. Nair may object to be tried in the Magistrate's Court where we have been obliged to bring this case, and in that case he may appeal that it be transferred to the Sessions, which means that it will be transferred to the High Court and tried before a jury, but that Mrs. Besant will be put aside from the case and the Government will take her place as prosecutor. Nair may consider that the presence of the jury gives him more chance, but at the same time it renders him liable to a severer penalty. If a conviction is obtained in this case Mrs. Besant will instantly proceed similarly against every paper which has reprinted the article.

4. Mr. Schwarz and Don Fabrizio Ruspoli have also instituted criminal prosecutions against D. Nair for the same article, aggrieved, as residents here, by the disgraceful attack on the reputation of the Headquarters.

5. An attack by Nanjunda Rao, published originally in *The Hindu*, was anonymously reprinted as a pamphlet and widely

circulated in the South of India, among other places in the Native State of Mysore; a suite has been commenced in the Courts of Mysore against those who were responsible for its circulation, and also against the printers, unless they give up the name of their employer, which will then be substituted for theirs. There is supposed to be practically no doubt about the success of this suit.

6. As after the plaint and the reply had been filed, *The Hindu* published a letter which treated of part of the case (in so much as it raised the question of the authorship of (At the Feet of the Master) Mrs. Besant moved the Court to call upon the editor of *The Hindu* to show cause why he should not be committed for contempt of court. The Judge decided that the letter could not be called technically contempt of court, as it was in continuation of a controversy which had been going on in the newspaper for many months; but he administered a severe reprimand to *The Hindu*, saying that the editor owes to Mrs. Besant an apology, and that she has ample reason to sue him for libel; and he further remarked that the plaint in the big suit is a scurrilous document, and that he should not have thought that any decent paper would publish it, all of which, though strong language for a judge, is undeniably true. In the course of his argument the President's Counsel contrived to bring out the fact that the atrocious charge against me had been withdrawn from the amended plaint; which means that the report of this case in the newspapers announces to the world that the plaintiff made that charge maliciously, and now virtually admits that it is false.

I am glad that you managed to see Mrs. Besant when you were in London. I wish you could be here for this Convention, for I always think that Conventions are always so much nicer at Adyar than at Benares. We are expecting a large attendance at a time of great enthusiasm; for this silly legal business, nuisance as it is, has yet served to evoke a great feeling of devotion among the loyal members, and has also operated as a fine advertisement, and much increased the sale of books! *Man, Whence, How, Whiter* and *The Hidden Side of Things* are now printed and in the binders' hands, and there is also a delightful little book by Jinarajadasa, *In His Name* which I specially recommend to you. You have probably seen Alcyone's *Education as Service*.

C.W. Leadbeater

Many of the original documents, and copies of the Court papers, pamphlets by Joseph H. Fussell, B.W. Lindberg, N. Sri Ram, J. Krishnamurti, Dr. G. de Purucker, Dr. Weller van Hook, Alexander Fullerton, and newspaper clippings that are not published

here, are in the Ross Collection for further research. The author has made many of the documents into PDF's under the title: "Annie Besant Cases", & "Charles W. Leadbeater Cases".

The following question was sent to C.W. Leadbeater regarding the T.R.C. Following the history of the Temple of the Rosy Cross can be found in Vol.II, *Krotona of Old Hollywood 1914-1920*. Again, there are two more bank boxes of letters unsorted and classified regarding the history of Krotona found in Vol. II not published. The continuation on the history of the Temple of the Rosy Cross, is available as referenced in the three volumes on the history of the Egyptian Rite.

*Is it true, as has been stated, that the newly-founded Temple of the Rosy Cross represents the esoteric side of the Order of the Star in the East? If it is so, it would follow that all earnest members would wish to see a Rosicrucian Temple founded in each country and become members.*

The statement is not true. Mrs. Besant, who is herself the founder of this new organization, has expressly disclaimed the idea. The Order of the Star in the East has a Second Degree, called the Service Corps, which consists of those members who are able to devote some proportion of their time to definite service in certain specified ways, but there is nothing esoteric about that. The Temple of the Rosy Cross might appropriately be called, not the esoteric but the ritualistic side of the Order of the Star in the East, for Mrs. Besant founded it especially for the very large class of people who find in gorgeous ceremonial the readiest method of arousing their higher feelings. The Temple gives no new knowledge, but simply offers a new way of expression for the devotion of those to whom ritual appeals. Its only claim to esotericism is that it imitates Freemasonry in keeping its ceremonies a profound secret. The only really esoteric side of the Order of the Star in the East is the Purple Order, to which admission can be obtained only by the personal invitation of the Head.

Whether it is desirable to found a Temple of the new organization in any particular district must depend entirely upon whether there is in that district a sufficiently large number of members of the ceremonial-loving type. If there are such members, they will find in the ritual of the new body a suitable expression of their feelings. If there are no members of that special type, there would be no object in the formation of a Temple, as the large amount of money necessary for such foundation would be wasted if there were none who appreciated the display. C.W.L. <sup>16</sup>

For older children at Krotona, The Golden Chain group, (p.174, Vol.I) was a theosophical movement established in the U.S. by Mr.

---

<sup>16</sup> "Questions", *the Theosophic Messenger*, Vol. XIV, n2, November 1912, p.120.

William Walters in 1899.

I am a link in the Golden Chain of Love that stretches around the world, and must keep my link bright and strong.

So I will try to be kind and gentle to every living thing I meet and to protect and help all who are weaker than myself.

And I will try to think pure and beautiful words and to do pure and beautiful actions.

May every link in the Golden Chain become bright and strong.

The Golden Chain eventually became associated with the Order of the Round Table founded by Herbert Whyte, which grew out of the Lotus Circle founded in 1892 by Herbert as an order of chivalry for young people.

Were it not for the last clause in their motto: "Follow the King!" that was the keynote of the essential difference between the Order of the Round Table and all similar organizations. For the "King" meant that the spiritual king, J. Krishnamurti was the spiritual leader of our race. Every member was to recognize himself or herself as a spiritual being, trying to follow the footsteps of their King, to be like him.

When Bhagavan Das poured out accusations against Mrs. Besant in the Indian Section magazine, he wrote along the same lines as did Dr. Steiner, when he suggested that members of the E.S. should be excluded from all offices in the Society and in the Lodge, (p.198, Vol.I) Das did not sign the new pledge of obedience issued in 1911 by Mrs. Besant. He believed that the "one-sided pledge" as he called it, was radically different from the pledge taken to H.P.B. He resigned the post of Corresponding Secretary of the E.S. in the Northern Division in India. Mrs. Besant was heartbroken, for she felt Das was a man with more spiritual soul in him. C.W.L. thought it was a young soul in many ways, and that was one reason for so many powerful forces fighting within him making it difficult to see which side victory would finally be. Although Mrs. Besant thought it right to offer a compromise, she was very thankful that Das rejected it.

Around November 1912, Henry Hotchener left American to go to Adyar for a short visit. After he opposed the case brought against Leadbeater by Fullerton, he stayed in the Society and continued to work obscurely. Now he decided to get more involved in to the work again. His new enthusiasm was revealed in the following letter from Adyar.

It will be remembered that six or seven years ago the same scandal arose in connection with the theosophical settlement at Point Loma.

January 1, 1913

Dear Mr. Warrington:

A happy New Year to you and may you be long spared to keep up your good work for the Cause!

Convention has been a great success, and I only wish you could have been here with us, Well, perhaps it may come in the not distant future!

The attendance has been larger than ever before; every available room has been filled, and in many cases over-filled. Mrs. Besant and Mr. Leadbeater grow ever more lovable, more powerful, more potent for good. The people who live permanently with them here at Headquarters love them beyond words for their steady and unselfish service and their purity of life, and the tribute of such daily witnesses is the most valuable of all.

America's quota of faithful workers is quite prominent in the service. There are Mrs. van Hook and her son Hubert, Mr. Prime, Miss de Leeuw, Miss Neff and Mrs. Gagarin. It is not yet quite settled as to whether Mrs. Courtright (who, like the others, is very popular) is to stay or to resume her work in our country.

One rises above Sectional considerations here, where the faithful are gathered from all over the world and where one realizes more fully his brotherhood with the Hindu, the Parsi, the Sikh, the Mussalman, as well as with our own Western faiths.

All here are interested in Krotona and wish to extend good wishes for the noble work you and your comrades there are doing. They would like to accompany me there in a month or two, but the financial strain of taking along some 2000 people would be too great!

With fond greetings to all at Krotona, and especially to you, I remain ever,  
Cordially yours,  
Henry Hotchener

Warrington welcomed Hotchener back from his brief sojourn at Adyar with the leaders, Mrs. Besant and Leadbeater. The time there gave him confidence that he and Krotona shall work hand in hand again, and the American Section would be richer for the addition of his talents. If all the members knew the heart and mind of Hotchener's service to the Masters as Warrington did, they would rejoice over his reenfranchisement into the activities of the work.

Jan 23, 1913

Dear Mr. Warrington,

In the legal case no outward progress has been made, but several important little matters have gone as we wanted them. Mrs. Besant was advised that though the Commission was useless, it would not look well to oppose the application for it, so she contented herself with explaining that none of the witnesses mentioned could possibly know anything about the case. (The people whom they want to examine are Bhagavan Das, Upendranath Basu, Bertram Keightley, Miss Edger, Vimadlal and one or two other Hindus.) She objected to the proposed inquiry into the E.S., and persuaded the judge to limit it to certain specified questions which will do no harm. An amusing incident occurred in connection with this, for as the lawyer was explaining how his client had been bound by the E.S. pledge of secrecy, the judge interjected: "But you are supplying the defendant with evidence, by showing that the plaintiff has broken his pledge, and is therefore not a fit-guardian for his sons!"

You remember that in the original 'plaint' the old ruffian charged me with an "unnatural offence", which he himself had seen, but omitted his charge in the second edition of it. The President, however, pinned him down to his assertion, and demanded a statement of time and place. In reply he has given these details, coupled with an explanation of what he professes to have seen, which he has now (under oath, remember) watered down to a momentary indecent touch! We have now, therefore, before the Court two sworn statements of his on this important point which are absolutely irreconcilable. As it happens, we are in a position to prove irrefutably that even his modified charge is a pure invention, for two ladies were present in my room at the time when he alleges that the action took place. When the President saw his affidavit, she remarked with glee: "The Lord hath delivered mine enemy into my hand!"

Yesterday we entered upon the first stage of another of the cases, Mrs. Besant's persecution of Dr. Nair for libel. She herself was examined, and the case was adjourned until February 6th.

The following is in Leadbeaters handwriting.

Above is the news of the week. I shall try to keep you posted, and I should strongly advise you to pay no attention to rummours from irresponsible sources, as I find that the Tingleyites are industriously spreading false information as to these legal matters.

C.W. Leadbeater

Miss Sarah J. Eddy (p.237, Vol.I) was a pupil of Dr. Cosgrove. She had a large studio in her father's home in Providence, Rhode Island. She made four oil paintings of the stages of Creation: (1) Chaos, (2) Water divided from earth, (3) Beginnings of Form, and (4) Madonna and Child as Humanity.

When visiting Krotona she offered the paintings to Miss Poutz and later sent them out to the Hollywood Krotona. At the time of this writing, they are hanging in the Music Room at Krotona in Ojai California, where many residents and visitors enjoy and appreciate their artistic and inspirational qualities. The author has been given a small painting by Miss Eddy from the late Betty Warrington for his archives.

C.W.Leadbeater gave many T.S. roof talks during the years he lived there. The author has only a few of them. I take it, the rest are kept in the E.S. Archives at the Adyar Theosophical Society as Radha removed all E.S. documents to Adyar.

March 3rd., 1913  
Adyar, Madras

#### T.S. Roof Meeting

All the greatest and most delightful things are the things that we cannot possess in the small and petty sense. Get back into the attitude of the ancient Greek, and look at it. How petty all this life is! We work to collect a quantity of things, which when we have them are of no real use to us whatever, but only a clog. We are like ants gathering together bits of dead leaves and grass. We have lost sight of all the glory and the beauty of life. There is a life that pulsates in harmony with nature. We might have lived so as not to lose it. Our civilisation has led us away from nature, but we might have evolved one which did not do so. The things which made a man a savage were not in the least the fact that he was in sympathy with nature. It was not the fact that he was near to nature that made him a savage.

Think how much more we can understand and appreciate nature than a savage can, if we choose; but most of us do not choose; we do not live that way; we do not understand that when we look at a beautiful landscape there is behind it a great Deva, into sympathy with whom we can come, from whom we can receive the keenest pleasure, with whom we can share our feelings of joy in that which belongs to him. All these things are forgotten and so we never get into the great earth-life at all; we never realise that we are part of this great earth; that Nature feels through us, expresses itself through us; and that if we can get back into that, we will get away from our smallness and our pettiness and will begin to feel things as a whole.

We do not think of the earth as a creature at all; we only think of it as our habitation; we forget it has a life of its own and that we may surely become part of that life and know what the joy of living

really is.

The line of advancement may not necessarily carry us in future ages farther and farther along lines that we have been following for the last few hundred years. Already there is getting to be a strong feeling in favour of the simpler life; but because everything around has become so complex, it is very difficult to practice living the simpler life. The very complexity makes life hard and fast, makes it inflexible, so that we are in prison, we have not the glorious freedom of the Golden Age.

The easiest way to get that freedom now is to develop the astral consciousness; but there is no reason whatever why even in the lower planes we should not have the freedom and the glory of the open spaces, become one with the World-Spirit, and feel and enjoy through it.

The artist, the poet does understand a little, but they do not revolt against our civilisation? Life is a thing of glory and beauty, but it has become very low and imprisoned, cabined and confined sort of thing. That is because men have lived slavishly and wrongly. They have let the land and the side stretches and have crowded into cities and shut themselves up in great factories. A far grander life does lie before us, but in order to reach it we must forget the self. It is the old story: It is not easy, because our habit has been quite the opposite, partly because we have had to develop this individuality and so have got into a selfish habit. You would not, of course, wish something for yourself at the cost of someone else, but you may be self-centred and be looking at everything only from your own little point of view, the beauty of open space and the whole great Deva evolution, so much of the glory of which you might share if you would. We think only along our line, but remember there are other lines, other and greater and grander possibilities for those who will open their souls to the sun.

They are those possessions which "belong to the pure soul only, and must be possessed therefore by all pure souls equally".

C.W. Leadbeater

Dr. Arundale said at a lecture at Bombay on the eve of his departure for England, May 1913, on the "Present position of the Theosophical Society in India." "Regarding the teachings of Leadbeater on the sex question, Leadbeater had been asked by several boys in great difficulty for advice under certain conditions and that he, Leadbeater, told them that to stop the habit at once was fatal, so that he tried to help them by gradually diminishing the course. However, there was no reason to question Leadbeater's motives and that it was not for the public to say that they were immoral because he gave such advice."

Mrs. Besant again wrote another short letter on May 10, 1913 to keep the members informed of the libels against the T.S.

Friends,

I have endeavoured to obtain justice for scandalous libels against the T.S in a Madras Police Court. The Magistrate, Khan Bahadur Osman, has decided that the words complained of are not against the T.S. but only against Mr. Leadbeater. While unable to follow the magistrate's mind, I may accept this as clearing the T.S.

The magistrate then asserted, according to the telegram I have received, that I approved of the advice given by Mr. Leadbeater. This statement is against the whole of the documentary and oral evidence given at the trial, and is not supported by one solitary fact. I appeal, of course, against it.

As the idea that I approve of the advice given is absolutely false, and may do incalculable harm, I here place again on record the fact that from the first moment I heard of it in February, 1906, I expressed my strong disapproval, Mr. Leadbeater promised never to give it again. From this disapproval I have never deviated one hair's breath, and I say again that, while I honour Mr. Leadbeater's noble character and pure life, I regard the advice he gave in a few cases as most mischievous and dangerous. He brought the idea over with him from the celibate priesthood of the Anglican High Church and the Roman Catholics, as a device for saving men from prostitution, and it has nothing to do with Theosophy or the Theosophical Society. The attempt to injure the T.S. by identifying it with this advice is shameful to all who descend to it, and, as the President of the T.S. I once more, strongly repudiate it.

As regards the conduct of business in the division of the Madras Presidency Court before which I appeared, I shall — as soon as the appeal for revision is over — address a statement to the proper authorities.

Meanwhile, dear friends, have patience and endure.

Though the mills of God grind slowly

Yet they grind exceeding small.

Though He stands and waits with patience,

With exactness grinds He all.

To His justice and His mercy I leave my persecutors and myself, repeating the words said to have been spoken by Christ: "Father, forgive them, for they know not what they do."

Annie Besant, P.T.S.

The time was approaching again for the next presidential election. Mrs. Besant assured the members, that if they bid her to go, she would continue to work for the Theosophical Society out of office. On the other hand, if they bid her to stay, she would equally accept and continue her work in office. She told them that if they knew of anyone who would serve them better, then she said, "reject

me" leaving the way open to a better choice. She assured them that they would not find anyone who loved the T.S. more.

The following letter is written to the Editor of the *Times* regarding "Judgment in the Case of Naraniah v. Besant. It did appear in the London *Times*, June 3rd., 1913.

May 31st., 1913  
82, Drayton Gardens,  
London, S. W.

Sir,

Returning to England, I read your summary of the above judgment. You will, I am sure, permit me to correct an error of fact. The Judge did not say that Mr. Leadbeater was an "immoral person"; that was the distorted version sent out by a hostile agency in Madras. The judgment as signed by the Judge states that Mr. Leadbeater holds opinions "which I need only describe as certainly immoral". The Judge rejected accusations of the plaintiff as to immoral conduct, and stated that the plaintiff had "attempted to strengthen his case with lies" — an opinion which your summary omits. Most men held the immoral opinion that a man is not greatly to blame if he should yield to his "natural passions" and I have known doctors even advise this course where marriage is impossible; Governments provide facilities for celibate soldiers, and few care that thousands of women are thus ruined. Yet it would hardly be fair to characterise as "an immoral person" every man who does not insist on absolute celibacy outside marriage. Personally, I hold that all advice save that of absolute celibacy outside marriage is immoral, but would not venture to brand as "immoral persons" all who hold a more lax view. Everyone who knows Mr. Leadbeater personally is aware that his conduct is impeccable, whatever his academical opinion may be, and that this opinion is based on the desire to shield women from ruin by a sin which destroys the woman for life while the man goes scot free.

Sincerely,

Annie Besant

The small pamphlet with no date published on it, could be around 1935, during the Theosophical Convention in Chicago by C. Jinarajadasa titled: "The Problem of Problems" for private circulation only. We publish only the last paragraph since it references C.W. Leadbeater during 1906.

We know today that one of the most difficult problems is the economic problem. A young man and young woman who would like to marry know what the difficulties would be, and do not marry for they are barely able to live separately. All these problems and all these difficulties I want to make clear to you. Here is a great problem. If there is to be a solution, said the Master in 1884, it must come through The Theosophical Society. Yet this is the one great problem we haven't really tried to understand. Others are delving into it. We had our great opportunity in 1906. Because C. W. Leadbeater had certain ideas, he was accused of many things. He never proclaimed the idea of Homosexuality. I have lived with him for eleven years. There was over a year when we had both of us only one room and two little beds. I knew him intimately. He wasn't trying to solve the sex problem of the world, but he had the acute problem of a certain number of young men with which to deal. He held that this problem must not be approached from the standpoint of morals — it is purely a matter of physiology. He wasn't giving a solution to the world, he wasn't thinking of it. Since that time there have been dozens of books written giving information that showed that he was fundamentally justified. It was because some theosophists thought that I believed in his ideas and had spoken in favor of them that they expelled me from The Theosophical Society. I didn't believe or disbelieve. It was a huge problem, and it amazed and dashed me as it did other people, but I had enough of an open mind not to condemn him. He was the one person who would know, for he had a fund of knowledge of the inner side of what was happening to the case of these young men and women.

I am not here to propound or give you advice as to how to proceed. I am speaking to you of the great problem, the Problem of Problems. I do say that until civilization takes this problem away from the mud, or with the roots in the mud lets the blossom unfold as the lotus, we shall not understand some of the fundamental mysteries of life. I speak on behalf of many, many men. We have lost our integrity of heart and innocence of hands. We must regain it.

Among the above papers was the following printed report as well:

#### Precis of the Leadbeater Police Enquiry

as furnished to the Executive of the Sydney Lodge, T.S., after inspection of the Report presented to the Minister of Justice, N.S.W., Australia.

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) denies that he ever slept with Leadbeater.

Another boy, however, gives evidence that (A) frequently, perhaps habitually, slept with Leadbeater, and that (A)'s bed was frequently unoccupied at night (both boys had beds on the balcony of Leadbeater's room).

One boy explains that Leadbeater encouraged him to first bathe, and then lie down on his (Leadbeater's ) bed in his bathing wrapper on an afternoon preceding a T.S. meeting at night. He was to rest in order to be fresh for the meeting at night. Leadbeater lay on the bed with a book in his left hand, the boy lay on the other side. Without any words, Leadbeater with his right hand caught hold of the boy's person and preceded to masturbate him. This boy had not arrived at the age of puberty. He explains that he had a feeling that it was not right and slipped off the bed. He avoided giving any further opportunity of the same kind, though there were other rest afternoons. No date could be fixed by the boy, but it seems probably the incident happened during the first few months of Leadbeater's residence in Sydney, 1914-1915.

Among those who volunteered evidence in favor of Leadbeater were several adults who happened to be visiting Sydney. Some of these in their evidence admit that they themselves have been addicted to the habit of masturbation. Two who make this admission are old Leadbeater boys and both are prominent T.S. officials. Two or more of the boys who gave evidence admit the same habit, and the Enquiry Officials seem satisfied that most of the boys who came before them were victims of it.

It would appear that there are quite a number of young boys who have associated with Leadbeater while he has been in Sydney, for a short time only. One of these gives evidence, and he states:

"I left the Church so abruptly for the reason that I had a feeling for some time, but never said anything, that something was wrong. I shook it off for a while but I still believed that 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 forwarding "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 defense of Bishop Leadbeater have re-attended the Criminal Investigation Department with the exception of Mrs. Kölleström, who was instructed to return Tuesday last if she wished to review her evidence; and all of them with the exception of two (Fritz Kunz and Stephen Leigh) wanted to alter their original statements, and one of them (Rein Vreede) it will be noted, called the second time for the purpose of re-qualifying 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 statement verbally, and wrote out what he had to convey, which in our opinion does not materially alter his original statement, and even

then did not write it out without making three errors.

The brothers Krishnamurti and Nityananda nearly got to logger-heads 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. These are repeated in their order.

To the Inspector General of Police, by the Head of the C.I.D., (Chairman of the Enquiry).

“I am of the opinion, however, that there are good grounds for believing him (Leadbeater) to be a sex pervert. . . . The suspicions generally expressed by \_\_\_\_\_ are not without foundation.”

Opinion of the Inspector General of Police

“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.”

Opinion of the Crown Solicitor

“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.”

For those interested in further research, here is a short list:

Campbell Theosophical Research Library, The Theosophical Society in Australia on its website list useful resources.

The Theosophical Society in America Archives, Henry S. Olcott Memorial Library in Wheaton, Illinois.

Pedro Oliveira published by Olive Tree Publishing 2018, “CWL Speaks”.

C.W. Leadbeater Affair, held in Helen I. Dennis Collection on Theosophical Society, University of Chicago Library.

See also Michael Gomes, “From the Archives: The Helen I. Dennis Collection”.

A Quarterly Journal of Research, published in the “Theosophical History” Vol. XVII, Issue 3, Zollner’s Knot: Jean Delville (1867-1953), “Theosophy, and the Fourth Dimension”. Massimo Introvigne., Massimo presented this paper at the CESNUR, 2014 International Conference Baylor University, Waco, Texas, June 4-7, 2014, pp. 84-118.

“The Theosophist” March 1922, “An Introduction to the Fourth Dimension” by A. Hanlon, pp. 597-608.

“Theosophy in New Zealand” Oct-Dec, 1985, “Four Dimensional Testament”, pp.33-34, and “The Reality of the Fourth Dimension” by A.C. Hanlon, pp.87-88.

“The Theosophist”, 1922, “The Four Dimensional Platonic Solids”, by A.C. Hanlon, pp. 469-471.

“World Theosophy”, “Is There a Fourth Dimension?”, by Herbert Radcliffe, pp. 293-296.

Published by the Theosophical Publishing House in 1977, a small booklet by A.C. Hanlon, “Into the Fourth Dimension”, the content of the book consist largely of articles, or extracts that have been published, pp. 1-83.

On another subject, while Radha was O.H. of the E.S., she stated that members of the Theosophical Society that are secretly gay, could not join the E.S.