

The Theosophic Voice

An Independent, Unofficial Journal, Published in the Interests of the
American Section of the Theosophical Society

FOR THEOSOPHY AND FOR AMERICA!

For Theosophy: "Its creed is loyalty to truth and its ritual to honor
every truth by use."—H. P. B.

For America: "With malice toward none, with charity for all, with firm-
ness in the right as God gives us to see the right!"—Abraham Lincoln.

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THE APPEAL OF THE VOICE

"Had I lived a couple of centuries earlier, I could have fancied a devil scoffing at me and asking what profit it was to have stripped myself of the hopes and consolations of the mass of mankind? To which my only reply was and is: 'Oh, Devil! Truth is better than much profit. I have searched over the grounds of my belief, and if wife and child and name and fame were all to be lost to me, one after the other as the penalty, I will not lie.'"—Letter from Huxley to Charles Kingsley.

TO MRS. ANNIE BESANT, PRESIDENT OF THE

Madam:—

THEOSOPHICAL SOCIETY.

As the incumbent of your present high office, in your person, under constitutional rights, is vested authority over the affairs of the Theosophical Society—an authority which, though nominally limited, is virtually supreme. You have achieved practical control of the entire General Council which supports you with absolute unanimity and beyond this executive body the members of the Theosophical Society have no power of appeal. Upon you personally, therefore, rests the entire responsibility of guiding the T. S. safely through the great moral crisis we are now facing. You may not legitimately ignore this obligation, nor can any amount of subtle reasoning depreciate its force. In this time of peril, we appeal to you, our President, as to one from whom we have every right to expect sympathy and co-operation in our present effort to save the T. S. from the moral destruction that threatens it. We would therefore respectfully call your attention to certain facts of grave importance.

You have given Mr. Leadbeater such countenance, through the pages of the official organ of the Society, "The Theosophist," on the platform and both by your direct conversation and by your correspondence, that many members have been misled as to the real moral obliquity of this man's conduct. These persons seem now to believe that, after all, Mr. Leadbeater's recommendations were wise and well-worthy of emulation; that self-abuse is, in truth, the right and proper remedy for sex-hunger and the bulwark of chastity. Moreover, the General Secretary of the American Section, in an Open Letter, seems to suggest that the pernicious practices taught by Mr. Leadbeater are of divine origin; that "the introduction of this question into the thought of the Theosophical World is but the precursor of its introduction into the thought of the outer world;" that "no mistake was made by Mr. Leadbeater in the nature of the advice he gave his boys" and so on to the shameless conclusion. Furthermore, the Open Letter embodying these and other statements equally objectionable, is claimed by the General Secretary to have been "dictated *verbatim* by a Master"! The injurious effect of such a pronouncement can hardly be estimated. The vice that undermined the Oc-

cult Schools of Antiquity has apparently hereby obtained administrative sanction within the Theosophical Society and the Sacred Name of "Master" has been evoked to give it further countenance.

The situation that confronts us is imperative. Already a considerable number of members are frankly avowing their acceptance of this abominable doctrine. Many believe that the apparent disapprobation you signified at the outset toward the indiscriminate application of these "teachings," will eventually be withdrawn, since the "teachings" in question have the sanction of a newly-ordained "Arhat" who is now regarded as your occult superior, namely C. W. Leadbeater.

We appeal to you, Madam President, you who solemnly pledged yourself by the bier of our late President-Founder, to uphold the standard of Theosophy,—that you do now openly and unequivocally declare yourself upon this question. In the name of all that is sacred to us, we appeal to you to put an end to the existing scandal in the Theosophical Society wherein a prominent official is permitted—as yet without rebuke from you—to defend publicly teachings that are morally destructive to the human race and fatal to the Theosophical Society.

We appeal to you also, in the name of the Masters, whether They be to us facts or ideals, that you defend Their Sacred Names from desecration; that you do openly declare once more a truth you have often stated heretofore that no Great Soul worthy of the name of "Master"—no real member of the White Brotherhood,—could possibly countenance a defence of immorality. Thus, Madam, do we enjoin you, by our most earnest appeal in the name of all that is holy, to the end that our beloved Society may be vindicated against common reproach; that even at the expense of a publication of our shame, the organization may be purified within and the sacred teachings of Theosophy may be kept inviolate.

DR. VAN HOOK SAYS HIS "OPEN LETTERS" WERE DICTATED BY A MASTER.

Early in May, 1908, there appeared in pamphlet form, under the editorship of Mrs. Holbrook, a budget of letters apropos of the referendum as to whether Mr. Leadbeater's writings should appear in "The Messenger." One of these letters, was from the General Secretary of the American Section T. S., Dr. Weller Van Hook, and, at a later date, there appeared two "Addenda" to this letter. Toward the end of May, the Editor of "The Voice" heard that Dr. Van Hook claimed that all three of these letters had been received directly from a Master, word for word. The Editor then wrote to Dr. Van Hook asking him what basis there was for such a rumor and requesting him to state the circumstances attending the alleged dictation if it had occurred. Pending a reply to this inquiry, the Editor received a confirmation of the rumor from another source. In a letter to a member, Mr. A. P. Warrington wrote:

"As to Dr. Van Hook's three letters, these, he says, were dictated to him by a Master quite word for word and he claims nothing for himself in their issuance, save the function of a scribe."

On May 27, Mrs. M. S. Brunton, of New York, wrote as follows to the Editor in reply to a request for copies of certain typewritten documents mentioned in the preface to the Holbrook Budget:

"Some of the letters sent out in pamphlet form having been directly dictated by a Master have been so fully adequate to meet the needs of our people on the Leadbeater subject that Dr. Van Hook instructs me no further letters will be necessary."

In a letter dated June 1, Miss Mary Adams wrote to the Editor from Chicago as follows:

"I know the origin of the three letters bearing the signature of Dr. Van Hook. As he has written you himself, I need not go into explanations. The letters themselves show that they were not written by an ordinary person. * * * * * Furthermore we of his (Dr. Van Hook's) group know that these things are true, realize as never before the nearness of the Masters, etc., etc."

These communications all give evidence that the statement of Dr. Van Hook's claim was in no sense restricted in its circulation. Since the

dates of these communications, this matter has become a subject of common gossip.

Meanwhile, on June 2, Dr. Van Hook in reply to the Editor's inquiry (See above) wrote a letter in which he made the following statement:

"It is true that the letters published over my name in Mrs. Holbrook's pamphlet were dictated verbatim by one of the Masters. It is not permitted to give the name. * * *"

Since this letter was written the Editor has ascertained that Dr. Van Hook says these "Open Letters" were not received from an apparition but through the Voice of the Silence; that the words were simply heard and set down one after the other as given. He asks no one to do more than to take his word for this, but believes that the letters themselves, especially the third one ("Correspondence between Planes," etc.), will substantiate his claim. Dr. Van Hook considers this third letter a part of the Divine Wisdom, of which more is to be given out at once. He regards this letter as so remarkable that it could not possibly have been thought out by any human being for himself. This material—and what will follow it—is given out, according to Dr. Van Hook, to help prepare the way for the coming of an Avatar.

Our readers are recommended to read carefully these three Open Letters and to decide for themselves whether or not the foregoing claim be worthy of credence.

ARE THESE THE MASTER'S WORDS?

A Review of the Van Hook Scriptures.

When Dr. Van Hook's "Open Letters" first appeared in print, it seemed to us incredible that they should be taken seriously and we felt therefore at liberty to ignore their contents. But now that we are informed of the claim made for them and of the fact that other communications from the same source will soon follow these Letters, "The Voice" is constrained to accord this matter more consideration than it would have granted it under less extraordinary circumstances.

Dr. Van Hook says that he has no share in the authorship of these Letters, although they appeared originally in the "Holbrook Budget" over his signature without reservation. He believes, moreover, that these Letters bear on their face—especially the Letter dated May 6—indubitable evidence of a superhuman intelligence. On this point, we differ from Dr. Van Hook who evidently sees the Letters *en couleur de rose*, from an ecstatic point-of-view. To our mind, they appear very ordinary. The third Letter (May 6), is perhaps, as a literary production, the most creditable, but its discursive subject-matter is irrelevant and contains nothing of value. It is padded with theosophical platitudes easily discerned by any student who has information or acumen. The application made of the principle of the correspondents, is moreover, far from guileless, since it is evoked to support a dangerous fallacy. While we readily admit that Yoga is attained by turning away from the objects of sense, we deny that the practices taught by Mr. Leadbeater embodied any such renunciation.

Looking at these letters in a general way, we find that neither their rhetoric nor the thought it embodies, transcends the ordinary. The quality of spiritual insight is entirely lacking and at times actually subverted. The text—far from being illuminated—is clouded with the darkness of illusion. The language employed by the author is noticeably intemperate; it is the language of a highly-emotional person, writing under the stress of deep resentment—harsh, vituperative and at times hysterical. One might question whether it were even in the best of taste—if such phases of discrimination may be justly expected in an inspired scripture! The attempt to drag Mrs. Besant *vi et armis* into the general scrimmage and to win adherents to Mr. Leadbeater's cause by fusing his interests with hers—this is a political manoeuvre to which we may safely say a Master of Wisdom would hardly lend Himself. If Mrs. Besant herself fails to rebuke such questionable finesse, it will be as curious as the whole extraordinary contention that a Divine Man—an Avatar?—the Christ Himself, perhaps?—dictated this communication!

As to the inflamed headlines, "The Enemies of Mrs. Besant are the Enemies of Charles W. Leadbeater, etc.," they savour of yellow journalism rather than of the sublime dignity with which a Great Soul would seek expression. On the opening page of the first Letter, we find an assertion that the T. S. "will maintain unbroken the chain of those who are able to receive and give out new information to the world from the Great White Lodge." This recalls again the memorable tactics by which Chair of St. Peter was permanently reserved. But when did the Theosophical Society acquire a "Vicar of God" peculiarly its own? H. P. B. founded no Apostolic Succession—even in the Eastern School; indeed she stipulated expressly that there would be none. She deprecated also the likelihood that more or "new" teachings would be given out after the close of her mission. But perhaps she didn't know! Perhaps the "mahatmas" have a new scheme afoot and the statements of Madame Blavatsky may be thrown to the winds! Perhaps we are a lot of credulous fools! (This last supposition seems to us the most plausible). There is, so far as we can see, no basis whatever for this large claim for "an unbroken chain" of seers though it must be admitted that if frequent bulletins from the Astral Plane are forthcoming, we may at any time receive news of the ordination of a hierarchy such as the Open Letters postulate. The "Vision" which we print elsewhere, by request, seems to foreshadow something of this sort. * * *

ARE THESE THE MASTER'S WORDS?—The intemperate character of these Letters, is obvious even to the most casual reader. In the first Letter, those who with deep sorrow and reluctance, have, from conscientious scruples, opposed Mrs. Besant because her attitude upon the ethical basis of the T. S. seems to them a wrong one, are denounced with rancor as her "enemies" and "detractors." These persons, "forsooth," have "hounded" an "Initiate" off the public rostrum, while one member (who is unnamed, but whom all recognize), is hauled up for a breach of "mahatmic" etiquette.

What a farce this is! No matter how earnest or sincere Dr. Van Hook may be,—no matter how deeply moved by religious fervor—the monstrous absurdity of his allegation remains and his own acceptance of the "Open Letters" at the hands of a "Mahatma" is a psychological problem which we shall not attempt here to solve. The bombastic figures of apostrophe and interrogation, the trivial tirade of the first Letter are so much at variance even with the highest human standards that a concession of their alleged origin becomes possible only to minds hypnotized by other people's thought-forms. Doubtless, those who accept such psychic happenings with the simple credulity of the Age of Ecclesiasticism, will see in this statement only the pitiful evidence that we have failed utterly to grasp by our intuitions the sublimity hidden away between the lines and "within the words" of the Open Letters. But this is a puerile and vapid superstition which the light of reason will dispel.

ARE THESE THE MASTER'S WORDS?—In the second Letter we note that the charges against Mr. Leadbeater (admitted by him to be true) are said to be "lying accusations" (p. 4). The cross-examination before the London Advisory Board appointed by Colonel Olcott and presided over by him, is described as "venomous and deeply acrimonious." (sic). Our readers may judge of the truth of this charge fairly well from a perusal of the extracts from the Report of the Hearing published in the May "Voice." This hearing is further described as "a shameful affair," "a farcical mock-trial" and its proceedings are styled "a shameful baiting" of the accused, etc., etc. In this connection, it may be in place to state that in the disposition made of the Leadbeater case, Colonel Olcott simply exercised his constitutional rights and accepted the resignation of Mr. Leadbeater on the recommendation of the Advisory Board, which resignation the stress of public opinion had compelled Mr. Leadbeater to offer. The Advisory Board took rank as a committee appointed by Colonel Olcott to assist him in his deliberations, to listen to Mr. Leadbeater's statements and to aid in ascertaining the facts in sup-

port or rebuttal of the charges against him. The allusion of the "Mahatma" to a "farceful mock-trial" is therefore a misapprehension. The "Mahatmic" author here lapses into a certain archaic form of rhetoric formerly dear to theologs. Rebellious members are threatened with theosophical damnation—with an anathema maranatha worthy of the Dark Ages of Ecclesiasticism. Heretics of this ilk are forewarned of a sort of esoteric exile "forsooth," by a new kind of Destroying Angel, the Lords of Karma. The burden of it all is Woe! Woe! Woe! to us. For we are under the wrathful ban of Beings apparently more vindictive even than Yahwe of infamous memory.

ARE THESE THE MASTER'S WORDS?—We deny this claim of Dr. Van Hook's with every fibre of our being! We have already, in the May "Voice" pointed out an error as to fact in the allusion to Mrs. Besant's having seen the apparitions at Adyar by Colonel Olcott's bedside and to the extravagance of the claim to an Apostolic Succession in the T. S. "The Voice" has also shown in the May issue that Mr. Leadbeater is guilty as charged (by his own confession)—a circumstance the Chicago "Mahatma" ignores. It remains now for those champions who defend Mr. Leadbeater, even at the cost of truth, against all comers, to allege boldly that these confessions of his were deliberate falsehoods, uttered by an "Arhat" in a sublime spirit of self-sacrifice! Against minds committed to such a paradox, it is almost idle to contend.

ARE THESE THE MASTER'S WORDS?—These letters, moreover, argue frequent untruths and make inferences from erroneous premises. The whole basis of the opposition whether consciously or ignorantly we shall not presume to say—is nevertheless misstated. The opposition stands for an ethical basis for the Theosophical Society of which Mrs. Besant does not approve, (as her articles in "The Theosophist" and the "Theosophical Review" explicitly state). The case of Mr. Leadbeater is a test case. It cannot be compromised without a sacrifice of the principle for which we contend. Moreover, the offence of Mr. Leadbeater is one especially heinous from the theosophical point-of-view. The Open Letters overlook this fact.

Again, because we repudiate the Adyar and Chicago "Mahamas" with their absurdly contradictory statements, it does not follow that we repudiate all Mahatmas! It is also illogical to infer that if we will not accept this ancient and notorious solution of the sex problem, revived by Mr. Leadbeater, we refuse to consider the problem at all. Mr. Leadbeater has not been the first to bring this suggestion to the Western World. Such a contention is laughable to students of history. The practice he recommended is fairly common among sensualists as every medical person knows. It is a tendency which arises in the human animal as spontaneously as the sex-impulse itself. Children do not have to be taught these things—alas! too many have to be untaught them. If there be in a child's nature any of the vicious tendencies described by this "Mahatma" (which tendencies Mr. Leadbeater, it is said, undertook to obviate), the pure animalism which prompts these same practices among certain brute creatures, would doubtless determine the issue without any suggestion from outside! Ranchmen are fairly familiar with the practice recommended by Mr. Leadbeater as a degenerate tendency that occasionally crops out among cattle. Animals addicted to this practice are sent at once to the butcher before they have a chance to corrupt the herd or before they themselves become unsuitable even for the shambles! We reject this solution of the sex-problem because it is erroneous and the whole question is too pressing—too vital—to be allowed to rest under this deceptive appearance of a solution which is no solution at all. Moreover, we enter a strong demurrer against the inference that because a man may have some sort of psychic development, he must therefore necessarily be qualified to judge of the spiritual needs of people on planes higher than the astral, by the simple exercise of his clairvoyant powers. We have had no evidence, satisfactory to our judgment, to prove that Mr. Leadbeater's seership is of so high an order.

The "Mahatma" claims that all this "teaching" was a means to a great end—Yoga. This error is as old as the history of occultism. It cropped out in Egypt, in Persia, in Greece—wherever the Mysteries existed, as Mr. Mead has stated quite clearly in his speech before the British Convention.

ARE THESE THE MASTER'S WORDS?—The Letter of May 6, with all its "airy persiflage" about "Correspondences" is a weak attempt at metaphysical jugglery which tends to cloud the understanding by mystical phrases and unmitigated sophistry. All this talk about "concepts" and the content of consciousness may be found in much better form in almost any good book on psychology and metaphysics. After an attempt to impress the unphilosophical with worn-out similitudes, the "Mahatma" winds up his remarks with an appeal to all that is selfish in human nature—the desire for occult advancement, the fear of suffering and the love of ease and power. On pp. 6 and 7 (May 6), he says:

"The man who lends this aid hastens his own evolution in an almost inconceivable degree. * * * A man who consciously thwarts the plans of the Masters acquires a lien of an opposite character upon the forces of Nature. * * * He is required to dwell for ages under conditions adverse to his development, while others more tractable are permitted to enjoy the opportunity which he missed.

"Theosophists, * * * are under a tremendous obligation to utilize their opportunities well. For if they do not they will in future incarnations encounter far greater difficulties than they have met with in former ones. They will be beset with temptations which, in this favorable incarnation, have been removed for them. * * *

"Theosophists who feel the validity of these remarks would do well to measure their conduct carefully, for upon their conduct toward their leaders in difficult crises and upon their view of the situation at critical moments will depend the amount and kind of aid accorded to them individually by the Brothers in this and in future incarnations. (Italics mine.—Ed.) Those who have aided much will deserve and receive much. Those who have impeded the efforts of their leaders will be relegated again to the rank and file of men and their places filled by those who are pressing upward from the, as yet, undifferentiated body of men. * * *

"The Brotherhood feel the need of saying these words at this time and speak to you in no uncertain terms. Let all beware how they interfere with the plans of the recognized leaders of the Theosophical Society. (Italics mine.—Ed.) They are under the immediate guidance of the Masters now more than ever before and the Masters will no longer tolerate interference with Their Plans! (Italics mine.—Ed.) Those who do not wish to comply with the reasonable demands of the recognized leaders of the Society would, for their own good, far better step out of the Society and leave the organization free to carry on its work. (Italics mine.—Ed.) Those who remain and aid in all ways according to their opportunities will receive a reward which will be commensurate to their loyalty, fidelity and unselfish devotion."

All this is like a sickening echo of that old Fire-and-Brimstone Theology whose vials of wrath were always opened to the eternal damnation of the sinful and unwary and whose palms of glory were forever waving in the Heaven of the Godly.

ARE THESE THE MASTER'S WORDS?—Then,—most appalling of all that has been written!—we come at length to a vindication of Mr. Leadbeater's "teachings" on their own merits! Even the Adyar "Mahatmas" had more decency than this for they condemned without reserve the whole scheme. But, in defence of Mr. Leadbeater's having taught his system of insuring chastity (?) to boys who had no apparent need of help and solicited none, the Chicago "Master" says, with shameless effrontery:

"It was most easy for Mr. Leadbeater with clairvoyant vision to see what thought-forms were hovering about certain other boys not yet addicted to this degrading practice. He could see that these thought-forms

would soon discharge themselves upon their creators and victims and he could easily picture the disastrous consequences. * * * In advising the practice by such a boy no new thing was proposed. It was only suggested in order that the thought-forms might be discharged before their force became overwhelming and involved the victim in the commission of some act, the karmic consequences of which might demand many incarnations for their solution. * * * Hence the "crime" or "wrong" of teaching the boys the practice alluded to was no crime or wrong at all, but only the advice of a wise teacher, etc. * * *

"The introduction of this question into the thought of the Theosophical World is but the precursor of its introduction into the thought of the outer-World. Mr. Leadbeater has been the one to bear the persecution and martyrdom of its introduction.

"No mistake was made by Mr. Leadbeater in the nature of the advice he gave his boys. No mistake was made in the way he gave it. Nor did he make any mistake in the just estimation of the consequences of any other solution of the terrible problem which was presented to him."

Are these the Master's Words?

To say that they are, is to blaspheme.

RESOLUTION ADOPTED BY INTER-STATE T. S.

JUNE 25, 1908.

Whereas, the present condition of the American Section displays a general indifference to those moral principles which are vital to Theosophy and the Theosophical Society, and an ignoring of the traditional policy exemplified and rigorously maintained by the President-Founder, and

Whereas, it is most important that in the crisis now existing in this Section and the whole T. S. the standard of principle and policy be publicly upheld, irrespective of the numerical weakness of loyalists and their inability to elect representative officials; therefore be it

Resolved, that the delegate or delegates of the Inter-State T. S. to the coming Annual Convention of the American Section are hereby instructed to nominate thereat as General Secretary Mr. Frank F. Knothe, formerly Assistant General Secretary, as representing distinctively the doctrines that a person shown guilty of immoral teachings shall not hold position as an authorized exponent of Theosophy and the Theosophical Society, and that Presidential interference with the free action of Sections in elections and otherwise is indelicate, unconstitutional, and to be repelled.

THE GENERAL SECRETARYSHIP.

It is with great pleasure we learn that after repeated solicitation, Mr. Frank F. Knothe, of New York, President of the Inter-State T. S. has consented to allow his name to be used in nomination for the General Secretaryship of the American Section T. S. Mr. Knothe is already too well-known throughout the American Section to need an introduction to the readers of "The Theosophic Voice." He was formerly Assistant General Secretary and has served also as a member of the Executive Committee. Mr. Knothe's personal qualifications are such as fit him admirably for the office of General Secretary and the fortitude with which he has upheld an unpopular cause in the defence of the theosophic principle, has won for him the respect and admiration even of those who oppose him by conviction. It is with great satisfaction "The Voice" endorses Mr. Knothe's candidacy. In view of the new issues to be brought before the coming convention, all branches who favor loyalty to principle rather than to personalities should elect delegates pledged to support a candidate who stands upon that platform, namely Mr. Frank F. Knothe, of New York.

A LETTER FROM MR. F. F. KNOTHE.

Editor "Theosophic Voice": Several months ago some of our members strongly advocated the nomination of candidates at the coming Convention to oppose the present incumbents and their policy. To me the proposal seemed like a useless expenditure of energy without resulting

compensation because of our undeniable weakness in numbers and our inevitable defeat. Besides this, I felt that in time the sober second thought of the members now standing with the majority would assert itself and all would once again be well. I therefore declined having part in this militant plan. But affairs have been so shaped recently that, from opposing the nomination of candidates and from pursuing a "waiting" policy, I have become convinced that our only honorable course lies in continuing aggressively to enunciate the principles for which we stand, and in openly combating the pernicious policy of the present American Section officials. Undoubtedly the most effective way to carry out this plan is by nominating candidates for Gen'l Sec'y and Executive Committee who stand unequivocally for honesty, justice, moral cleanliness, and the leadership of reason in the T. S. The victory or defeat of these candidates should not be a factor in the plan, the sole consideration being the strong and continued maintenance of the unalterable principles. Many things have happened in two months to compel one to follow the above-mentioned course.

First: An increasing number of F. T. S. seem to regard vital questions of principle from the view-point of expediency. This must inevitably lead to moral callousness. We can win no victory in our battles with our own failings by such a method, and certain it is that the T. S. must fail in its mission, whether backed by Masters or no, if it falls to the level of party politics and aims for material success and organization harmony at the cost of the honor of the organization.

Second: Another episode of the past few months that comes as a challenge to many of us is the budget of "Open Letters to Members of the American Section." Is Dr. Weller Van Hook to be permitted to fasten upon the T. S. a dogma of "Masters" who threaten and reward according as their behests are carried out?

It is almost too absurd to treat seriously, and one feels tempted to reply to the gullible Doctor in the words of Gilbert in "Patience" "Sing Booh to you! Pooh, Pooh to you! and that's what I shall say."

However absurd the statements may be they must be met in no temporizing attitude. If the Masters of Weller Van Hook gain supremacy in the T. S. its days are surely numbered, and they should be.

Third: Word comes officially from a Western F. T. S. that he purposes offering a resolution at the coming Convention requesting that the President T. S. restore Mr. Leadbeater to membership in the Society. While this does not surprise or excite one, it nevertheless rouses some of us to active opposition.

These are only a few of the reasons why open and aggressive opposition is the only course that may be followed with honor.

Wishing you all possible success in your valiant and telling efforts to purge the T. S. of that which impedes its true mission, I am

Yours cordially,

Ridgewood, N. J., Aug. 4th, 1908.

FRANK F. KNOTHE.

CONCERNING PROXY VOTES.

Delegates who wish to support Mr. Knothe and the Executive Committee to be nominated with him, yet are unable to attend the coming Convention, should see to it that their proxies are appointed in proper legal form and instructed beyond all possibility of error. "The Voice" presents herewith the names of certain persons to whom proxies may be sent with the certainty that they will be cast for the Knothe ticket. The following persons are chiefly resident in Chicago and practically certain to be at the Convention:

Mr. T. B. Havens, 6115 Woodlawn avenue.

Mrs. K. C. Havens, 6115 Woodlawn avenue.

Mrs. Eva R. Robinson, 6056 Monroe avenue.

Mrs. Eva Blackman, 6056 Monroe avenue.

Miss Lillian Kelting, 14 Seelye avenue.

Mr. Herbert A. Harrell, 1003 W. 63d street.

Miss Pauline Kelly, 1534 Oakdale avenue.

Miss Lucy A. Noyes, Franklin Park, Ill.

The Editor of "The Theosophic Voice," Box 199, Rockport, Mass.

Proxy votes should be sent in duplicate (1) to the chosen representative and (2) to the General Secretary, Dr. Weller Van Hook. Members holding proxy votes should report early to the Committee on Credentials named by the Convention.

THE PLAIN TRUTH: AN ESTIMATE OF THE PRESENT STATUS OF THE LEADBEATER "TEACHINGS"

Not without reason, in the able speech of Mr. Mead before the British Convention, was a question raised as to the imminent danger of moral contagion from the "teachings" of Mr. Leadbeater to certain boys. "Where will this stop?" the speaker asked. "Will not practice before long follow on the heels of theory? What of the future if this is not instantly checked?" There may be members who will smile in a supercilious way at such an interrogatory, as though the idea it presents were only the oratorical extravagance of one who imagines a highly improbable contingency. But these are people who know nothing about the situation in the Society. Only those who have travelled about among the Branches since the advent of the Leadbeater difficulty and those whose correspondence is extensive, can approach to anything like a fair estimation of the conditions that obtain among the T. S. members. The Editor of "The Voice" can, we believe, without undue pretension, lay claim to such equipment. In stating the deplorable fact that the ideas advanced by Mr. Leadbeater have already played great havoc with the morals of our members, we state nothing more than the plain truth which is susceptible to demonstration. Since the Editor of "The Voice" holds a medical diploma, it has come to pass—quite naturally—that she has been made the recipient of certain confidences, some professional and some otherwise, which have placed her in rather close rapport with the opinions and habits of many people in the Society. The utterances of "The Voice" therefore in this connection are fairly well qualified and duly considered.

In September, 1907, in reply to an "Open Letter" in the August "Messenger" written by a New York member, there was prepared for publication a little article which was too late for the last issue of the "Messenger" under the old regime and which was, of necessity, withdrawn at the beginning of the new order of things. The author of this "Open Letter" asked incredulously (P. 179, August, 1907) *apropos* of a resolution passed by the New York Branch—which resolution he characterized as "uncalled for": "Have there been any who have upheld the teachings for which our brother was condemned?" After the lapse of a year, we desire to emphasize the answer we should have given at the time this question was propounded: "Yes! there are a great many who defend these teachings and, most notable of all, a supposed "Mahatma"! The questioner evidently did not expect an affirmative reply and it may be this assertion will be denied in toto, though in view of recent developments such a denial would, one might suppose, have little weight. It has been stated emphatically in the past,—without, however, any reliable basis—that nobody ever dreamed of endorsing Mr. Leadbeater's peculiar (?) ideas. A certain amount of official sanction has been given to this assumption, which is nevertheless unwarranted. The open defence of Mr. Leadbeater's policy by our General Secretary, is already notorious. Mr. Jinarajadasa has not, as yet, exhibited such candor, but, to our mind, the subtle and covert notions put forward by him in the July "Messenger," are quite as objectionable as the unreserved utterances of the Chicago "Mahatma" and seem to be as apparently directed toward the defence of the X system *per se*. In his article entitled "The Relation of Theosophy to Occultism," this gentleman has set about showing how close is the relationship of Mr. Leadbeater to the Mesters, etc., after which he carefully directs the minds of his readers towards a proposed subversion of all their previous convictions under the advanced systems of "occult training." On p. 213, Mr. Jinarajadasa says: * * *

"Humanity in the course of its slow growth has established certain

things and standards that are purely conventional. But there is a truer standard for all time, not dependent on convention, but on a scientific understanding of all the factors. So with the occultist, he is no longer bound by convention (i. e. morality?) in his judgment. He measures by a truer standard. It is difficult for people to free themselves from the conventional view of things. * * * A person entering into the occult path enters upon soul-life. He must see things from the standpoint of the soul. (The body does not count?—Ed.) He must understand certain vital facts that affect his nature and being as a soul. For instance, if he has seen the light, he must nevermore doubt it, because the slightest doubt brings the result that the light recedes (Query: Is Mr. Leadbeater the torch-bearer?) It is a law of the growth of the soul-life. If the light is first seen through another (Mr. Leadbeater?) never for any cause whatsoever must he raise his hand against him and far more important is it when the one who brings the light is the one sent by the Great Brotherhood (C. W. L.? Italics mine.—Ed.) for all realize the link that exists between one of these Brothers and the Messenger (see above p. 211 et seq), a link that perhaps without a little personal experience you could hardly realize. (No—hardly!) The pupil is the Master's own. What you do to him you do to the Master also." (Italics mine. Anathema! Ed.)

Then follows another story to recall the fact of Mr. Leadbeater's close intimacy with Master K. H. so that the foregoing is sandwiched between two tales whose burden is to show that what is here said applies beyond question to Mr. Leadbeater, whose ideas are covertly alluded to by Mr. Jinarajadasa not as immoral in any sense but simply as "unconventional."

Defences of Mr. Leadbeater's teachings have been repeatedly made to the Editor of "The Voice" by members of the Society utterly unmindful of the fact that in their zeal to uphold this man, they were tossing to the winds every moral consideration and going directly counter to Mrs. Besant's own definite statement not to mention the specific utterances of the Adyar "Mahatmas." These members are coming now to regard Mr. Leadbeater as One Who Knows—whose occult status even transcends that of Mrs. Besant—and from whose dictum on such matters as the one under discussion there should be no appeal. We have also had access to letters burdened with the same thought and purpose. There is no refutation of a written statement, duly signed and yet many, in the throes of their zeal, have committed themselves irrevocably in this way. It is not our purpose to arraign these persons whose personal opinions are their own concern; but we desire to emphasize these facts in order that it may be clearly understood to what extent the contagion of this doctrine has spread. If a terrible danger did not immediately confront us, if there were, in point of fact, no one except Mr. Leadbeater who advocated this infamous system, the situation would be entirely different. We might easily dismiss the personal eccentricities of an individual, no matter how immoral, without any grave concern for the well-being of a Society he had been unable to corrupt. But this is not true! Many defend the teachings and even promulgate them. In the Holbrook pamphlet, two pupils of Mr. Leadbeater's, though not among the four who were concerned in the prosecution, publicly proclaim that they have prospered physically under his tutelage, implying that their physical condition is a justification of Mr. Leadbeater in every sense. The question of morality is not mooted. During the winter of 1906-7, the Editor was in Chicago and in order to combat the widespread tendency to uphold self-abuse on the lines indicated by Mr. Leadbeater, a series of lectures on the psychology of sex was given. There were members in the E. S. and out of it who upheld the X system. One person declared to the Editor that Mrs. Besant herself taught this system in an occult blind in "The Pedigree of Man" (!)—which is a monstrous misconception. Another person declared that this system would, before many years, be taught in our public schools. Still another insisted that by self-abuse humanity was to return to the hermaphroditic

type and that this practice would be universal among the Fifth Round Humanity. A number declared that while they did not pretend to know anything about such matters, they had understood this was **ahighly occult teaching** given to would-be disciples! We could lay hands on a letter setting forth the claim that this teaching is purely "esoteric" and not to be estimated by exoteric standards—this, too, from a Branch president!

These instances were sufficiently appalling in themselves. But what can we say now that "The Voice" has elicited a correspondence which is simply unspeakable in its brazen defence of these "teachings"? Some of these letters have ranged upon the level of insults. Others, like that of a certain California member, attempt to deal with the matter argumentatively. We publish this letter elsewhere in order that our members may see how deeply infected by these views the T. S. has become.

Fellow-members of the Theosophical Society, as Mr. Mead has truly said, we are on the brink of an abyss. Those who realize this danger are filled with the gravest apprehensions for the future, not only for the T. S., but for the wide-spread influence of these degrading practices emanating from T. S. sources upon our national life and morals. We cannot whitewash this foul sepulchre; it is full of rottenness. It is a fatuous kind of madness that would ignore this condition. It is idle to call "Peace! Peace!" This is a Holy War and there can be no peace while the Enemy is on the march. A straddling of this issue can never serve to revamp the tarnished fame of our beloved Society. Nothing short of a complete repudiation of the Leadbeater fallacy, root and branch, can offset the destructive influences which have already wrought among us wide-spread disaster to our Theosophic ideals and to that noble Society whose privilege it has heretofore been to uphold them.

THE REFERENDUM VOTE.

The referendum vote, as reported in "The Messenger," is a notable incident in the history of the American Section T. S. By a majority of nearly one thousand votes, this Section of the Theosophical Society has elected as an assistant editor of its official journal and as a contributor to the columns of that journal Charles W. Leadbeater, who stands confessed as a violator of the moral code of every civilized country in the world! By this decision, the majority of those voting have placed Mr. Leadbeater in the position of an authority on matters theosophical, an autocrat in the Question Department of "The Messenger" where his dictum is to be received with deference on matters pertaining to the ethical and spiritual well-being of the human-race. Those who have read the May issue of "The Theosophic Voice" are in possession of some of the facts concerning the circumstances which brought about Mr. Leadbeater's retirement. The grotesque contrast by which his name appears in the columns of "The Messenger" duly authorized by a majority vote of American F. T. S., is an ineradicable stain upon the Theosophical Society. The report of the Counting Committee shows that of 2,380 persons entitled to vote, 850 refused to exercise this privilege—a circumstance anticipated by many. Discouragement over the present state of affairs in the T. S., weariness and disgust have all contributed to bring about this defection so much to be regretted. Of the 1,530 voting, the ayes numbered 1,245 and the noes 285. In January, 1908, (in a supplement to the Annual Report of the American Section to the Convention of the Theosophical Society held at Benares, India, December 27 and 28, 1907), Dr. Weller Van Hook reported the total membership of the Section as 2,821. The Report of the Counting Committee above quoted, shows that there are now only 2,380 members in good standing in the American Section T. S., a decrease in membership of 441 within the past six months—largely due, we believe, to the forcing of the Leadbeater issue. The actual loss of old members since last January probably exceeds this number (441) considerably, since the 2,380 qualified voters include all those reinstated seceders to whom the doors of the Society were hospitably opened and all new members recruited since last

January. If these resigning and delinquent members who approximately number 500, had only remained in the Society and together with all those who still retain their membership, had exercised their franchise, the result of the referendum vote would have been different. We can hardly understand the point of view of these members and it must always be a cause for profound regret that Mr. Leadbeater's election was carried by the defection of Loyalists themselves. It is obvious, however, that, in spite of the large number of "Ayes" voted (1,245), there are still 850 silent members who must be classed as "disaffected." The exact significance of the entire vote, it would be difficult to determine. Of the 1,245 "ayes," curiously enough, some are in favor of publishing Mr. Leadbeater's writings in "The Messenger," but desire that no further countenance be given to the author. We make this statement advisedly since contributions of money have come to "The Voice" from persons expressing this viewpoint. On the other hand, of the 850 "disaffected," it would be unsafe to say that all are anti-Leadbeater in their sentiments. But the result of the referendum vote is, on the whole, very far from being the unqualified triumph anticipated. We consider it, as it stands, not an unfavorable augury for the ultimate return of sanity and common-sense in the American Section T. S.

CORRECTIONS OF THE MAY "VOICE."

The attention of the Editor has been called to a technical inaccuracy in the editorial comments upon the Report of the London Advisory Committee, extracts from which were published in the May "Voice." Mr. R. A. Burnett, the official representative of the Executive Committee of the American Section T. S., was a member of this Committee and he points out a slight error in the statement made in the May "Voice" (P. 12, l. 27). In this paragraph, the Editor, summarizing an unpublished portion of the Report and giving certain information not set forth in the text, states that Colonel Olcott cast the deciding vote. Mr. Burnett says that this is technically inaccurate because Colonel Olcott did not vote at all, but simply exercised his prerogative as the Chief Executive of the T. S., under constitutional rights, and decided the issue by a presidential fiat which was in favor of the acceptance of Mr. Leadbeater's resignation. The Editor is glad to make this statement since perfect accuracy is the end aimed at by "The Theosophic Voice."

Inquiry has been made concerning the extract of Mrs. Besant's Letter to E. S. Members, (July, 1906). This letter was recalled by the officer of the Eastern School upon Mrs. Besant's request and no copy of it is at hand, though, as previously stated, only a certain portion of it was available for public use. When the May "Voice" went to press, we had not at hand a copy of Mr. Fullerton's circular of February, 1907, but had a copy of a shorter extract than he had quoted, which copy was furnished to field-workers for the instruction of members. We had forgotten that the quotation made by Mr. Fullerton, contained an additional paragraph not printed in the May "Voice." As this paragraph is again quoted by Mr. Burrows in his speech before the British Convention (July 4 and 5) which speech appears in this issue, we refer our readers to Page 30 of "The Voice" for the text of the extract omitted.

The Editor of "The Theosophic Voice" will be grateful for any citation of errors in this journal as to matters of fact, and will be pleased to correct any errors of this sort which may appear from time to time. We shall not undertake, however, to correct what may be regarded by some as errors of judgment—for obvious reasons!

THREATENED THEOSOPHISTS: A COMMUNICATION

Those of us who have imbibed our Theosophy and our T. S. traditions from H. P. B. and Col. Olcott find difficulty in assimilating the minatory policy of our present leaders. In her spirited canvass for the Presidency Mrs. Besant warned of Mahatmic displeasure such members as contemplated voting against her, and though she afterwards denied hav-

ing done so the warning was substantially repeated in her defense of Her Fellow Initiate before the American Convention. Dr. Van Hook, in the third of his 3 articles "dictated word for word by a Master," explicitly threatens with repression by Natural Law those malevolent Theosophists who impede the efforts of leaders, and announces that "the Masters will no longer tolerate interference with their plans." Thus far the exact penalty incurred had not been stated. But Mr. Jinarajadasa is more precise. In his article in July "Messenger" he cautions—with a measure of veiling indeed, not with brutal frankness, yet with abundant clearness to the discerning—against opposition to an Initiate or a Neophyte, as that will mean loss of occult privilege for 3 or 4 lives. As that number may be supposed to cover several thousand years, we see not only the danger of independent convictions but the pronounced and prolonged displeasure of the Masters towards them.

Far be it from us ordinary F. T. S. to attempt interpretation of the Mahatmic will. Yet two practical problems appear to at once confront us. What lesser consequence will befall those hapless ones who, without directly contesting a leader's policy, feel sceptical, say, as to a President's being the Lord's Anointed, or who hesitate to accept self-abuse as the bulwark to chastity? Is it to be the loss of one incarnation, two, or what? Further, how far is the region, of immunity from criticism to extend? An Initiate is of course exempt. But is his representative and agent in a foreign Section? And how about a General Secretary? These questions affect many of us, and are too grave to be answered by mere speculation. May there be hope of a "dictated" message, or, at the very least, of an inspired utterance? A. U.

WHEN MAHATMAS DISAGREE.

The Adyar apparitions provoked a somewhat spirited discussion. Those who endorsed these phenomena launched against those who rejected them bitter invective and—we regret to say—to some extent it was vice versa! As a matter-of-fact, the most serious opposition to any official sanction of these appearances, was based upon a principle definitely outlined by the Judiciary Committee in the Judge Case—a principle quite distinct from any question as to the veridity of the phenomena. Every man has a indisputable right to interpret his own psychic experiences, even though it may be "in that way madness lies" i. e. in the hearing of voices and seeing of such visions as are all too familiar to the alienist. The Theosophical Society has always been a haven of refuge for psychics, where every individual is insured against official interference with his own personal "mahathas"—so long as he does not evoke these entities for the purpose of controlling the policy of the T. S. or its officials. Mrs. Besant's main ground of complaint against Mr. Judge was a just one, namely, that he was "seeking to gain influence and authority by unfair means, * * * by exaggerating his connection with and by producing and giving to various persons letters and messages, alleged to be from certain exalted personages, in whose existence both he and the recipients of those messages believed."

"Communication has lately been claimed by him" the text of Mrs. Besant's statement runs (See "Case against W. Q. J." P. 27) * * * "not only to generally strengthen his position but in special cases with a direct view of influencing, and even dominating, his colleague, Colonel Olcott, the President of the Society; alleged messages from these personages have been used * * * to directly control the policy of the Society and the public action of one of its members, Annie Besant, in her Society work."

This was a timely protest, so recognized by the Judiciary Committee. The outcry against the "psychic orders" from Adyar was not at all primarily an outcry against Mrs. Besant as Colonel Olcott's nominee but against the methods by which her nomination was secured. Subsequently, it is true, it became necessary, in the opinion of many earnest members, to oppose Mrs. Besant's candidacy on the ground of her personal convictions and administrative policy which were deemed inimical to the

best interests of the Society. No one disputed Mrs. Besant's ability to augment the membership of the T. S., to exploit its cause with éclat and to devise new methods of propaganda. But in view of her willingness on the one hand to deny the existence of an ethical basis for the T. S. and on the other to permit its affairs to be regulated by the pronouncements of apparitions, a certain contingency opposed Mrs. Besant's candidacy. This opposition was in a sad minority, but already the march of events has tended to show that the basis of the minority's opposition was right, since immorality is now publicly condoned by an officer of the Society, acting under psychic orders from a new "Mahatmic" staff! This sort of thing simply cannot go on. What is to prevent any member or officer of the T. S. from setting up a "Mahatma" of his own to give out inspired utterances in joyful consonance with his own wishes and to direct the affairs of the T. S. accordingly—to the full extent of his power? This is how the ecclesiastics have always managed. Whenever in the history of the Church it became necessary to set aside all precedents and establish some one in a place of authority the Virgin Mary, Joseph, and obliging Archangel or the Christ himself, appeared very opportunely and settled the matter. The results of this regime are very well known. Yet the Theosophical Society, established in protest against such a system of priestcraft, is now committed to the endorsement of these self-same methods! Moreover, the whole question of the appearance of the Masters at any period in the history of the T. S. has been brought into ridicule and disrepute by the silly and absurdly contradictory incidents of the recent seances at Adyar and at Chicago. The Rus-sak "Mahatmas" expressed themselves very cleverly about Mr. Leadbeater's "teachings," stated in plain terms that they were wrong and endorsed the action of the officials in exacting Mr. Leadbeater's resignation. Now comes the Van Hook "Mahatma" who on the contrary, exploits the Leadbeater system and practically suggests its universal adoption! To many the convenient way in which these respective "Mahatmic" utterances meet the drift of popular opinion at the time of their publication, is very significant,—indeed, ridiculously so! Compare the statements in "The Theosophist," January and February, 1907, and Colonel Olcott's Letter of Apology to Mr. Leadbeater published in the May "Voice" with the text of Dr. Van Hook's "Open Letters." It is to such absurdities as this the phenomenalism which H. P. B. herself latterly repudiated, must inevitably lead us. In a Letter to the Third American Convention (held in Chicago in April, 1889,) Madame Blavatsky said: " * * * the Ethics of Theosophy are even more necessary to mankind than the scientific aspects of the psychic facts of nature and man. * * * Once before was growth (of the T. S.) checked in connection with psychic phenomena and there may yet come a time when the moral and ethical foundations of the Society may be wrecked in a similar way." (*Italics mine.*—Ed.)

The voice of one who saw clearly here speaks to us. Her teachings need no vindication. They bear upon their face, marks of their origin. We await another denouement with mild curiosity. It needs now—to complete this buffoonery of occultism—only the illuminating statement that our General Secretary is *en rapport* with the "Mahatma" of the "Mahatmas" whose ultimatum supersedes all precedents established by underlings. It may be "given out" that the coming Avatar will incarnate in Mr. Leadbeater's own body. To such a level, has the most sublime ideal of Theosophy,—the sacred name of the Master—been degraded under the pernicious influence of a perverted appetite for psychism. When "Mahatmas" disagree—let us return to decency and common sense.

EXTRACTS FROM AN OLD LETTER OF MRS. BESANT'S TO MEMBERS OF THE T. S.

(Reprinted from a Pamphlet issued in 1895, entitled "The Case Against W. Q. Judge").

(The admirable letter from which the following extracts are made, has the hearty endorsement of "The Theosophic Voice." Never was the

brilliant mind of the President of the Theosophic Society clearer than when she wrote this communication. Allegations have been made that Mrs. Besant has since realized that her attitude as herein expressed, was a wrong one. So far as we know there is no basis for such a statement on Mrs. Besant's authority and we decline to believe that the forcible utterances we quote no longer represent her point-of-view since, if such had been the case, Mrs. Besant must long since have made the amende honorable to Mr. Judge. Noblesse oblige!—Editor.)

"* * * I feel that an explanation is due to you from myself, as a member of our Brotherhood, of the line of action adopted and the motives which actuated me. * * * This course is necessitated by the false issues which are being raised by Mr. Judge and his adherents in order to cloud the issue raised last year. * * * The old advice 'no case, abuse plaintiff's attorney' has never, perhaps, been more deftly and unscrupulously acted upon than on the present occasion. * * * Whether I be or be not moved by ambition, love of power, envy, etc. * * * All this does not affect the main question." (Query: Was the man guilty as charged.—Editor.) * * * "I have until now rigidly refrained from dragging the holy name of the Master into this controversy (sic) and have preferred to bear blame rather than shelter myself by an appeal to Him. (Italics.—Ed.) What I now say on this will be of weight only to such of you as believe in the existence of the Masters, but even with you, it should not overbear your own judgment and reasons. (Italics.—Ed.) These things cannot be proven, they can only be seen as true or false by the intuition of each hearer; anyone can claim authority from the unseen world and every claim should be judged on its merits, none should be accepted as of external authority. (Italics.—Ed.) On this a disciple writes me as he was lately instructed, and as one of the lessons that should be learned from the present troubles I lay it before you, etc. * * *

"Those who believe in occultism and the Great Masters should never forget that there are innumerable invisible agencies, hosts of elementals and elementaries—from little Nature-spirits to the highest Angels, from Pucklike mischievous imps to the Arch-demon himself—pervading all space. A neophyte, therefore, cannot be too careful in distinguishing impressions, sounds, visions, caused by the dark side of Nature, illusions thrown up by his own subconscious desires or cast by embodiments of falsehood, from the voice and teachings of the Brothers of the White Lodge, the sage precepts of the Incarnations of Truth.

"The Masters of Wisdom lead their humble disciples step by step to the glorious region of light, showing to them each step they have to take and helping them to assimilate each new truth they are taught and at every step preparing them for the next. Concerned as these Merciful Beings are with the spiritual development of mankind, with the drawing out of the highest faculties, the noblest virtues of the neophyte, They never try to force upon him a proposition which he is not ready to accept, even though the proposition embody a great truth. Know then for a fact, that nothing comes from the Master which does not bring the most absolute conviction to the mind and find the completest echo from the heart. That which is opposed to one's reason and revolting to one's moral sense is never from the Great Ones. For their words illumine the mind and sooth the heart; they come like rays of light into dark places and remove instead of creating confusion. (Italics.—Ed.)

"You know that even an ordinary schoolmaster, if he be expert in his profession, will not confuse his pupils who have scarcely mastered the four simple rules of arithmetic with an enunciation of the principles of the Binominal Theorem and Differential Calculus. How then should an Adept, a Mahatma, who is so much wiser, follow methods which are far more calculated to mystify the soul than to enlighten it?

"Is it again likely that the Lords of Perfection would demand of their humble servants blind faith and a following opposed alike to reason and to principle? Is it possible that these Knowing and Seeing Ones would seek to blind and delude Their loved disciples? No, the wise Masters do

not tax your credulity nor stagnate the growth of your soul. For to tax one's credulity is to paralyze one's reason, to starve one's intuition, to shut off the Divine Light which alone can perfect the life of the Ego. (Italics.—Ed.) The Master's method is not to storm or surprise the disciple, but so gently to open his inner vision as to make him think and feel that he himself has found the light and the truth.

"Two other preliminary matters—the question of charity and brotherhood and the accusation that Mr. Judge has been kept in the dark and refused copies of the documents. (Does history repeat itself?—Ed.) Some seem to think that brotherhood demands that no notice should be taken of wrong, that it should be allowed to go on unchecked; is it against brotherhood to interfere with a man who is murdering another or to save a person from being defrauded by warning him of a deception practised against him? If not, why should it be against brotherhood not to stand by and see people led astray and deluded in silence? Why should we be told that, in deference to brotherhood, we must connive at the destruction of a great spiritual movement by allowing the poison of deception to filter through every vein? Such brotherhood would be the brotherhood of thieves. Not so did H. P. Blavatsky understand brotherhood. On the contrary, while condemning backbiting and evil-speaking, she wrote as follows of the duty of public officials and preachers toward immorality outside of the Society and of private members of the T. S. where the wrong-doing of a member was concerned. (Italics.—Ed.)

"If a Theosophist happens to be a public officer, a judge or a magistrate, a barrister, or even a preacher, it is then, of course, his duty to his country, his conscience and those who put their trust in him, to denounce severely every case of treachery, falsehood and rascality even in private life; but *nota bene* only if he is appealed to and called to exercise his legal authority, not otherwise. This is neither speaking evil nor condemning but truly working for humanity; seeking to preserve society which is a portion of it, from being imposed upon, and protecting the property of the citizens entrusted to their care as public officers, from being recklessly taken away. But what has a working member of the T. S. independent of any public function or office and who is neither a judge, public prosecutor nor preacher to do with the misdeeds of his neighbors or some still worse crime? and if another member becomes possessed of irrefutable evidence to that effect, it may become his painful duty to bring the same under the notice of the Council of his Branch. Our Society has to be protected, as also its numerous members. This again would be only simple justice. A natural and truthful statement of facts cannot be regarded as evil-speaking or as a condemnation of one's brother. (Italics.—Ed.) Between this, however, and deliberate backbiting, there is a wide chasm." ("Is Denunciation a Duty?" by H. P. B. Lucifer Vol. III.)

"But it is a chasm entirely overlooked" * * * continues Mrs. Besant in reference to the closing sentence of H. P. B.'s article. * * * "The failure in brotherhood would have been in not seeking to preserve the Society from being imposed on." (Italics mine.—Ed.)

Following this discussion of the mooted question of "brotherhood" (which seems to have been as much misunderstood in 1895 as it was in 1907-8) Mrs. Besant gives in detail her own estimate of the comparative status of herself and Mr. Judge and discusses at length the evidences of the latter's guilt. Summing up the whole question of the state of disintegration into which the T. S. threatened at that time to fall and the consternation which resulted from the Judge expose, Mrs. Besant makes a truly noble appeal to the members of the Society in which her soul shines forth in its old-time beauty. Her words are so pertinent to the present crisis in the T. S. that we quote them at length:

"What is there in this, my brothers," she writes, "to cause so much distress of mind? To those of you who believe only in the great spiri-

*The lapse in construction is here given without modification.—Ed.

tual truths of Theosophy, apart from living Divine Teachers, these truths remain unsoiled and unshaken by any crime or blunder of their modern exponents; they stand on their own rock of intuition and reason and no storm that blows down personal reputations can shake them. To those of you who believe in the existence of the Divine Teachers and that They sent Their messenger H. P. B. to build this Society, there should be no cause for fear, for how can They be finally frustrated in Their loving work for man? If the time be ripe, the movement will continue to expand, and if not, the forces will all serve to ensure a future success.

"But it is so heart-breaking that good people should be deluded? Oh, beloved friends, no pure-willed Soul can be deluded save where it lacks experience and the delusion is the experience that it needs to make its vision clear for the future. Why grieve over the learning of a salutary lesson, those of you, at least, who believe in reincarnation and know that the Soul must grow and can only become perfect through suffering? The Holy and Wise Ones grieve no more over our falls than the tender mother grieves when the babe tumbles as it strives to walk; only by falling will it learn balance and steadiness; and, like the mother, They raise the children gently again, tenderly smiling on them and encouraging them to try again; for They too were once children who stumbled, though now They stand unshaken and beyond all fall.

"Nor doth the whirl of bitter words and unjust misrepresentations matter, for no blow can strike and give pain save where there is a Karmic obligation and, in the reception of the blow, that debt is discharged and that fetter falls from the Soul that may be nearing its liberation. Our enemies are our best friends, if they cannot provoke us to anger, nor to any passion that forges a fresh bond for the Soul.

"Stand then, comrades, on this field of Kurukshetra, where friends relations and teachers are found on both sides and fight without passion and without anxiety, so shall you not incur sin."

THE BRITISH CONVENTION

The Annual Convention of the British Section T. S. was held in London on July 4 and 5. As reported in the July "Messenger," Miss Spink was defeated by Mrs. Sharpe in the balloting for General Secretary which preceded the opening of the Convention. Mrs. Sharpe's majority was 31 votes. Of 1,600 voting papers issued only 956 were returned and of these 102 were neutral as to the General Secretary. This result shows a condition quite similar to that which obtains here i. e. the defeat of the Loyalist party has been achieved through the defection of members of its own contingency. We quote from the July "Vahan" the names of the members of the new Executive Committee with the number of votes cast for each. The Committee has a majority of three in support of the administration policy.

EXECUTIVE COMMITTEE

Mr. Mead, 532; Miss Mallet, 495; Mr. Wedgwood, 473; Mr. Sinnett, 469; Mr. Smith, 462; Miss Bright, 437; Mr. Burrows, 436; Mr. Leo, 422; Mr. Whyte, 405; Miss Green, 400; Mr. Glass, 323; Mr. Kingsland, 318; Mrs. Larmuth, 309.

The defeat of Miss Kate Spink is much to be regretted because of her distinguished service to the British Section T. S. and her staunch opposition to the support of the Leadbeater fallacy. But this defeat is offset by an overwhelming victory in the conduct of the Convention proceedings, a victory which clears the records of the British Section T. S. from any semblance of an endorsement to the "teachings" of C. W. Leadbeater on the sex question. Two splendid resolutions were passed by the Convention. A printed form of the first resolution, issued prior to the discussion of it, reads as follows:

"The following resolution will be moved, either as an amendment to the second clause of Mr. Dunlop's motion, or as a substantive resolution.

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. Shindler, A. P. Cattanch, Dr. A. King, Baker Hudson, W. H. Thomas, A. B. Green, J. M. Watkins, E. 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."

Among the twenty-three men who signed this resolution will be found the names of some of the most distinguished members of the Theosophical Society.

The "Vahan" gives but a meagre account of the Convention and does not mention this Resolution at all but a special report of the discussion of the Amendment to the Dunlop Resolution has been sent to "The Theosophic Voice" by certain British members. Lack of space prevents us from printing this report in full.

The amendment introduced by Mr. Burrows met with vigorous opposition, as might have been expected; but we are pleased to note that this opposition was merely technical, and was avowedly based only upon disapproval of the form in which the amendment was embodied, not upon its main purpose. The Burrows Amendment as given above, was passed by a vote of 38 ayes to 4 noes. Twenty-two representatives declined to vote. Immediately after the adoption of this amendment, Miss Dupuis representing those who declined to vote, standing in Convention, entered this protest:

"We cannot vote for this amendment as it is worded. We will not vote against it as it involves so much. We stand and hereby proclaim that we utterly condemn the practices alluded to but refuse to condemn any individual."

A further amendment was moved by Mr. Bell and seconded by Mr. Wilkinson. It was unanimously carried. The text of this amendment is as follows:

"This convention looks on the teaching given by C. W. Leadbeater to certain boys as wholly evil and hereby expresses its judgment on this matter."

The speeches of Mr. Burrows in moving his amendment and of Mr. Mead in seconding the same are given in full below. Both of these speeches were read from manuscript previously prepared.

MR. BURROWS' SPEECH.

To-day I have to perform one of the most responsible and painful duties of my life. On behalf of the signatories and of a considerable number of other members of the British Section of the Theosophical Society, I have to move the resolution which stands in my name. We move and support that resolution because we firmly believe it to be in the best interests, not only of the members of the Section, but of the whole Theosophical Society throughout the world, and, what is more important still, of Theosophy itself and of the great spiritual ideas which

are its root and foundation. We believe it also to be in the interests of the best and truest morality.

Contrary to my usual practice I have written all that I intend to say. It is not too much to affirm that on what we do here to-day and on the decision at which we shall arrive by our votes depends largely the future of Theosophy in this country. It is all-important, therefore, that our thoughts and our words shall be weighty and well-advised—free from heat, passion, prejudice and rhetoric. I know that among us there are diverse views on this subject, but I am sure we shall all agree that it is so grave and far-reaching that our wisest counsels are needed and that each and all of us should give to the matter our calmest and most anxious consideration.

One or two points at the outset I wish to make clear. The whole subject is a most difficult one to discuss—difficult, because it is one of those matters which are not generally talked about, even by grown men and women. It deals with an evil which, as is well known, is rampant in many quarters, especially in schools, both boys' and girls', but over which a veil is drawn not only by society, but also by teachers and medical men. The subject in all its aspects is more than painful to us because it deals with the conduct of one who for many years has been honoured and followed in Theosophical circles on account of the other teaching he has given. But the point that I wish to make here is that it is not we who are responsible for the discussion. It is not we who have promulgated these teachings—it is not we who are at the bar of Theosophical judgment—(a judgment which now bids fair to become also that of the outside world), it is not we who have brought about this intolerable scandal in the Theosophical Society. We did not initiate the matter, and we would have been only too thankful if, after Mr. Leadbeater's resignation from the Theosophical Society two years ago, the whole subject had been allowed to sink into well-merited oblivion. For those two years we have held our tongues publicly and our tongues would have been silent still but for the extraordinary and incalculably harmful attempts which have since been and are now being made in India, America and here to rehabilitate Mr. Leadbeater under the guise of brotherhood—to associate him with Theosophical work and propaganda—to allow him to pose as a teacher in Theosophical journals—to press for his readmission (without public recantation) into the Society, to hold him up in respect to these very practices as a moral teacher whom we are practically incapable of understanding, and, above all, to set forth to the Society and the world that these doctrines and practices are to be one of the foundations of Theosophy of the future.

The next point I wish to make is that we have absolutely no personal animus whatever against Mr. Leadbeater. No one mourns more than we do the fact that he has placed himself in this position, and that he has, as we honestly believe, proved untrue to real Theosophical teachings. But we also believe that there is something much higher than Mr. Leadbeater, and that is Theosophy itself, and it is because we believe that his action, teaching and practices in this respect are harmful to Theosophy, and that the advocacy by and action of his friends and upholders will, if continued, wreck and ruin—not Theosophy, for that is impossible—but the Theosophical Society throughout the world, and will render the public propaganda of Theosophy impossible, that we move this resolution here to-day. We ask the British Section of the Theosophical Society in Convention assembled to affirm clearly and unequivocally harmful doctrine, teaching and practice.

And here I may say that if, as I cannot suppose, if the vote of the Convention should go against us, we who are proposing this resolution, speaking as we do in the name of many other members of the Section, men and women, old and young, some of whom have given the best years of their lives to Theosophy and its work, are irrevocably determined that, as far as regards ourselves, the whole matter will be fought out down to its very roots—first in the Section generally, then, if necessary, in the whole Society, then if still necessary, at the bar of outside public opinion.

At all costs we are determined to do what in us lies to rid the Theosophical Society of this foul blot on its name and fame.

The difficulty which faces me here is that, as I am aware, many of you who are present to-day, including some of the delegates, are entirely ignorant of the real facts of the case, and, as we know, this ignorance is prevalent in the Section at large. It was impossible to publish the facts broadcast, and you have therefore had necessarily to rely on purposely vague statements, and have thus been unable to come to any decision on the matter. Ideas, I know, have been circulated that Mr. Leadbeater's enemies (if such there be—personally I do not know of any) got up a deliberate campaign against him, backed by false accusations. We who know the real state of affairs believe that the time has now come to speak out frankly and clearly, and to give the actual facts. This I propose to do calmly and quietly, as a mere recital for the information of those who, up to now, have been ignorant of them.

The actual charge against Mr. Leadbeater was that he deliberately taught masturbation or self-abuse to boys in his care, under a pledge of secrecy and unknown to their parents. That is the literal charge. I put on one side for a moment any evidence for this charge or defence against it. Both these I will come to later. I am now giving the bare fact, which no one disputes, because no one of course denies the fact that the charge was made.

The trouble initiated in the American Section, and I cannot do better than read to you some portions of a document which was issued on May 18th, 1906, by Mr. Alexander Fullerton, the then General Secretary of that Section to its members. It is a literal recital of circumstances, and those initial circumstances have never, as far as I know, been disputed, although others have. This is the part of the circular to which I refer:

"After stating how rumours, 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) had been deliberately teaching masturbation to boys in his charge, and the rumours having been verified by direct testimony from boys in the States, the narrative part of the circular thus proceeds:

"A memorial was then addressed to Mrs. Besant containing the testimony up to that date, and signed by the Heads of the Esoteric Section and the Theosophical Society in this country, a duplicate being sent to X. Mrs. Besant replied to the Head of the Esoteric Section 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 defence that the prescriptions were given from honest desire to save the victims 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 telegraphed 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."

The Committee of Inquiry met in London at the Grosvenor Hotel, on May 16th, 1906. Its members were Colonel Olcott (in the chair), Mr. Sinnett, Dr. Nunn, Mr. Mead, Mrs. Stead, Miss Ward, Miss Spink, Mrs. Hooper, Mr. B. Keightley, Mr. Thomas, and Mr. Glass, who acted as Secretary. There were also present, Mr. Burnett, as representative of the Executive Committee of the American Section, and M. Bernard, as representative of the Executive Committee of the French Section.

To the fairness and impartiality of such a Committee I am quite certain no member of the Society would raise the slightest objection.

A full shorthand report of its proceedings was taken by Mr. Glass, and of the manuscript of that report there are several copies in existence. We have one here this afternoon. Mr. Leadbeater was, of course, present at the Committee and had the fullest and amplest opportunity of explaining, defending and justifying himself. He admitted that the charge which was brought against him of teaching self-abuse to boys was true and also admitted something else which both here and in America would bring him within the pale of the criminal law.

Mr. Thomas put this question to him: "There was definite action?"

Mr. Leadbeater: "You mean touch. That might have taken place."

That of course is nothing less than indecent assault.

Mr. Leadbeater had asked Colonel Olcott what he had better do, and the Colonel told him he should resign. A few minutes before the Committee opened Mr. Leadbeater wrote a letter of resignation to Colonel Olcott to be used if necessary. At the end of the Inquiry the Committee deliberated as to whether Mr. Leadbeater's resignation should be accepted or whether he should be expelled from the Theosophical Society. There was a close division of opinion, but in the end the resignation was accepted in the terms of the following resolution:

"That having considered certain charges against Mr. Leadbeater, and having listened to his explanation, the Committee recommend the acceptance by the President-Founder of his (Mr. Leadbeater's) resignation already offered in anticipation of the Committee's decision."

Now that should have been the end of this indescribably painful matter. If it had been I should not be speaking here to-day. But immediately in America, here and in India a campaign in favour of Mr. Leadbeater was instituted which took two aspects. The first aspect was that he had not had a fair trial (as far as I know he himself has not complained of its fairness). Accusations were made of forged documents, and other matters with which I will presently deal. But to show the line which was taken by some of Mr. Leadbeater's defenders I will quote to you what is said by one of them, Mr. Warrington, a member of the American Section.

The extract is taken from what is known as the Holbrook pamphlet: "As to the Committee's recommendation that the resignation should be accepted, my comment is that this body so far disclosed its clouded vision, and therefore its incapacity to act in consonance with the real facts, as against the more partial and obvious ones, as to take an action which is diametrically opposed to the principles on which membership in the Society rests, and practically set the destructive precedent, so far as an unofficial body could, that a member might become ineligible by reason of an opinion held which did not deny the doctrine of Universal Brotherhood, a precedent which, if thoughtlessly followed, would narrow the Society down from its broad universality to the grade of a sort of intolerant sectarianism. One can but reflect that it was not Mr. Leadbeater who was on trial!"

On this I may first remark that if it were not Mr. Leadbeater who was on trial, who was it? According to Mr. Warrington, the Committee of Inquiry! And this because of "Universal Brotherhood." Now, as we affirm in our resolution, we hold strongly to the first object of the Theosophical Society, to form a "nucleus" of brotherhood, but I, for one, do not hold and never have held that because of that object any man or any woman should be thrust upon the members of the Society in the name of Brotherhood irrespective of every other consideration. Brotherhood has two sides—the clean-liver has to be considered as well as the evil-doer, and if to object to the teaching of self-abuse to boys, from however high and lofty a motive that self-abuse is professedly advocated, is to be intolerantly sectarian, then I frankly avow myself an intolerant sectarian. But of course it is not so.

I need not labour the point of document. Mr. Leadbeater's friends who do labour it entirely forget that the case depends on his own admissions and on the open and avowed advocacy of his teachings by his supporters. Last year at the private meeting of Convention delegates which was held previously to our public meeting, it will be remembered that one of Mr. Leadbeater's friends in a speech which I characterized as infamous, endeavoured to destroy the case against him by talking of documents and insufficient evidence. He was reminded by a delegate, who was a member of the Committee of Inquiry, that Mr. Leadbeater was judged on his own confession. And that is so. He himself has admitted the teaching and practice, notably in his letter of February 27th, 1906, to Mr. Fullerton, which I will quote in extenso if necessary, or if my statement is challenged by anyone, and especially did he admit it before the Committee. And some of his friends now justify and glorify that teaching. It has been prominently asserted in America that in twenty years such teaching will be the teaching of the Theosophical Society.

After all this we shall hear no more of insufficient evidence as to the nature and truth of the charges.

Here I wish to quote a most important letter by Mrs. Besant, which in itself is more than amply enough to destroy the idea that there is any doubt whatever about the actual facts, but which of course has a much wider bearing. The letter was written in 1906, to the Secretaries and Wardens of the Eastern School. It would therefore at first sight be a private document, but Mrs. Besant, in the following words, gave permission for some of it to be used:

"You can use my opinion on the harm done by the teaching, publicly if need arise."

The need has arisen long ago.

But even if that were not so the letter has been openly printed and circulated. It is now a public document and as such I received it in the ordinary everyday way. I want further to say that in this whole matter there must now be nothing secret, private or subterranean. The question is far too grave and important for that, and those—if there are any—who would advocate such secrecy are doing Theosophy an infinite harm.

Here is the portion of the letter to which I refer. (Mr. X is Mr. Leadbeater):

"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 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 twenty-four 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 Theosophical Society must stand clear of teachings 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 blind 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."

Now that letter brings me to the very heart of the second aspect of the campaign in favour of Mr. Leadbeater—in favour of his being restored to membership of the Theosophical Society as a moral teacher whose ideals, in the case, we have to consider, are too lofty for common people to appreciate and understand.

Perforce, the first contention that the charges are false has had to be given up, in face of his own admissions and those of his friends. It is now contended that his teaching to boys of self-abuse was given from pure, holy Theosophical standpoints and from the loftiest motives. I do not know where there is the slightest proof of that, it is only an assertion, but I will take that argument for the sake of hypothesis. It is said that some of the boys at any rate were in the grip of evil (although what evil is not stated) and that Mr. Leadbeater gave them this teaching in order to rescue them from something which is not defined, and those who oppose him are threatened that with regard to these boys the veil of "merciful silence" may be lifted. We await the lifting of that veil not only with a legitimate curiosity, but with perfect confidence and

equanimity. Is it conceivable that these boys were so morally depraved that self-abuse was the only thing which could be taught them as cure by a high and lofty Theosophical teacher? Will any father in this audience dare to stand up and assert that if he discovered that his own boy was sexually depraved he would thereupon recommend to him further sexual abuse as a remedy? The contention is an insult to intelligence and morality. Rather would he, by complete changes in mental surroundings, proper physical training, careful diet, change of scene, and above all, wise moral teaching, try to wean his son from everything sexual, by turning all his thoughts in an entirely opposite direction. And here he would be in exact consonance with every high medical authority and every teacher who has had the training of boys. But if we take the other side of the case it becomes infinitely worse.

Take it that most of the boys were innocent, and there is no proof whatever that they were not. In his letter of February 27th, 1906, Mr. Leadbeater distinctly advocates the teaching of self-abuse of such boys before "the danger of entanglement with women or bad boys later on" (I use his own exact words). So we have the terrible fact of these innocent boys being taught self-abuse, unknown to their parents, under a pledge of secrecy and because the teaching was Theosophy, by a Theosophical teacher who is claimed as a seer and an Initiate, under whose charge these boys were and who regularly took them to sleep with him, although they strongly objected, and begged for a separate room, as I have actual proof. Well may Mrs. Besant say that "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"—and well, indeed, may she go on to say that "worst of all is that it should be taught under the name of the Divine Wisdom, being 'earthly, sensual, devilish.'" Those members of the Theosophical Society, men and women, on whose behalf I am speaking to-day are entirely at one with Mrs. Besant in this wise pronouncement, and we repudiate, unequivocally and absolutely, the immoral idea that any scintilla of Theosophical training for the young (or for the adult) should be given on the lines of sexuality in any shape or form.

I may say here, by way of parenthesis, that if once admitted this teaching will inevitably affect both sexes. All teachers who have any knowledge of the question know perfectly well that in girls' boarding schools the subject is of very grave importance. Once admit that self-abuse is to be the cure for any sexual abnormality, or that it may be used for training, and a vista is opened which is nothing less than sexual demoralization of both sexes.

So far, I believe, I shall have carried with me all right-thinking people as far as regards the general aspects of the question. I now come to the grave and enormously important aspect of the subject as it more immediately affects us as members of the Theosophical Society.

That gravity and importance is clearly set forth in the second and third paragraphs of our resolution. It would at first sight seem incredible that inside the Theosophical Society such a resolution should have had to be framed, but unfortunately the facts are of such a nature as to leave no doubt and no alternative. The bare facts are that Mr. Leadbeater's friends and upholders are now not only vehemently asserting that in teaching what we rightly call these "corrupting practices" he was actuated by the highest moral motives, and that he taught them in the name of Theosophy—the Divine Wisdom—but that "the introduction of this question into the thought of the Theosophical world is but the precursor of its introduction into the thought of the outer-world."

Mr. Weller Van Hook is the General Secretary of the American Section of the Theosophical Society. He is a comparatively young member of the Society, but was elected American Secretary last year in succession to Mr. Fullerton, who with others was displaced because of his opposition to Mr. Leadbeater. As American General Secretary Dr. Van Hook is also *ex-officio* a member of the General Council of the Theoso-

phical Society, which is the ruling body of the whole Society. He is therefore one of the highest officials of the Theosophical Society.

Now here we have the really appalling fact that I stated, that this high official declares that masturbation, self-abuse, as taught and practised with boys by Mr. Leadbeater, is actual high Theosophical teaching, and more, that the Theosophical Society is the pioneer through which such teaching is presently to filter into the outer world. That there may be no mistakes about this I will quote to you his exact words.

There was circulated in the American Section two months ago what is known as the Holbrook pamphlet, which consists of "Open Letters," including one from Dr. Van Hook, and there are two subsequent addenda, also by him. I have them here. I am informed that some portions of these documents have been circulated here to some members of the British Section by Mr. Leadbeater's English friends.

These are Dr. Van Hook's words:

"Now it was most easy for Mr. Leadbeater with clairvoyant vision to see what thought-forms were hovering about certain other boys not yet addicted to this degrading practice. He could see that these thought-forms would soon discharge themselves upon their creators and victims and he could easily picture the disastrous consequences. Do not we, better than those unacquainted with the truths of Theosophy, know that the thought is pre-existent to the deed, that the act is only the precipitation of the thought on the physical plane? In advising the practice by such a boy, no new thing was proposed. It was only suggested in order that the thought-forms might be discharged before their force became overwhelming and involved the victim in the commission of some act, the karmic consequences of which might demand many incarnations for their solution. For sexual associations involve the use or misuse of the greatest spiritual force entrusted to undeveloped Man and Karma engendered about associated sexual acts demands solution by both parties to the act in simultaneous physical incarnation. And every Theosophist knows that, owing to the varying lengths of extra-physical life-periods, simultaneous incarnations cannot occur to undeveloped individuals in regular succession, but take place only after long cyclical intervals which must be filled with physical lives of no particular value or consequence. Hence the "crime" or "wrong" of teaching the boys the practice alluded to was no crime or wrong at all, but only the advice of a wise teacher who foresaw an almost limitless period of suffering for his charge if the solution for his difficulties usually offered by the World, were adopted and relief obtained by an associated instead of by an individual and personal act.

The introduction of this question into the thought of the Theosophical World is but the precursor of its introduction into the thought of the outer-World. Mr. Leadbeater has been the one to bear the persecution and martyrdom of its introduction. The solution of the question can only be reached by those who study it from the Theosophic standpoint, admitting the validity of our teachings in regard to thoughts and their relations to acts. Hence the service of Theosophy to the world in this respect will be of the most far-reaching consequence, extending into the remote future of the progress of Man.

No mistake was made by Mr. Leadbeater in the nature of the advice he gave his boys. No mistake was made in the way he gave it. Nor did he make any mistake in the just estimation of the consequences of any other solution of the terrible problem which was presented to him."

I believe it is asserted here in England (not in America, where they know better), asserted by those of Mr. Leadbeater's friends who are now driven to see the impasse into which they had been led, that those words do not refer to Mr. Leadbeater's practices. But English words are not mere counters to be juggled with at will, and you are not infants who cannot appreciate what language means. I leave those words to you, and ask you to fully realise what their promulgation by one of the ruling body of the Theosophical Society really means in relation to the Theosophical Society, to Theosophy, to its public propa-

ganda, and to the world at large. I ask you to picture to yourselves the position of Theosophical lecturers when faced on a public platform with these words and the whole of their attendant circumstances, as inevitably they will be faced. In thinking that you will begin to realise the terrible position in which every member of the Theosophical Society is now placed. For this is certain, that pushed to their logical conclusion, and they are being so pushed by Mr. Leadbeater's friends, his teaching must inevitably become one of the bases of Theosophical doctrine and propaganda, and further, in common fairness to intending members, especially young people, it will have to be clearly and publicly stated what this new base of Theosophical teaching really is and what it means. The day for secrecy and subterranean methods is gone for ever. On that we are fully and irrevocably determined.

But Dr. Van Hook has done something else; he has made an audacious and scandalous attempt to associate Mrs. Besant with all this and to tie her body and soul to Mr. Leadbeater. In the opening sentence of his Open Letter he says: "It must be clearly seen by all that the defence of Mr. Charles W. Leadbeater is closely associated with, and indeed involves, the defence of Mrs. Annie Besant, President of the Theosophical Society," and in the same letter he further says: "It must have been seen by all that it is Mrs. Besant's desire to stand or fall with Charles W. Leadbeater." I need not comment on this audacious statement, except to say that you now know what this so-called "defence" of Mr. Leadbeater really means—and to ask you to realise that Dr. Van Hook, the General Secretary of the American Section, a member of the General Council of the Theosophical Society, this defender of the teaching of self-abuse, is striving with might and main to involve Mrs. Besant, the President of the Society, in this wretched controversy, and to drag her into this foul masturbation abyss.

But further, Dr. Weller Van Hook, in a letter to Dr. Moore, of which we have a certified copy, declares that these letters of his were dictated to him *verbatim* by one of the Masters! Realise what that still more audacious statement means, and you will again realise the danger the Theosophical Society is in and the miserably parlous state into which it is now attempted to place it.

In a letter from Colonel Olcott to Mr. Leadbeater, of January 12th, 1907, the Colonel says: "The Masters have told both Annie and myself that your teaching young boys to relieve themselves is wrong."

Now we have Dr. Van Hook's defence of the teaching and practice of self-abuse dictated *verbatim* by one of the Masters! Words fail me. I appeal to those of you who have heard from H. P. B., from Mr. Sinnett, from Annie Besant, and from others of the lofty planes of pure morality on which the Masters dwell, to realise what this last scandalous assertion means and to make up your minds that the last vestige of this foul teaching which audaciously calls in the Masters to its aid, must absolutely disappear from the Theosophical Society.

But we were told that this teaching is given from the purest and loftiest motives. To that I can only say that I, and those in whose name I speak, absolutely decline to accept any such morality—Theosophical or otherwise—as this. Better that the world should blunder along in its old halting way than that the teaching of the Divine Wisdom should be befouled by the doctrine that the way to escape from the lusts of the flesh is by the path of self-abuse.

But we are further told in the Holbrook pamphlet, that Mr. Leadbeater (and this in preparation of his once more becoming a teacher among us) is "an Initiate of the Great White Lodge," that he "holds a commission from the Great Spiritual Teachers of the race and bears their message into the outer worlds." Of that I know nothing and I take it that those who talk like this know nothing either. Initiates do not proclaim themselves to the world. But if I do not know that, I am at least certain of this—that the teaching of self-abuse to young boys is not part of the commission and the message of the Great Spiritual Teachers of the race. If it were so then I say here deliberately to you, my fellow Theo-

sophists, that those Spiritual teachers are but frauds and the Theosophy which is founded on their teaching is a lie. But of course we know it is not so. But it is further asserted that Mr. Leadbeater is exceptionally pure and stainless, that he is too much above the littleness of our human nature to care to clear himself from the unjust and untrue accusations that are made against him. That is the line that Miss Ethel Mallet takes in her letter of resignation from the Council of the Blavatsky Lodge. Again I do not know. It may be so. I have said nothing to-day against Mr. Leadbeater's moral character. He may, for aught I know, be on a plane of morality to which neither I nor you can lift our dazzled eyes. I have simply given you a recital of plain facts with their consequences, and am asking you to affirm by your vote that whatever empyrean morality may be, those facts and their consequences are fatal to the real physical and spiritual progress and evolution of mankind, and that the man or men who teach them, do so against the best interests of Theosophy and of humanity at large.

But, it is said, Mr. Leadbeater has promised to abstain from again teaching these particular doctrines, and therefore he is again to become a teacher in our Theosophical periodicals, especially in those devoted to the training of children! for instance, the "Lotus Journal," here. I meet that fairly and squarely by saying that we do not intend to be put off by that. It is not enough. That is but preparatory to his reinstatement in the Theosophical Society without recantation. At this moment preparations are being made in America for his reinstatement without a word, not only as to his recantation, but even as to his promising to abstain. I have here the original letter which is doing this. It is from Mr. Martin, one of Mr. Leadbeater's supporters and a member of the American Section, and it has been sent round to the American Branch Secretaries. Mr. Martin says:

Miss Lillian Kelting,

April 28th, 1908.

Secretary, Hyde Park T. S.

Dear Miss Kelting,

Will you kindly advise your Theosophical Society of the fact of my intention to offer a resolution at Convention to the effect that Mrs. Besant be requested to invite Mr. Leadbeater to rejoin the Society.

Yours fraternally,

F. E. MARTIN,
Member, Kans. City T. S.

Now I ask you to remember that in April, 1907, the Council of the Blavatsky Lodge sent a telegram to Mrs. Besant in these words: "Would you as President permit X's (Leadbeater's) readmission?" To that Mrs. Besant wired: "If publicly repudiates teaching two years after repudiation on large majority representative of whole Society would reinstate, otherwise not." Mr. Leadbeater has not repudiated, he has not recanted. In a letter to Mrs. Besant published in the "Theosophist" of February this year, but written last year, he says:

"You ask me to write a formal letter which you can show, if necessary, to say what is my present position in regard to the advice which I gave some time ago to certain boys.* I need hardly say that I adhere to the promise I gave you in February of last year (that was February, 1906) that I would not repeat that advice as I defer to your opinion that it is dangerous. I recognise as fully as you do that it would be so if promiscuously given and I had never dreamt of so giving it."

Now see what that means. Mr. Leadbeater neither regrets nor recants—he shelters himself behind Mrs. Besant's opinion. He defers to her opinion that his teaching is dangerous, but—and this is the point—according to him it is only dangerous when given promiscuously. Again I repeat that is a most lamentably insufficient declaration. This teaching is dangerous and hateful if given at all, even more so if given secretly. That is our position and from it as Theosophists we do not intend to

* (Surely we shall hear now no more of insufficient evidence.)

recede. Mr. Leadbeater's American supporters are logical and boldly and openly adopt the teaching and recommend it as high Theosophy.

I may further say with reference to this reinstatement that in August, 1906, Mrs. Besant wrote as follows from India to America:

"Any proposal to reinstate Mr. Leadbeater in the membership of the Theosophical Society would be ruinous to the Society. It would be indignantly repudiated here and in Europe and I am sure in Australia and New Zealand, if the facts were known. If such a proposal were carried in America—I do not believe it possible—I should move on the Theosophical Society Council, the supreme authority, that the application of membership should be rejected. But I am sure that Mr. Leadbeater would not apply."

But unfortunately we have the fact that in India, America and here Mr. Leadbeater, without recantation, is being slowly but surely re-adopted. Here, as I have said, he is to contribute to the "Lotus Journal," and in one of the occult groups here, of which one of his firm supporters is the chief, members have been told that they must accept him as their spiritual teacher. In America you have heard by Mr. Martin's letter what is contemplated, and he has been appointed official editor of correspondence in their sectional organ "The Theosophical Messenger." It is a remarkable and significant fact that one of the first questions was on the best way of teaching Theosophy to children! To show how the virus (for there is no other word) is spreading in America I may say that this appointment was made by referendum in the American Section; 2,380 members were entitled to vote, 850 did not vote, 1,245 were in favor of Mr. Leadbeater's appointment, and 285 against. The effect of the whole matter has been that in America there has been a loss to the Section of between 400 and 500 members, while here, as we all know, we have lost a number of old and valued members, including two ex-General Secretaries of the Section and one ex-acting Secretary. In America again, some of the oldest officials, including Mr. Fullerton, the close friend of H. P. B., have been dismissed because of their opposition to Mr. Leadbeater's teaching. Such are some of the outward effects, but serious as they are they are of course in no way comparable with the inner consequences.

The extreme, nay overwhelming importance of this matter to the Theosophical Society, its members and generally to Theosophy has compelled me to trouble the Convention at this length, but the subject is one which cannot in any way be scamped or lightly passed over. As I said at the beginning the question has to be discussed and thrashed out down to its very roots and a definite decision come to one way or the other. I believe that now that the facts are known only one decision is possible. Nothing will make me think, till I see it in actual fact, that you fathers and mothers who are here to-day, decent English men and women as you are, would for a single moment dream of supporting in any way whatever this foul teaching which we attack and condemn—would dream of letting it go forth to the world that the Theosophy you hold dear must contain within its borders the degrading doctrine that any part whatever of the training of the young shall consist of self-abuse. The contention that this self-abuse is only dangerous when taught promiscuously must be killed—absolutely and entirely—and the foul thing banished from our midst.

And so in the latter part of our resolution we ask you to assist in that task, to assist by your votes to-day and by your future action in your Lodges in pressing home upon the President of the Theosophical Society, on its General Council, and generally on members everywhere that what the British Section demands, and has a right to demand, is a clear, definite, unequivocal official public repudiation by the Society as a whole of this self-abuse doctrine, teaching and practice, and a declaration that on no consideration whatever shall it be even the smallest part of Theosophical teaching, so that what we term this scandalous state of affairs may come to an end, and the Theosophical Society, cleared from this

foul stain, may go forward unhampered to its great work of the spiritual regeneration of the race.

MR. MEAD'S SPEECH.

In seconding this very important amendment on which the honour and well-being of our Society depend, I have thought it wiser to put down in writing what I have to say.

It is incredible that a single vote in this Convention should be cast against the amendment, for we are voting as representatives of Lodges and not as individuals.

Though difficult to believe it may possibly be that there are one or two here who privately endorse this detestable teaching, as assuredly there are in the American Section those who shamelessly force it publicly on the Society, and that, too, without protest save from a small minority; if there be such among the delegates I would remind them that they are now voting for their Lodges and not for themselves.

Fellow-members of the Theosophical Society, we are on the brink of an abyss into which the Society—to which so many of us have devoted our best thought and energies, will inevitably be plunged, if an imperative halt is not instantly called.

For if such monstrous statements are allowed to be made without the most emphatic repudiation, if we permit the most sacred authority to be evoked in support of such ruinous teaching, this Society which is so dear to us, will become—and rightly become—a byword throughout the world; all will point the finger of scorn—and of just scorn—at it; people will say—and say without any means of contradicting them: "There goes a member of that wretched Society, whose 'Initiates' and 'Masters,' forsooth, teach children self-abuse!"

Even in an association composed of out and out materialists and thorough-going Malthusians this corruption of children could not possibly be tolerated. What, then, has brought about this perversion of natural instinct in our ranks?

It is no new thing. Every movement of a similar nature to our own, every movement that contacts the Sacred Mysteries, has been defiled by the perversion of them. The evil dogs the steps of the good.

The reason why such a practice has for a moment met with defenders in our body, is because psychism is with some enthroned above morals. Had any member other than a widely-known psychic been detected in teaching such practices in this Society, the matter would have been settled at once with no dissentient voice; the condemnation of the teaching would have been universal.

It is, then, owing to the fact that many believe too unquestioningly in the psychic pronouncements of this or that individual, that some of our number who would not dream of putting this teaching into practice, are over-awed by their belief in the "knowledge," as they suppose, of their special psychic into giving a mental assent to what would otherwise be abomination to them.

But where will this stop? Will not practice before long follow on the heels of theory? What of the future if this is not instantly checked?

We have history to guide us. It is all very old; and, therefore, does not so much surprise those of us who are students of history; indeed, we might almost expect it.

At all times of great spiritual revival, the foul reflection, the distortion, the perversion of the most Sacred Mysteries accompanies it; at all such times the true Mysteries have been surrounded and besmirched with the foulest of sex-crimes. For the high Mysteries have to do chiefly with the Mystery of Regeneration.

Such and far more detestable practices will, I fear, become only too widespread in the near future—but let us hope to High Heaven—outside our body and not within it.

It is, therefore, peculiarly imperative on the Theosophical Society, that it should assert its purity. As it values its life, as it longs to keep in the great spiritual movement of which it is a member, it should stand whole-

heartedly for what is clean and pure, and show the conscious or unconscious perversion of the holiest mysteries as the deadliest of poison.

They who teach such doctrines, whether knowingly or unknowingly are blasphemers of the Divine Mysteries of the Immaculate Conception, the bringing of oneself to spiritual birth, the Mystery of the Alone-begotten.

I therefore call on you all most solemnly to have no traffic, directly or indirectly, with this thing, in any shape or form, even in thought, and to let it be known by a unanimous resolution that the British Section of the Theosophical Society utterly repudiates and abhors the teaching of such practices.

If we do not do this unequivocally, no decent man or woman can be asked to join us. For if they were they would be asked to join under false pretences; they would be invited into an atmosphere of corrupting influences—if indeed such a tainted body could for a moment hold together and keep the knowledge of its propaganda of such debasing teaching from the public.

But this it will not be allowed to do; the subterranean propaganda of such views is at an end in our Society; it is now forced to the surface; the matter must be decided publicly. It is for this Section now to decide.

"The Theosophic Voice" appends to the foregoing speeches its unqualified endorsement. The data furnished by Mr. Burrows are absolutely accurate and the views of both speakers are wholly in accord with our own.

THE REPORT OF THE ADVISORY BOARD.

In reply to certain inquiries concerning the Report of the Advisory Board, "The Voice" desires to say that the text of this Report, as printed in the May issue, is entirely reliable. In order to avoid any danger of having the proceedings of the Advisory Board made public, a professional stenographer was not employed; but Mr. Glass, who is well-qualified to take verbatim notes in short-hand, was appointed to act as Secretary of the Advisory Board and to record its proceedings. Mr. Glass had previously satisfied the members of the Board as to his qualifications in this respect and the Report prepared by him is vouched for by honorable persons who were at the Hearing. Mr. Leadbeater was present at a part of this Hearing. He was telegraphed for, not, as has been said, to force his attendance (which was not compulsory), but to grant to him the privilege of defending himself in person. A very important portion of the evidence did not arrive in England until it was too late to submit it, i. e. until after the proceedings were closed. Complaint has been made on the one hand this evidence was not submitted to Mr. Leadbeater, and on the other hand that anyone had the impertinence to summon him at all! The delayed evidence was not purposely withheld. It was obtained after the evidence first submitted had been despatched to England. No one demanded Mr. Leadbeater's attendance at this Hearing. The evidence was sufficient to convict him beyond a question, but it was felt that he should be permitted to face the facts and, if possible, to defend himself. His own admissions made at this Hearing and elsewhere in writing, constituted the basis for his conviction, quite apart from the evidence *per se*. Even if the direct evidence were set aside, as some would have it, Mr. Leadbeater's own statements still stand and behind them no one need go. These admissions are embodied in his letter to Mr. Fullerton and in the Report of the Advisory Board of whose accuracy, so far as it goes, there can be no question. Some things which occurred at the meeting of the Advisory Board, are not duly reported, it is true, but these omissions contained nothing favorable to Mr. Leadbeater.

"THE VOICE" ENDOWMENT FUND.

In the opinion of the founders of "The Theosophic Voice," its establishment for the time being as a regular monthly journal would be desirable. "The Voice" will at present appear only as the situation throughout the

American Section T. S. seems to demand its services and as the extent of the financial endowment of the journal permits. The enrollment of one hundred members who will contribute one dollar per month would launch this little journal upon a career of uninterrupted prosperity and allow for the free distribution of a considerable number of copies abroad. The subscription price of "The Voice" will be one dollar per year without regard to the frequency of the issues. The journal will be supported by voluntary contributions of money apart from the stipulated rate of subscription. If you are in sympathy with these aims, we shall be very glad to place your name upon the list of contributors to the endowment fund. If your means will not permit you to subscribe thus generously, we shall be grateful for any contribution you may make and if you are entirely unable to assist "The Voice" financially, we shall still be grateful for an expression of your sympathy and co-operation.

ACKNOWLEDGEMENT.

"The Theosophic Voice" extends to its friends and supporters in England the greeting of fellowship in the cause of Theosophy and desires to thank most heartily those members of the British Section through whose generosity there has been contributed to its Endowment a goodly sum of money. In this struggle for Truth and Righteousness, it is well that England and America should stand shoulder to shoulder with a common purpose to give no quarter to the Powers of Darkness.

MEMBERS' ADDRESSES.

Inasmuch as "The Voice" desires to have a complete list of the names and addresses of the members of the American Section T. S., we shall be grateful to Branch Secretaries or individual members who will forward the same to the Editor. We desire especially the names and addresses of new members and request those old members who have recently changed their addresses to advise us accordingly, so that we may correct our mailing list. Members will please state in writing to what Branch they belong and, if demitted, from what Branch.

THE DISTRIBUTION OF THE THEOSOPHIC VOICE.

Members who desire to see the mission of "The Voice" completed, are urged to render any financial assistance possible toward this end. The May "Voice" was widely distributed. Every Branch of the Theosophical Society throughout the world was supplied with copies and extra numbers were sent to prominent theosophists in Europe, India and Australia. The funds which have made this extensive propaganda possible were voluntarily contributed by private members. As this journal cannot be entered as Second-Class matter, the expense of mailing such a large edition is very heavy. The distribution of the August issue has been financially ensured, thanks to friends at home and abroad, but we should be grateful for further assistance to promote a wide gratuitous distribution of a possible Convention issue early in October.

THE REJECTED RESOLUTION OF 1907.

Certain members of the T. S. are insisting that the main contention of "The Voice" is groundless; that the American Section is not committed to the endorsement of immorality, etc., etc. In support of our protest, made with sorrow and shame, we publish here the text of a Resolution, introduced by Mr. Henry Hotchner, in the Convention of 1907 and rejected by that Convention by a two-thirds majority:

"Whereas we concur with the wish of our President that we all work in unity for our beloved Society; and

"Whereas the Society's mission, in her words, is 'to proclaim and spread abroad Theosophy, the Divine Wisdom' through . . . a well planned organization, combining complete divisional liberty with the strength insured by attachment to a single centre,' this liberty naturally enabling each section to work through such channels as contribute to its success; and

"Whereas in determining the conditions of membership, we believe that it is not necessary to devise a fixed moral code with penalties, and that, as stated in our President's recent article, 'the criminal codes of all countries are taken for granted as a foundation on which to base our movement;' and

"Whereas in America the Cause of Theosophy can be promoted only if the Society respects wholesome public opinion and encourages liberty of thought and action, and if the Section and each Branch exercise the right voiced by our President 'to demand from its authorized, or generally recognized exponents conformity to a higher moral standard than the ordinary one of their time and country;' and

"Whereas the present condition of the Section necessitates a non-partisan and impersonal expression of our attitude on these subjects; now therefore be it

"Resolved that the American Section Theosophical Society heartily coincides with the statements of our President that 'the life of the Society depends upon its morality' and that 'any member who sinks below the rule of morality which surrounds him . . . should surrender his membership, that he may not, for his own private view, imperil the position of the whole movement in the eyes of those the movement is meant to help.'"

A PHOTOGRAPH OF ALEXANDER FULLERTON.

An artist-photographer has made an exceptionally good likeness of the former General Secretary of the American Section T. S. Information concerning copies of this photograph may be obtained from the Inter-State T. S. of New York City.

WHERE WAS "THE CRUCIBLE" PUBLISHED?

In the July "Messenger," there is a lot of mediocre material published over the signature of "W" (sic) under the title of "The Crucible." This article is designated as a reprint from the May "Theosophist." This is only one more indication of the present befuddlement of American T. S. affairs as "The Crucible" did not appear in "The Theosophist" for May nor in any other number in the current file—not on the physical plane, anyhow! The person in charge of Astral Reviews has not yet reported.

A RESOLUTION ASKING FOR MR. LEADBEATER'S RE-INSTATEMENT.

The Secretary of the Hyde Park T. S. has forwarded to "The Voice" the following communication:

Webb City, Mo., April 28, 1908.

Miss Lillian Kelting, Secretary,
Hyde Park T. S.

Dear Miss Kelting:—Will you kindly advise your T. S. of the fact of my intention to offer a resolution at Convention to the effect that Mrs. Besant be requested to invite Mr. Leadbeater to rejoin the Society?

Yours fraternally,

F. E. MARTIN,
Member Kans. City, Mo., T. S.

WHY DOES NOT MR. LEADBEATER RETIRE?

The extravagant claims made for Mr. Leadbeater have little weight in the judgment of many in view of his present attitude. At the onset of this controversy, he bade us good-bye for this incarnation in a letter that was very ably contrived. Then, by some curious sort of jugglery, his personality was foisted upon us only to become a *casus belli* certain to augment dissension in the T. S., if not to wreck it entirely. It is true that Mr. Leadbeater has not lent himself, in his own person, to this controversy; but it has chanced that such inaction has proved a good stroke in diplomacy since Mr. Leadbeater's friends can obviously press his claims with better grace than he himself could. Why does not Mr.

Leadbeater retire voluntarily? Why has he allowed his friends to push his personal interests to the foreground at the expense of peace and harmony in the Society? It might be supposed that one who truly loved the T. S. would refuse to lend himself to such a contest—would a thousand times rather never receive a particle of further recognition at the hands of the Society than become the means of its disruption. The truly noble course would have been for Mr. Leadbeater, knowing that, in the eyes of the world, his name was hopelessly besmirched, to refuse to have that name publicly identified with the Society's work. Some glimpse of such a conception he had when he made a certain statement at the Hearing before the Advisory Board (See p. 10 "Theosophic Voice" for May). He said " * * Since this has come forward, it would be undesirable that I should appear in public." It is a pity Mr. Leadbeater did not have the courage to live up to the standard of this thought. Such self-sacrifice on his part would not have lacked appreciation. It is absurd to say that he is not responsible for the aggressive campaign inaugurated in his interests, for a word of deprecation from him would immediately put a stop to it. But this criticism of Mr. Leadbeater's course may be waived aside by his followers perhaps with the irrefutable statement that some "Mahatma" or other has instructed Mr. Leadbeater what to do in this matter and that he must submit with due humility to this decree.

A REPRINT OF DR. VAN HOOK'S "OPEN LETTERS."

I

The Enemies of Mrs. Besant Are the Enemies of Charles W. Leadbeater, of the Masters and of the Future Religion of the World

It must be clearly seen by all that the defense of Mr. Charles W. Leadbeater is closely associated with and, indeed, involves the defense of Mrs. Annie Besant, President of the Theosophical Society, who for many months has been the object of insinuations, innuendos and open, malicious charges of unfairness, duplicity, vacillation, lying and greed of power.

Of these charges which have been made against our President, the most heinous are statements as to those acts of hers which are most characteristic of the leaders of our Society.

It is she who, since H. P. B., has most strongly insisted upon the peculiar character of our Society, one of the missions of which is to aid in the establishment of the next new religion, which is to be built upon foundation stones that in their turn rest, on the one hand, upon the recognition by the Western World of the validity of the evidence furnished by sixth sense perception, and, on the other hand, upon the acceptance of the truth that all religions have their esoteric occult side.

The coming religion will frankly return to the ancient and time-honored custom of affirming the supranormal or supernatural revelation of facts about God and his manifestations in Nature. It will differ from earlier religions in asserting that there are no miracles in Nature. None are possible, but the supposed miracles are produced by those who, skilled by their predecessors in such lore, know how to bring to bear certain laws of nature not now known to the generality of men. And it will assert that these revelations of fresh facts about God and Nature are going on continuously. The religion will remain active and virile, a living religion, so long as it has still associated with it in leadership those who are able to receive such information from the Hidden World and Those Who in it (who) know.

But religions differ from our Society in their work. It is their mission to provide men with a crutch-like apparatus which may aid them in advancing. The instrument is given over to them. But all history shows that religions once given out lose, after a time, their occult character and, living only on the exoteric or form side, become, on account of the degeneration of the priesthood, the dying shells of the former living bodies.

It is and must remain the peculiar and distinctive characteristic and

merit of our Society that it maintains and will maintain unbroken the chain of those who are able to receive and give out new information to the world from the Great White Lodge, whose members are the Custodians of the Divine Wisdom.

No one is required to believe in the validity of the Adyar phenomena, which were witnessed by Mrs. Besant and Mrs. Russak at the bedside of the late Colonel Olcott, President-Founder of the Society. Yet the great majority of the members of the Society throughout the world, we rejoice to say, do believe. And we rejoice in this because it shows that the great bulk of our people to-day, as well as a full generation ago, believe in the ability of their leader to receive messages from The Other Side and to furnish the conditions which make possible the appearance among us of Those Who, by the necessity of Their lives, must dwell in the retired places of the earth, far from the social activities of men.

Yet the statements of Mrs. Besant about these phenomena are among those most hotly contested by her enemies. No one is to be regarded as a heretic who refuses to "believe in these particular phenomena," nor is his right to membership in the Society to be forfeited for his disbelief. But we feel constrained to say that the statements of Mrs. Besant's opponents might at least have been kept within the limits of that courtesy due, under all circumstances, to a lady, and it might have been possible for disbelief to have been so expressed as to enable the speaker or writer to make his point as to disbelief without stating, as has been done, that the phenomena did not occur as represented, that the report of their occurrence was falsified or garbled, or that the lady who, they could easily see, was about to be elected to be the head of the Society, was insulted and publicly discredited.

Now, this charge against Mrs. Besant's enemies I reaffirm in plainer terms. Those very persons who have been the most vindictive in their persecution of Charles W. Leadbeater have been the most open and virulent in their accusations against the genuineness of the phenomena and have been at least pains to conceal their malevolence toward Mrs. Besant.

Have these people not realised and do they not realise that, when they discredited Mrs. Besant, who was so evidently about to be elected to the Presidency, they threw discredit upon all that has ever been said about the Masters and their association with our Society? And have they altered their attitude of impeachment of her since her election? Do they not continue to cast aspersions upon her and try to tear down her reputation for fair-dealing, accusing her of autocratic and unfair conduct?

One member, who had been chosen by Mrs. Besant to be Vice-President, so far forgot himself as to boast that Mrs. Besant's predecessor in practical occultism, H. P. Blavatsky, had had less to do with the practical success of the Theosophical movement than he, forsooth! And after Mrs. Besant had asked him to give up a position which he had so manifestly shown himself unfit to hold, he burst into violent abuse of her, asserting that she is unfair and autocratic, determined herself to rule at any cost.

This man not only forgets his early services to the Society, but his early scorn of those who would not accept the evidence of the phenomena attendant upon the inception of our great movement and the courtesy which, as an English gentleman, he ought to show to a woman, but he forgets that every blow aimed at the head of the Society is a blow at the Masters Who make its existence possible.

Every obstruction her opponents place in her way but adds so much to the burden They carry. Strong enough They are for all requirements, all of which have been foreseen by Them—and nothing too great for Them has been undertaken. But woe to him through whom such added burdens have been laid upon Them.

It must have been seen by all that it is Mrs. Besant's desire to stand or fall with Charles W. Leadbeater. How can he be an Initiate and not be acknowledged such by her? At Munich, at Chicago and elsewhere, she has boldly stated in no uncertain terms that he is her fellow-Initiate.

And in Chicago she made in addition this following awe-inspiring statement: "Let me assure you in all solemnity that the Initiates who are disciples of the Masters do not press their presence upon the Theosophical Society or any other society in the world. We stand on other ground. We offer our services. You may reject them or take them, as you will, but after the experience that H. P. B. endured, that he and I have endured, let me assure you that there is no anxiety in the ranks of the Initiates to come forward and offer services which you do not desire to accept."

Mrs. Besant's enemies have passed the limits of polite debate and long since have entered the realms of vituperation. Yet the attacks of her enemies have thus far drawn to Mrs. Besant's support but light and weak words of defense.

But the members of the American Section refuse longer to remain quiet under this abuse of the President. They reject with scorn the imputations cast upon the veracity of Mrs. Besant. They equally refuse to permit her accuracy of observation to be called in question. Whole volumes of her observations and thought they have studied for years in organized classes. They decline to accept the cheap assertion of mendacity and weakness of observation made by those of her enemies who masquerade in theosophic garments.

The incredible lengths to which these detractors of Mrs. Besant have gone! Having hounded one Initiate, Charles W. Leadbeater, off the public rostrum, which he had occupied for eighteen years, they have done their best to drive from public view his fellow-Initiate, Mrs. Besant.

It is well for us that the Great Unseen Leaders of Our Society would not permit this—well that the love and veneration of thousands of devoted members have aided in forestalling such a possibility!

Weller Van Hook.

II

ADDENDUM MAY 5, 1908.

It seems desirable to add to what has been sent you in the printed pamphlet entitled "Open Letters to Members of the American Section of the Theosophical Society," a further statement from another point of view in regard to the remarkable case of Mr. Leadbeater, which has for about two years engaged your attention.

Mr. Leadbeater, an English gentleman now about sixty years of age, educated for the Episcopal priesthood and trained for clerical work, occupied a responsible post in the service of that church at the time Madame Blavatsky was about to leave England for India in 1884. This was in the period of the Theosophical Society's infancy when the conditions of its existence were infinitely more difficult than they now are since the atmosphere of the Western World, surcharged with materialism and selfishness, had not been acted upon and altered by those spiritual forces the activity of which has been made possible by this very Society. Without a moment's hesitation, when he had heard discussed by Madame Blavatsky the fundamental truths of Theosophy he threw aside the trammels of education, prejudice, training and the ties of locality, kindred and friendship, and in three days' time, having disposed of his clerical post and his little property, he sailed with our great leader H. P. B. to India, expecting nothing more than that he would be allowed to take part in the routine work of the new society in India.

The history of our movement furnishes no parallel to this remarkable instance of immediate and absolute self-surrender to the call of the principles of brotherhood which appealed to our great brother.

In India work of the greatest importance fell to Mr. Leadbeater's lot. His talents and peculiar fitness for certain kinds of work at once found recognition and employment. Not only India but other countries found need of his services and it was but a short time until he had successively visited, taught and organized in most of the civilized countries of the world. His widespread popularity had grown until at the outbreak of the recent troubles he was known everywhere as the equal co-worker of Mrs. Annie Besant. After the death of H. P. B. it was in fact these two

who, practically alone, carried the burden of teaching for the Society, Colonel Olcott's functions pertaining chiefly to government.

Through these many years Mr. Leadbeater has maintained unbroken his ability to functionate upon the higher planes and to bring back perfect records of his experiences. His many books have been accepted unquestionably by all Theosophists throughout the world as proper and good evidence of the state of things on the other side of death and in the fields of the Great Unknown.

His observations on Thought-forms and his work on the Aura of Man have placed these subjects on an enduring basis of scientific observation. And his work on the Astral Plane will stand the test of time as a scientific study and classification of the things and conditions on those levels of consciousness. His work with Mrs. Besant on the basis of Physics and Chemistry is of primary consequence to Theosophy, as will be seen in a very few years when the world of science has reached the point at which it can appreciate it. The very foundation of all human thought pertaining to the study of the Physical Plane and its conditions lies in these observations.

In all departments of activity his work has been immediately associated with that of Mrs. Besant and has been co-equal to and parallel with it. The recognition of this fact was never for an instant withheld until the incipency of the present difficulties, when it was discovered by his enemies that in reality H. P. B. and Mrs. Besant were the only true exponents of the Masters and that the status of Mr. Leadbeater as a recognized leader was and had been a hideous maya under which many of them had lived for about twenty years without knowing it!

This notion could easily have been set aside by the slightest comparison of the work of the three leaders, that of H. P. B. differing in ways easily recognized from the work of the other two and the lectures and books of Mrs. Besant on topics allied to those discussed by Mr. Leadbeater frequently following his in time and giving him "credit" for his observation and thought.

This dignified gentleman, who had given the ripest of his years to unceasing activity for the Theosophical Society, was suddenly attacked by members of that body residing in America who vaguely accused him of crimes and misdemeanors of the most improbable and unnatural kind. Stamping the officials and councillors of the American Section with the cry that the foundations of the Society would be shaken and the superstructure perhaps overthrown if the horrid matter were ever brought to public notice they quickly carried the subject to London, where Col. Olcott was met and urged to summon the alleged offender for conference. Not suspecting that a farcical mock-trial was about to be sprung upon him, Mr. Leadbeater, with his customary courtesy, abandoned his personal plans and traveled post-haste to London, where he was confronted with the accusations with which you are familiar. Disgusted with the shallow credulity of his friends of many years, some of whom were under the deepest obligation to him, he placed his resignation in the hands of Col. Olcott to be accepted if in his judgment the interests of the organization seemed to require it. He was then requested to meet in "Committee" the Colonel and several members of the British Section called by him for advisory purposes to answer some questions on the subject. This he readily consented to do, thinking that he was to make a frank statement to friends who would aid in discovering the origin of the charges and in sifting the evidence of the lying accusations against him to the bottom.

What was his astonishment when he appeared before this committee to find, not friends, but bitter and jealous enemies who for years had carried in their hearts the most unjust suspicions and who had whispered to one another the most loathsome accusations against him. At once they began, not a friendly conference, as he had a right to expect and did expect, for the purpose of discovering the origin of the unjust attack, but a venomous and deeply acrimonious cross-examination designed to entrap him into incriminating admissions which might be used to slay

his life-long reputation for personal purity and decent living. A perusal of the stenographic report of this meeting will satisfy any unprejudiced reader of the truth of this statement. The Colonel was desirous of conducting the shameful affair in as orderly and decent a fashion as possible with no harmful effect to Mr. Leadbeater and the Cause. After the shameful baiting had gone on for some time he was glad at last to conclude it by getting the "Committee" to consent to the acceptance of Mr. Leadbeater's resignation.

Following the meeting the enflamed passions of some of the British members frightened some of Mr. Leadbeater's friends into thinking that a criminal prosecution might follow if he remained in England. Again, as always, unselfish, Mr. Leadbeater went to the Continent, hoping and believing that his withdrawal would be all that would be necessary to restore complete quiet to the affairs of the Society. He was astonished to find that this move had the opposite effect to that which he had expected, his withdrawal being regarded as a "flight" from justice, although his act was prompted by no motives other than those associated with the most unselfish devotion to the Society's welfare.

Not for a moment since his retirement has the persecution, vilification and misrepresentation ceased. Every effort to find new "evidence" has been made by his detractors without success. The whole subject rehearsed time and again has yielded no new material to serve as a basis of vilification and the charges remain without addition as they stood in the beginning in spite of all efforts to substantiate them by the discovery of new "facts."

The importance of the last statement cannot be overestimated since if the victim had been guilty the charges which were made, evidence of wrong-doing in the many parts of the world which he visited could not possibly have been concealed. Yet so far from new "facts" having been discovered the old ones have been in several instances discredited or absolutely denied by the boys supposed to have been concerned.

Now, dispassionately considered, what would the impartial and unprejudiced man of the world, who knows its evils and the difficulties involved in combating them, think of the whole affair? He would see that the teacher of the boys submitted to his care and guardianship was confronted with the most difficult and perplexing problem, clamoring for immediate and practical solution. The western public refuses, in its inconceivable prudery, to acknowledge the existence of this problem when every woman school teacher dealing with children knows that it exists and that not only boys but girls of a tender age are involved in its solution. What could he do? Should he ignore the demand made upon him and leave the victims to their fate? He did not. Considering the problem one pertaining to the physical and astral planes, though involving associated questions of far-reaching spiritual consequence, he brought to bear upon the subject the same common-sense reasoning which medical men try to use in the solution of the questions of disease. He well knew that such habits as had been formed could not be instantly interrupted by unspiritualized boys. What more natural than that he should recommend that the practice be curbed? And who knows how many boys, taking this advice from Mr. Leadbeater, have not been gradually weaned away from their vice and brought to entire cleanness of life?

Now it was most easy for Mr. Leadbeater with clairvoyant vision to see what thought-forms were hovering about certain other boys not yet addicted to this degrading practice. He could see that these thought-forms would soon discharge themselves upon their creators and victims and he could easily picture the disastrous consequences. Do not we, better than those unacquainted with the truth of Theosophy, know that the thought is pre-existent to the deed, that the act is only the precipitation of the thought on the physical plane? In advising the practice by such a boy no new thing was proposed. It was only suggested in order that the thought-forms might be discharged before their force became overwhelming and involved the victim in the commission of some act, the

karmic consequences of which might demand many incarnations for their solution. For sexual associations involve the use or misuse of the greatest spiritual force entrusted to undeveloped Man and karma engendered about associated sexual acts demands solution by both parties to the act in simultaneous physical incarnation. And every Theosophist knows that, owing to the varying lengths of extra-physical life-periods, simultaneous incarnations cannot occur to undeveloped individuals in regular succession, but take place only after long cyclical intervals which must be filled with physical lives of no particular value or consequence. Hence the "crime" or "wrong" of teaching the boys the practice alluded to was no crime or wrong at all, but only the advice of a wise teacher who fore-saw an almost limitless period of suffering for his charge if the solution for his difficulties usually offered by the World were adopted and relief obtained by an associated instead of by an individual and personal act.

The introduction of this question into the thought of the Theosophical World is but the precursor of its introduction into the thought of the outer-World. Mr. Leadbeater has been the one to bear the persecution and martyrdom of its introduction. The solution of the question can only be reached by those who study it from the Theosophic standpoint, admitting the validity of our teachings in regard to thoughts and their relations to acts. Hence the service of Theosophy to the world in this respect will be of the most far-reaching consequence, extending into the remote future of the progress of Man.

No mistake was made by Mr. Leadbeater in the nature of the advice he gave his boys. No mistake was made in the way he gave it. Nor did he make any mistake in the just estimation of the consequence of any other solution of the terrible problem which was presented to him.

If any mistake was made it was a mistake of judgment in trusting too much to the confidence of the parents of the boys who, he thought, knew and loved him so well that they would accept his judgment on matters about which ordinary people have little or no knowledge and about which he, by the nature of his occult training, had a full comprehension.

Betrayal of confidence on the part of some parents of the boys resulted in the scandal which brought this problem to the attention of Theosophists as a preliminary to its introduction to the world. Woe to those who violated their vows in making disclosures in this case. All honor to those parents who, braving the opinion of the World, have boldly set themselves against the current of the World's prejudice and have avowed themselves and their sons under undying obligation to the great teacher who aided their sons in overcoming difficulties which without his aid would not only have been insuperable in this life but would have led them into almost inconceivable complications in future lives.

Did the Theosophical Society come into existence to bask in tropic ease or to encounter and solve in advance of mankind the hard problems of human existence? Do Theosophists hold membership in the Society for what they can suck from its body or do they do so in order that they may help the Masters to bear the burdens of the World?

Those who have joined the Society for the first purpose have speedily left it when they saw that their ease and comfort were interfered with by membership.

Those who remain in the organization through storm and stress are those who rejoice in difficulties as offering opportunities for the healthy exercise of their growing powers and who look for no reward except the approval of their own consciences and the certain knowledge of the smiles of the Masters Who continually lead them on from Glory to Glory.

Weller Van Hook.

III

ADDENDUM MAY 6, 1908.

Correspondences Between the Planes and Some Lessons To Be Drawn From Them.

The will is that part of the ego which determines the course of action to be pursued when, after a long series of incarnations and the accumulation of a multitude of experiences, a stage in evolution has been reached which enables the ego to make permanent and final choice of its course. This stage is reached when the things of the world are seen to be of comparatively little value, when the part is recognized to be less than the whole in both quantity and value. This recognition is attained as the result of experiences extending over many incarnations the fruits of which are elaborated in Devachan. In Devachan all facts, products of perception, are collated, compared and considered according to their mutual relations. They are set side by side in due order and their values estimated. When this has been done the lower mental body is used by the ego to remove the unessential part from consideration leaving the essential, when it is seen that a certain something common to all the facts of a certain class and containing a part of every one of these facts. This something is called a concept. When this stage has been reached the lower mind has nothing further to do with the group of facts which were considered. They are set aside and a new group of facts is taken up to be treated in the same way, with the same purpose repeated—the purpose of extracting from the new group of facts a new concept.

These concepts when fully formed are no longer the products or objects of lower mental action. They are the materies with which the upper manas concerns itself. Upper manas cannot consider facts. It can only consider concepts.

The correspondence is then established between the physical plane and the upper mental plane, the former being the field of action of lower manas, the latter being the object of consideration by the highest part of the Ego which is Atma.

Atma, the Will, is the Determiner, the Decider, the final Arbiter of the destiny of Man. For it is Atma that in the last supreme decision determines that course of action which leads to the Path.

Now this is brought about in this way. The lower manas, after long experience in the physical world, becomes wearied with the multiplicity of facts, recognizes the higher value of concepts which are seen to be nearer to the centre of Knowledge than facts and, in this state of *vairagya*, ceases in part to engage in activity. This leaves the Ego freer than it has ever been to deal during Earth-life with the true objects of its own cognition, concepts, which are supplied to it by the upper mental body as we have just seen. The upper mental body is capable of taking cognizance of these concepts and collating them into wholes of far greater value than the individual concepts possessed and at last all concepts are aggregated and condensed into one great concept which represents the supreme product of the actions of the Ego through all the ages of its existence. This final concept of concepts is the recognition that all facts and all concepts are but parts of a single whole, that all manifested nature and all reflections upon it are but parts of a greater unmanifested nature and of greater mind beyond and above our finite minds. This means that the Ego recognizes that the things it has concerned itself with in all the past with which it has had to deal are but parts of a great whole with which it had never concerned itself and of which, indeed, it had been wholly ignorant.

The recognition of this concept is the greatest achievement of the Ego in all the incarnations. For its recognition alone makes possible the entrance of the Ego upon an entirely new course of action, a course directed to the discovery of the whole and of its meaning. The Ego speedily recognizes the unsatisfactory nature of its former activities and decides to occupy itself hereafter with the things which it feels and knows are related to and lead toward a recognition of the whole. It sees that the whole is God, the completed part of Nature, as manifest nature (pra-

kriti) is the incomplete part. Man, then, is himself but a tiny part of this great whole and to perfect himself and attain that peace which he longs for and the need for which is an essential part of his nature, he must seek the whole—seek union with his highest Self and make himself one with it.

Now this decision is not made in all its perfection and finality at once upon its first recognition. It is at first seen but vaguely and indistinctly, but as incarnations multiply, this tremendous concept is more and more fully cognized and becomes an integral part of the materies of the Ego, being carried over from incarnation to incarnation, amplified, strengthened, fortified until at last it becomes so strong that it is not possible for the forces of lower mind to dominate it. The Will asserts itself at last as supreme and the decision to follow The Path becomes the basis of the course of action.

The man who reaches this final decision to follow the Path must needs change his entire mode of life and conduct. He must choose only those activities which are in consonance with the new decision and with those things with which it is concerned.

This brings us to the need of considering what it is which leads man to make choice between various courses of action.

The lower manas is concerned with facts but it has the power to choose the facts with which it will deal. It has the power to act on facts according to their relative value for it. This distinction is made upon the basis of its own good. Those things which it finds are most useful or pleasing to it are accepted, while those things which have the opposite effect are rejected. This power of choice, continually exercised, leads at last to the rejection of vast classes of facts and to the acceptance, as beneficial or desirable, of other great masses of facts.

The recognition of this separation into classes is the incipient knowledge of good and evil. It is desire which determines this separation of facts. It is desire which determines the final decision to choose the good instead of the evil. Desire is the appanage of the astral realm. And it is right that the astral world should be the seat of Man's activity through many incarnations.

The corresponding plane for the higher triad is the buddhic. For it is while the Ego is functioning as buddhic that he yearns for union with the Whole. He cannot long for the whole until he can entertain a great concept and he cannot entertain concepts, as we have seen, until he can leave the field of action which is the sphere of the lower mind. Buddhi is, therefore, the plane of aspiration and corresponds very definitely with the astral plane.

Now the importance of these correspondents is of the highest consequence, for upon their recognition depends the intelligent study of the course pursued by the Masters with Their pupils in the development of their growing powers. They place before their pupils objects of desire with the intention of stimulating buddhi. For when a pure desire is set in action a corresponding vibration at once affects the buddhic body. This leads of course to the development and growth of buddhi.

When They place new and hitherto unobserved groups of facts before their pupils they stimulate the upper mind to grasp the concepts supplied by the lower mind from their classification and elaboration. And when the lower mind is stimulated to determine the concepts that belong to those facts the Will (Atma) is stimulated to determine the course of action which properly belongs to the new group of concepts as viewed according to their relative importance to it.

No man can determine his course of action who has not reached a stage of development sufficiently high to enable him to functionate upon the upper mental plane. For he is, before that time, a mere automaton swayed completely by the relative value of facts for the gratification of his astral nature. He cannot choose a higher course of action because he has no power to generalize, to rise above the iron bonds of the lower nature.

When he can determine his course by reference to the need for union with the whole he has reached the point at which he can functionate in his causal body. Then he is in a position to enter upon the Path.

What determines his final course of action we have already seen. With the continual acceptance of a given course of action leading toward The Path there is definite progress in the development of buddhi, which is the plane corresponding to the astral. When he reaches the stage where he definitely accepts the things of the higher life as the more desirable he decides to adapt his course of conduct to the new end in view. He places himself in contact with Those Whose evolution has reached a point higher than his own and by this contact he acquires opportunities to magnify his own conceptions of the desirability of the good.

No man can reach the goal who is not thus aided at this stage of evolution. For unaided, he cannot hold in view the concept of the Part and the Whole, he cannot maintain the feeling that the Whole is more desirable than the Part and he cannot determine or will continuously the line of action leading to a re-union of the segregated Part with The Whole.

When the man chooses The Path he receives this aid at once. He is seen by the Masters immediately. Indeed he is known to Them as one who is ready for the great concept and the great determination long before he has any knowledge of his own tendency. They provide him with opportunities to develop his powers with a view to taking the absolute and final step leading to the Path.

When the man has entered upon The Path he is sustained at the moments of supreme trial by the Masters who recognize that his will is not strong enough to maintain his course of action. When his aspiration fails They kindle it again into flame and keep the flame brightly burning.

One does not realize the difficulties that best the Path until he tries to follow it and all the aid he can get is gladly accepted by the earnest chela.

The final act in the drama comes when for a moment the consciousness of the man is raised into actual union. For once this union has been experienced all lower union becomes unattractive by comparison, desire gives place wholly to aspiration. Once union has been, even for a moment, experienced the supreme concept is recognized to have the most perfect validity. All doubt is set aside and the need of the Masters' support is by so much diminished. As each new spiritual experience is added the final goal—complete and permanent union—is more nearly approached until at last after centuries or millenia of conscious service on The Path all phases of experience have been passed through and with the final supreme initiation the Part merges into the Whole.

The final union enables the man to do for others below him in evolution what has been done for him. He joins the Band of Those Who, having completed Their evolution, can, without trammels, take part in the work of evolution and aid with perfect freedom in the uplifting of mankind.

What can we learn from this study? The lesson that all men are one day to tread the Path by the same series of steps—the assimilation of facts into concepts, the growth of buddhi from the refining of desire and the development of will from the repetition of multitudes of choosings by the lower manas. We may learn patience with our fellowman when we see him wallowing in those objects of desire that to us are no longer attractive. And we may learn the value of our own efforts in the training of those about us who are at a lower stage of evolution. The goal for all is the same. The Path is the same. The only differences are those of the particular facts upon which the lower mind acts in the formation of its concepts. Let us, therefore, renew our determination to lend all possible aid to the Masters in Their struggle with the Maya of separateness to the end that our fellows may the sooner achieve freedom from its domination.

The man who lends this aid hastens his own evolution in an almost in-

conceivable degree. For he identifies himself, as it were prematurely with the Masters, plays their role in a minor degree and so acquires a certain claim on Nature, the Whole, a claim which is gladly recognized. Nature reflects upon him her beneficent smiles and under that influence, he flourishes and grows. A man who consciously thwarts the plans of the Masters acquires a lien of an opposite character upon the forces of Nature. They are then expended upon him not for his up-building but for the retardation of his growth. He is required to dwell for ages under conditions adverse to his development, while others more tractable are permitted to enjoy the opportunity which he missed.

Theosophists, who now have before them a complete set of facts and of guiding rules and precepts, are under a tremendous obligation to utilize their opportunities well. For if they do not they will in future incarnations encounter far greater difficulties than they have met with in former ones. They will be beset with temptations which, in this favorable incarnation, have been removed for them by the consummation of the tremendous, aeonic plans of the Brotherhood of Adepts who have for ages planned to take advantage of this first moment of ascent upon the upward arc of evolution. The body of theosophists is a picked body of egos which, having favorably responded to training in former lives, are believed by the Brothers to have before them the possibility of forming in this incarnation the supreme concept and making the supreme choice!

Theosophists who feel the validity of these remarks would do well to measure their conduct carefully, for upon their conduct toward their leaders in difficult crises and upon their view of the situation at critical moments will depend the amount and kind of aid accorded to them individually by the Brothers in this and in future incarnations. Those who have aided much will deserve and receive much. Those who have impeded the efforts of their leaders will be relegated again to the rank and file of men and their places filled by those who are pressing upward from the, as yet, undifferentiated body of men. Those who aid will be rewarded according to the intensity of their desire to aid and not according to the fruit of their action. Those who interfere with evolution in its special form will be repressed by Natural Laws according to the degree of their malevolence. No man may escape the operation of the Law whether it act for or against his so-to-say premature union with the whole.

The Brotherhood feel the need of saying these words at this time and speak to you in no uncertain terms. Let all beware how they interfere with the plans of the recognized leaders of the Theosophical Society. They are under the immediate guidance of the Masters now more than ever before and the Masters will no longer tolerate interference with Their plans. Those who do not wish to comply with the reasonable demands of the recognized leaders of the Society would, for their own good, far better step out of the Society and leave the organization free to carry on its work. Those who remain and aid in all ways according to their opportunities will receive a reward which will be commensurate to their loyalty, fidelity and unselfish devotion.

The Masters say these things solely to safeguard the interests of their charges. They have incurred heavy obligations to Nature in choosing and leading on before the van of the army of men those who compose the Theosophical Society's membership. And They must make an accounting for all that They do. They are powerless to interfere with the ultimate working of Law. They may for the moment interfere and, as a Master has said, dam the channel, but they must reckon with the consequences of the overflow. They are amply able to care for all contingencies, but woe to those who purposely or consciously interfere with the working out of Their beneficent designs! Those who do so will find themselves involved in difficulties in future lives which they will be able to trace to their wrong conduct in this life. Those who aid will be given opportunities in future incarnations, the magnitude and glory of which they cannot conceive.

WELLER VAN HOOK.

CORRESPONDENCE.

This column is open to the free expression of opinions along the lines indicated by the policy of "The Theosophic Voice," but the editor will decline to publish any letters that may be construed as personally abusive or that have no important connection with the issues before the Society. The Editor is not responsible for the opinions of correspondents. Communications may be sent to this column signed by a pseudonym, but the name and the address of the writers must accompany the manuscripts. —Editor.

The Vision Seen By Mrs. Russak and Mr. Cutter of Kansas City.
Editor of "The Theosophic Voice."

Dear Madam:—I have heard some account of a wonderful "Vision" seen by Mrs. Russak and corroborated by Mr. Cutter of Kansas City. Do you know whether the rumor concerning this is true? Also, if you are in possession of a copy of this "Vision," will you kindly publish it in "The Theosophic Voice"? I understand that Mrs. Besant authorized its circulation and that copies have been distributed to some members, but I have not received one, nor have I been able to secure the "Vision" from any of my friends. Although I know "The Voice" is the organ of the opposition party, I believe you are a fair-minded person and, if it is in your power, I hope you will make public this matter which is naturally of interest to every member of the Theosophical Society. Like yourself, I am opposed to the circulation of documents or information among a chosen few. I hold that what rightly belongs to one member of the T. S., belongs to all.

Yours fraternally,

PHILOS.

In reply to the foregoing communication the Editor of "The Voice" inserts below the text of the "Vision" referred to. One of the original type written copies of this script is in our hands. It was sent out by Miss Marie Poutz, the assistant of Mr. A. P. Warrington, who is corresponding secretary of the Eastern School. Miss Poutz sent this "Vision" to a member of the T. S., with a statement which seems to imply that the text in question was to be or had been rather publicly circulated. Miss Poutz wrote:

"Do you have a copy of the 'Scene' which I enclose? It is a vision seen by Mrs. Russak and corroborated by Mr. Cutter, of Kansas City. Mrs. Besant recommended to circulate it widely, thus endorsing it. It is well worth pondering over."

With this last remark, we are inclined to agree. The circumstances attending the incident in question have been reported to us on a reliable authority which states that Mr. Cutter had this "Vision" during sleep and prior to the Convention of 1907, he sent a copy of it to Chicago. We are informed that when Mr. Cutter arrived in Chicago, Mrs. Russak was in the city and stated that she had had a similar "Vision." The weight of this testimony must be estimated as individual judgment suggests. The text of the script sent out by Miss Poutz is as follows:

SCENE

A large hall filled with Theosophists, Mrs. Besant and Mr. Leadbeater stood on the platform. Mrs. Besant stood at the right of the table and Mr. Leadbeater on the left. Mrs. Besant spoke as follows:

"The time has come when an army of workers for Theosophy is needed. This army must be divided into two, but under one banner. I call for those who recognize the Self as one, who live for the cause of Brotherhood, who cherish neither anger nor evil in their hearts—showing charity towards all, seeing all with an equal mind and heart—to whom sacrifice is a joy in Their service—those who will obey the command of their leaders absolutely."

Mr. Leadbeater came forward and said:

"I call for those who recognize the universal Love of the Logos—those whose hearts and minds are pure enough for Their service, who have not held anger, hatred or criticism towards another for at least

one year; who are willing to recognize that the Sun of Divine Righteousness shines alike on the just and the unjust, and who will labor among all mankind equally in all conditions—good or evil—striving to be a channel for that Sun that it may penetrate the darkness of the veil of Maya, for Love redeemeth the world. Who will help me prepare the way of the Lord?"

A deathly stillness filled the hall. All of a sudden, Mrs. Besant's and Mr. Leadbeater's forms seemed to disappear as in a mist and the Masters M. and K. H. stood in their places. The words rang out: "Who is ready and worthy to serve?" A few, a very few, came forward and prostrated themselves. The rest of the people fell upon their faces, writhing in agony of remorse. Those who had offered themselves to the Masters seemed bathed in a glory of light, and the words rang out, seeming to come from the Masters: "Alas! Alas! So few."

The emotion awakened me.

DR. VAN HOOK TO MR. FULLERTON.

Editor of "The Theosophic Voice":

In the May issue of your paper, you allude to a circular letter from our General Secretary which many of us have not seen. What is this communication in which the actions of the former Executive Committee are described as "Satanic," "impish," "spiteful," etc? For the benefit of readers of "The Voice," will you kindly reprint this circular?

Yours fraternally,

J. D.

We would gladly comply with our correspondent's request but the circular in question is too long to reprint in this issue where space is valuable. The letter with which it closes was written by Dr. Van Hook to Mr. Fullerton. We give this part of the circular in full:

103 State Street, Chicago.

Dear Mr. Fullerton:—When, in remote future incarnations, with the open eyes of memory, we shall look back upon the deeds of this century we shall see no more awe-aspiring vision than that of the great initiate, Charles W. Leadbeater, standing in dignity before his ill-informed venomous accusers, one of whom armed with such so-called evidence as would be cast out of court by the stupidest Dogberry, even crossed the sea to prosecute him, and finally condemned—because he would not defend himself. You have been of those who have stilled the spoken word of a great spiritual teacher, a direct representative of Those Who, unseen, direct and shape the destinies of men. Consider the tens of thousands that might have heard his words; think of the thousands who might have drunk deep of the waters of Divine Wisdom he could have offered them. One by one Their emissaries are accused, insulted, stricken down or disgraced before men. One by one new recruits come forth from Them, undismayed, their clear eyes looking into the hearts and souls of men. Little they reck the ruin of their careers or the destruction of their bodies. Tears of blood they weep that men should misunderstand and reject them. It was not to reopen that case that I wrote you but to take up the many new charges which you, yourself, have brought up in your circular, charges which, thus far I believe, have received no rebuttal, and to give you another opportunity to review the mis-statements you have made.

My effort has been fully repaid in obtaining the admission you have made in regard to count 10. One is surprised that the point escaped you, but pleased that you admit the error.

Nor do I any more than you wish to enter into a controversy. Enough that where you cannot be brought to admit error you show to all who care to read your letter that you do not know the first principles of evidence.

Can you conceive yourself justified in talking as positively as you did in this circular when supported by so few facts as you are able to adduce? For example, you say, "I have understood, though Mrs. Besant does not so state, that the perusal of the cipher letter has aided to open her eyes." In one breath you aver that Mrs. Besant never made such a statement.

In the next you boldly put forward as evidence a hearsay statement.

It is precisely to point out the rank injustice of which you are guilty in drawing broad conclusions in your circular, without citing sufficient or even any, evidence, that I have written you.

For example under 2, you say you have always understood, etc. And you say "in one case the parent strongly objected." In what case was this? Who was the parent? Who was the boy? Would a judge on the bench allow a witness to testify that he "understood" a thing occurred?

Again you say the statement that a "faction was carried" on with a view to the restoration of X. was made on the basis of matter written by one of that faction, and you think was given also in a printed document. Who was this person? What was the document?

Your reply to the charge that the pledge of secrecy voluntarily entered into by the four officials who originally wrote to Mrs. Besant was ruthlessly broken is particularly unfortunate. When you were discussing count 12 you stated that X. had offered to resign in Benares when the matter first arose. Yet later you say that the purpose of the officials was to secure the quiet resignation of X. * * * "If X. had resisted Mrs. Besant's advice and had at once sent in his resignation, there would have been hope that the matter would never have become public. But when he abstained from resignation there was nothing left but the regular process of a judicial trial." But Mr. Fullerton, you admit that he offered to resign. And yet you would have us think that because Mr. L. was not contumacious, "would not resist," you must break your pledge. We are to assume, then, that the sacred promise of the "officials" was made with a Jesuitical mental reservation—that in case the victim did not resist they would break their solemn promise and more or less publicly "try" him.

I have not the time, patience or inclination to go through the whole list of accusations you make, pointing out how in reply to every count you evade the issue of bringing up such evidence to your support as would even be listened to by a judge on the bench.

Unprejudiced fair-minded men, reading your letter will believe that, as in the cases cited, where you attempt to adduce support for your accusations, you have shown your unfamiliarity with the principles of equity, so in the other instances no sufficient backing could be called up even if time and opportunity were at hand.

Stupendous, Satanic, of world-wide import the destruction of an initiate's public usefulness; a sight to make angels weep the aiding in the enforced retirement and disgrace of this Arhat! Wanton, spiteful, impish, these new little charges of evil you have made!

Let me adjure you, Mr. Fullerton, by all of which you stand in awe that at the coming convention you add to the graceful reparation you have already made in your letter. Remove the stigma from the record of your long and noble service—service which will meet a generous, bountiful reward—by acknowledging your mistake in making these many unjust accusations.

In conclusion accept my thanks for the promptness and the characteristic and charming urbanity with which you have replied to me. And believe me when I assure you of my pleasure in joining our Great Friends, Charles W. Leadbeater and C. Jinarajadasa, in affectionate, solicitous and enduring regard for you.

Sincerely yours,

(Signed) WELLER VAN HOOK.

September 1st, 1907.

A REQUEST FOR THE CIPHER LETTER.

Editor of "The Theosophic Voice":

Can't you let us see these letters of Mr. Leadbeater's to certain boys there is so much talk about? What is the "Cipher letter"? I have not seen it and yet I hear it is the most important evidence against Mr. Leadbeater. I am told that only those chosen of God (who belong to the E. S.) are allowed to see this evidence. I consider this an infernal system. Let us have the whole truth. We want it.

JOHANNES M.

The Editor is in receipt of various requests of this nature both from America and from Europe. As stated in the May issue, these particular letters of Mr. Leadbeater to the boys, submitted in evidence against him are indecent. "The Voice" feels that it has already printed, in the interest of truth, much that must offend the taste of the majority and in it loath to commit any further breach of this sort. The cipher letter is unspeakable. It contains specific instructions how to proceed in the application of Mr. Leadbeater's sexual methods; an inquiry into the condition of the sex functions of the recipient and ends up with the following statement: "Glad sensation is so pleasant. A thousand kisses, darling!" This letter would have been introduced into the Proceedings of the British Convention (July 4), but a public reading of it was omitted by common consent for the sake of decency. The second letter contains instructions along the same line though of a different nature as the boy to whom it was written, was, at the time, in ill-health. This letter is not in cipher. It reads in part:

"Private: You made a mistake in mentioning that matter to the doctor; these things should be kept entirely to ourselves and it may lead to much undesirable talk. I told you long ago that there were different opinions as to the best way to manage these things and your doctor evidently holds a strongly opposite view. Still, there may be this much reason in what he says that while you are not quite well, we should spend no force that can be avoided. You will remember that when we met in North Tonawanda, I suggested longer intervals until you were completely recovered." * * * Then follows advice to refrain from sexual indulgence till the end of the year and a prescription to be used in case the generative function became so active as to be troublesome.

We agree with our correspondent that the practice of restricting a knowledge of important facts such as these to a select few (whether they are members of the E. S. or not), is pernicious and should not be sanctioned.

CONCERNING MR. LEADBEATER'S "TEACHINGS."

Dr. E. M. Hiestand-Moore, Editor "Theosophic Voice":

Dear Madam:—I have read a copy of the "Voice" and was struck with the bitterness of the continued attack on Mr. Leadbeater, for the giving of certain teachings which some believe to be injurious to those receiving them.

Now I might be of interest to your readers to know that Mr. Leadbeater does not stand alone as one who gives advice of this nature, and the writer knows personally of a Doctor who gives practically the same advice; a man of wide experience in his profession, and moreover a man of religion—one who truly lives his religion. Instead of commiserating the boys put in Mr. Leadbeater's charge, I feel that they have been fortunate in coming under the guidance and advice of a man of knowledge. They have not been left to struggle alone and unguided through a period full of dangers, and in most cases absolutely unprotected, owing to the ignorance of parents or teachers.

Were the truth known I think that it would be seen that there is infinitely more regret and reproach in the hearts of boys, as a result of the absence of right knowledge of this subject, than there ever is, because of any attempt whatsoever to give it.

When a teacher such as Mr. Leadbeater gives advice along these lines, and that advice is paralleled by men of the medical profession we may rest assured that they have the very best of reasons for suggesting such a course, all of which reasons are evidently not made public. In time when the facts of the case are known, I believe that it will be seen that the man whom a few of our members have seen fit to debar from membership in our Society, will be proved to be the true friend, the wise and brave Teacher, who has met with knowledge the problem that has more to do with the woes of mankind than any other, and before which his denouncers would stand ignorant and dumb.

Like the Archers in the Hindu story, who, on being asked to look at and describe the object of their aim, saw everything but the most necessary one of all, Mr. Leadbeater's detractors do not see the one essential object aimed at, Self-Control.

Very respectfully yours,

THOS. H. TALBOT.

In reply to this communication, the Editor of "The Theosophic Voice" took up in detail the various points made by Mr. Talbot. Since these matters have been fully discussed elsewhere portions of the reply are omitted. We insert here only one paragraph of the letter:

* * * "I am well aware that many persons have advocated Leadbeaterism and, among them, some physicians, though I am in a position to know that these physicians receive little or no countenance for their views from the profession as a whole. I regret to say that immorality and unscrupulousness may be found even among medical doctors. I could even supply you with some literature advocating Mr. Leadbeater's ideas—which literature, however, takes rank among the decadent productions of *sevmania*. I know certain physicians who recommend prostitution at stated intervals as a sanitary measure, yet I should not consider these advisors as either sane or moral. The whole question turns, Mr. Talbot, not upon hygiene, comfort, expediency, social usage or inclination, but upon the ethical point alone."

THE GENERAL COUNCIL.

Much emphasis has been placed upon the necessity of electing a General Secretary and Executive Committee "in harmony with Mrs. Besant," a contention which has in it a large element of sophistry. The General Council is made up of the President and Vice President T. S., the Recording Secretary, the Treasurer, all General Secretaries and certain additional members. The purpose of its institution is somewhat the same as that of the United States Congress. Undoubtedly the President of the U. S. would be able to carry out his own ideas with perfect freedom if there were no Congress with opposing views to modify his veto and to restrict the exercise of his power as Chief Executive. But it has been repeatedly shown that our national interests are better served when there is no overwhelming party majority on either side to bias the conduct of public affairs. The middle course is the safe one. The history of this American government would have been quite different, had it often transpired that any one party had held supreme control over administrative affairs for any length of time. The government of the Theosophical Society is similar in some respects to the government of the United States, though, we regret to say our Constitution in the T. S. has a bias that is somewhat less democratic than the Constitution of the U. S. The General Council, however, is a body of which all General Secretaries of Sections are *ex officio* members. Its function is, as has been said, fairly comparable to that of the Congress of the United States of America. To assume that the best interests of the T. S. are to be served by the election of only such General Secretaries as are "in harmony with Mrs. Besant," is to assume that no difference of opinion in the General Council would be desirable—which is an absurd contention—obviously so to every mind which is opposed to autocracy and to such a delegation of power as must, under all circumstances,—so long as we are still human,—be a menace to the highest development of administrative policy and an almost certain guarantee of the advent of extremes.

DR. VAN HOOK'S POSITION.

Before going to press, in view of the stand taken by "The Voice" against the "Open Letters" signed by Dr. Van Hook (See "Holbrook Budget"), the Editor deemed it only fair to our General Secretary to give him a chance to state his position in more definite terms. A letter was therefore written to him, announcing the intention of the Editor of "The Voice" to arraign him publicly for his defence of the Leadbeater "teachings" and asking whether he had anything to say. The following letter was received in reply:

August 11, 1908.

Dear Dr. Moore:

Enclosed please find copies of two letters which may be of interest to you. I will be greatly obliged to you if you will not publish them in any way.

Sincerely yours,

WELLER VAN HOOK.

The letters enclosed were addressed to Mr. Herbert Whyte of London and to Mrs. Minnie C. Holbrook. As these communications were not addressed to the Editor, it is impossible to print them. But the subject matter with which they dealt being the question of Dr. Van Hook's alleged advocacy of the Leadbeater system and a definite statement of Dr. Van Hook's position, we feel that we are now in possession of important first-hand evidence on the matter debated. Had Dr. Van Hook seen fit to authorize the publication of these letters or to have made a statement directly to "The Voice," we should have published all or any of these. As the matter now stands, we have not found anything in Dr. Van Hook's utterances since the "Open Letters" appeared, to change materially the weight or nature of the responsibility these Letters entail upon him.