DAWN

A MAGAZINE DEVOTED TO THE PROMOTION OF UNIVERSAL BROTHERHOOD

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JULY ISSUE:

A MIXED MARRIAGE

See Special Article

Published on Alternate Months

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"Seek the way by retreating within."

The T. S. Loyalty League

What It Is and What It Stands For

FOREWORD.—The T.S. Loyalty League had its birth in Sydney, Australia, in August, 1921, and between one hundred and two hundred members of the Sydney Lodge attached themselves to it within a few days of the adoption of its platform.

The Theosophical Society appeals to those who join it because of its international ideals; because it aims at making Universal Brotherhood possible; because it seeks to plant itself in every corner of the world and form amongst all sorts and conditions of people centres which represent its objects; because no other existing organisation offers any real promise of universality; because supreme and confident faith in the inherent Divinity of man and the Fatherhood of God inspires service to such a cause.

The Founders of the Society realised that to enable it to succeed a new habit of studied neutrality towards all other organisations must be formed in its ranks. They realised clearly that the one rock on which the Society as a Universal movement was most likely to be wrecked was the tendency towards sectarianism inherent in those who joined. Madam Blavatsky left on record her fears on this head in "The Key to Theosophy," and the last chapter in that book on "The Future of the Theosophical Society" is a very telling introduction to the T.S. Loyalty League.

Though intended in the first instance to help the work of the Sydney Lodge, many enquiries have come in from places at a distance, and the League may well become a rallying ground for members of the Theosophical Society in other parts of the world, who still regard its first object as of paramount importance.

If, indeed, wide co-operation at the present time makes possible greater interchange of fraternal interest; if it should provide a bond of sympathy and mutual regard all through the world, it may help the Society to achieve where hitherto it has failed; for we sadly lack a mutual knowledge of one another, and our various sections lose something of the wider spirit by comparative isolation. With a view to meeting this need, the T.S. Loyalty League provides an Hon. Organiser, hoping with his co-operation to keep in touch with sympathisers in other parts of the world.

The League is not a separatist movement, but an expression of the desire of all true Theosophists to preserve individual liberty and to prevent any member from enforcing the acceptance of his or her personal opinions on the Society as a whole.

The League adopts the broadest principles of democracy, believing these to be necessary to Universalism. It has no President, and its policy is guided by a Council elected by its members annually.

There are no fees of any kind, but voluntary donations will, at all times, be gratefully received.

The Headquarters of the League are in Sydney, and members of the T.S. resident elsewhere who desire to form branches are invited to communicate with the Honorary Organiser or Honorary Secretary.

OBJECTS OF THE LEAGUE:—

1. *Loyalty to the established Objects of the Theosophical Society.*

2. *Loyalty to the maintenance of an absolutely non-sectarian platform, and resistance to any action or movement likely to endanger the neutrality of the Society even in appearance.*

3. *Loyalty to the good name of the Society, and the investigation of the bona-fides of individuals or institutions claiming recognition from it.*

The League proposes to encourage greater attention to methods for establishing and maintaining a nucleus of the Universal Brotherhood of Humanity; to the study of the early literature of the Society, and of modern science.

It is believed that it is important to encourage in our members faith in their own inherent Divinity so emphasised in the writings of the Founders; and to seek in that the basis of right thinking, right feeling, and right conduct.

It is believed that the present condition of the Society calls for organisation on the part of those of its members who have been attracted to it by its splendid universality, its avoidance of sectarian restrictions, and its encouragement of all shades of thought and opinion.

It is believed that all these great principles have, during late years, become endangered.

Membership of the League is restricted to those F.T.S. who are prepared to subscribe IN WRITING to its Objects, and whose applications are accepted by the council of the League.

OFFICERS.

Hon. Secretary: Mr. J. E. Greig. Hon. Organiser:
Hon. Treasurer: Mr. E. Eberle. Mr. L. Ingamells.

Postal Address: Box 1489, G.P.O., Sydney, New South Wales, Australia.

The T.S. Loyalty League in Canada: P.O. Box 1133, Vancouver, B.C.

Official Organ of the T. S. Loyalty League

Dawn

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Editorial Notes.

CHELASHIP.

"The Theosophist" feels called upon to repeat here certain things that ought to be perfectly well-known to all Fellows of the Society.

1. That Chelaship is a personal thing between the Chela and the Guru, in which the Theosophical Society is not concerned.

2. That no person who is leading an immoral life or offending against any of the moral laws can, for an instant, be believed to be the Chela of any degree whatever of any of the Mahatmas connected with the Society.

3. That a person may have been a true Chela at one time, and may have ceased to be one at present. When a Chela fails the Guru very rarely advertises the fact in any way, he simply ceases to take any further interest in him, and leaves him to his own devices.

4. That accepted Chelas of any of the Mahatmas connected with the Theosophical Society are very rare indeed, and as a rule, keep the fact of their Chelaship a secret, mixing when necessary with their fellow men, but leading an isolated internal life.

5. That the saying "By their fruits ye shall know them" is pre-eminently applicable to Chelas of any degree.

—H. P. Blavatsky in "The Theosophist," June, 1889. Page xcix. Supplement.

AMID all the dust of conflicting parties in the Theosophical Movement to-day, it is not difficult to outline two lines of thought which are in striking contrast. One is cultivated by Mrs. Besant assiduously, and is accepted by all the members of her Esoteric School, whether they have any capacity for independent thinking or not. No doubt some have this capacity, but do not use it. Mrs. Besant speaks and they echo. This is indeed part of the "occult" method which Mrs. Besant professes. It is an organisation of "leaders" and led. At its head is the Logos, His representatives, so runs the tradition, named in Theosophic parlance "The Manu" and "the Lord Maitreya," have taken as understudies Mrs. Besant and Mr. Leadbeater; these attach to themselves all who desire to co-operate in carrying out the will of the Logos. It would be the height of folly, and a certain mark of disloyalty, to question the correctness or the wisdom of anything done by these two divinely appointed physical plane "leaders," and it is one of the greatest privileges any mortal can enjoy to have the opportunity of becoming associated with them, whether directly or indirectly.

The two earthly leaders naturally become objects of veneration, and their persons are regarded as sacred by their followers. So much so that it seems awful sacrilege to even listen to anything like criticism, either of their leadership or of their professions. There is every reason to suppose that the proclaimed "leaders" enjoy the adulation, and appreciate the worship of their followers, and that they keenly resent the attitude of those who regard them as mere ordinary human beings.

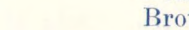
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Mrs. Besant has no misgivings about herself. She has publicly declared herself to be either the agent of the heavenly hierarchy, or a liar. No language could be stronger than that used by herself. Further, she has announced that she wants the Theosophical movement "to become not centripetal but centrifugal, not conservative but broadly helpful,

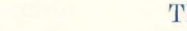
not running along given lines to a definite objective but exploratory, imaginative and hospitable to new facts, original investigations, and new ideas."

Here, then, we have the faith and the policy of the President, which, put into simple form, means:

"I, Annie Besant, am the mouthpiece and the agent on earth of the Logos at the present time. What I do is His work, what I direct is His plan, what I say are His words. I propose to use the forces available in the Theosophical Society for such purposes as may be suggested as the result of occult investigation, exploratory imagination, or new ideas. It is no part of my office as President to permit the Society to run along given lines to a definite objective, whatever the founders, real or nominal, had to say about the importance of that objective. I know better than they what is helpful, and I intend to steer the Theosophical ship as I think best." Sotto voice, one can almost hear the good and wise President declaring that practically all the people still left in the T.S. are members of her Esoteric School, pledged on solemn oath to obedience to herself, and those who are not can be turned out, so there!



This view is humbly accepted by Mrs. Besant's followers, and they are willing to sacrifice the right to think and act for themselves, and on their own initiative, in return for the privilege of being knots in the tail of this heavenly kite. So negative indeed have the followers become by the habit of following, that when Mrs. Besant—a couple of years ago—told them that just as they accepted her, so they must accept her fellow-occultist Leadbeater, and that if they did not believe in him, they did not believe in her, most of them loyally obeyed.



This is, we believe, a very fair summary of the viewpoint of the Besant-Leadbeater party in the T.S. to-day. This party will declare that already there has been much "original investigation," and that the past lives of a number of members have been "looked up." As for "exploratory imagination," is there not the promised coming of the Christ, and are not "new ideas" embodied in the very up-to-date teachings on sex matters adopted by the Leadbeater-Jinarajadasa-Van Hook missions, and the Wedgwood Apostolic Succession, with its saintly priesthood?



On the other hand, we find a vigorous party in the T.S. whose views are in radical contrast to those which the President seeks to enforce. When we get amongst them we find that the greatest possible importance is attached to what Mrs. Besant so jauntily thrusts aside as "conservative," and as "running along given lines to a definite objective." They say that all the evidence shows that the Theosophical Society was established with a given objective, and that that objective was definitely and clearly set out by H. P. Blavatsky. They attach importance to the work of H. P. Blavatsky because they claim she was without doubt the direct agent of the Elder Brothers, specially trained by Them for her work and Their actual mouthpiece, her books being practically dictated by Them. If H.P.B. was not an agent of these Elder Brothers, it seems certain to these members that Mrs. Besant cannot be one; they do not deny that for that matter Mrs. Besant could be Their agent also, though if she is she would be likely to appreciate the great breadth and scope, as well as the wisdom of the objective which was outlined by H.P.B. as that of the Theosophical Society. This objective was to form a nucleus of the universal brotherhood of humanity. To preserve that nucleus from the tendency to become sectarianised, and to preserve the movement in its purity until the last quarter of the present century (beginning 1975), when another "Torch Bearer of Truth" would be sent by the Elder Brothers to carry on the work. The new Messenger would find to his hand an organised body, with ramifications all over the world, which had wrestled with, and overcome, the age-old tendency to become a sect. Indeed, this seems to be its one essential mission for the first hundred years. To get amongst and establish itself amid all races, all religions, all types, all creeds, castes and colours, and to preserve such a strict neutrality as would enable it to do so, and to survive.

That was the practical work set for the outer organization, its something to *do*, and a very fine something it was too. Hitherto every effort to bring about anything like co-operation in any one race had failed. Here was a beginning that should develop into a nucleus for co-operation between all the races of the world. Universal co-operation, in fact. At the moment this was a dream. H.P.B. and those behind her knew it to be a dream, but it was to them a dream possible of fulfilment, if only a few people in many lands could be found big enough in outlook to establish and maintain a nucleus. This world-wide nucleus was to be a framework, its establishment and maintenance an end in itself for the time being. Any reader of the chapter on "The Future of the Theosophical Society" in *The Key to Theosophy*, by H.P.B., will recognise this.

This nucleus was commissioned to make a study of, and to spread abroad, the Ancient Wisdom, as it was outlined in the writings of H.P.B., so that

its enlightened teachings might soften the differences which caused sect to war with sect, and also that they might illumine the minds of those who sought this hidden wisdom.



Then, too, H.P.B. gave to those who would form this nucleus of Universal Brotherhood a great slogan. A slogan for their individual selves. A slogan which would make them strong in their own strength and independent of priest, or pope, or any sort of prop for all time. She declared, as did one of old, the divinity in man, as a well of water, from which those who drank should never thirst again. She gave understanding also to the teaching of the Buddha, "Within yourselves deliverance must be found." H.P.B.'s plan, or to be more accurate, the plan of Those who inspired her, seems to have had as its aim:—

(a) The training of Theosophists in true *Self* dependence. Substituting for the limitations of current religions the essentials of all religion, the finding and the realization of God in the heart.

(b) The work for this body of self-contained students was the spreading broadcast of the main principles of the Ancient Wisdom, which demonstrated that the *Self* in every man was the Life of God Himself, and that Life was common to all. An ocean of life indeed which expressed itself in all forms and established a common origin and fatherhood.

(c) To organize in outer Society a nucleus of this "*universal* brotherhood," protecting it by every possible means from degenerating into a mere "brotherhood," requiring uniformity of caste, colour, or belief.



This—shall we call it the H.P.B. party?—declares that this great aim has failed in all its three departments, and claims that to-day the Theosophical Society finds, in practice and in profession, that its members are being taught in the old way to depend upon priests, and angels, and "leaders," and other external forms, rather than upon the God within themselves. That, instead of proclaiming the underlying principles of the Ancient Wisdom, the Society is proclaiming a Besant-Leadbeater-Krishnamurti trinity of lower Gods, from whom all blessings flow. That instead of forming a nucleus of the *universal* brotherhood, the aim now is to establish a "brotherhood" united in belief, and sectarianised already to the point of expelling from its ranks either lodges or individuals, which are—or who are regarded as—inimical to its restricted aims.



If the contrast of ideals began and ended in this situation it would be decidedly interesting, but actually the position is complicated by another powerful factor. That factor is the charge that Leadbeater is a hypocrite, glorifying himself and Mrs. Besant to hide his own moral degeneration. That he is a clever hypocrite is not denied by his critics —indeed, the cleverness is admitted—for he has succeeded in subjecting Mrs. Besant entirely to his own influence and interests, in spite of the fact that when first presented with the facts arising out of the 1906 official enquiry into charges brought against her "colleague" she publicly denounced him. On every hand to-day the more recent writings and work of the Leadbeater school is referred to as showing that this man has used his personal influence to build up, in and by means of the Theosophical Society, not the aim of its Founders, but just those forms which would fill the mind, and colour the outlook, of a high-church priest. To this third party the unhappy part of this side of the trouble is, that the T.S. should have been used for years as a place of refuge for a moral renegade, and, worse still, as a safe retreat in which he might gratify his own unholy perversions at the expense of little children and their over-credulous parents and guardians.



This imperfect summary will be sufficient to show the cause of "the split," as it is called in the Theosophical Society. The sympathies of *Dawn* are entirely with those who demand from Mrs. Besant impartial investigation into the charges against Leadbeater. On the credentials of this man rest the authority for altering the whole intention of the Founders of the T.S., and there should be no uncertainty as to his bona fides or otherwise. Mrs. Besant's continued refusal to accede to this request, gives force to the suspicion now voiced so often that *she dare not face the truth*. It is feared that, having been so wrapped up in political work herself, she has over trusted others in connection with Theosophical work, and that great in capacity as she may have been in the past, she is now incapable of recasting her mental moulds, and can neither appreciate new facts, nor free herself from the net which a calculating and subtle brain has woven around her by flattery and pretence.

For nearly a score of years now there have been those who have deplored the tendency in the T.S. to lean on a self-announced occultist in the distrusted personality of Leadbeater; but in the past it has not been difficult to force those who became

critical out of the ranks. To-day the reform movement is more defined than ever before. Those in its ranks are exhorted to remain in the Society at all costs, and to work for its true ideals. The reformers, too, are organised, determined, and encouraged by success. They realise a great world mission and are inspired by the most profound faith in their cause. The other side, though enjoying all the advantages of being in the seat of power, and controlling all the official magazines of the Society, are weighted with their Wedgwood and Leadbeater scandals, and the unfortunate birth stains of such progeny as the "Liberal Catholic Church" and "The Order of the Star in the East." The reformers can face facts; the authorities are afraid of them. Numbers may be with the latter, but surely the mighty life forces that originated the Theosophical movement will make use of the former—the reformers—in order to maintain it in its integrity and restore to it its appointed end.



Mr. Wadia, writing from America to a correspondent in Sydney, says: "I am really surprised at the report that the Society is thinking of expelling the Sydney Lodge. I do not for one moment believe that the officials of the Society are so foolish as all that. They are not going to give you the glory of martyrdom." Mr. Wadia gives the present T.S. officials credit for more good sense than apparently they possess, but it has often happened that "whom the gods wish to destroy they first make mad."

Apropos of the same report, an open letter to Mrs. Besant, issued by one of the French T.S. Lodges, comments on the startling fact that the Sydney Lodge with 600 members, supported Mr. Martyn, its President, in withdrawing from Mrs. Besant's Society and forming a new one. It is true that the 600 members of the Sydney Lodge refused to follow Mrs. Besant in her unbrotherly and unconstitutional conduct; but there is a mistake in the supposition that this Lodge has broken away from the T.S. It has not done that, and from all accounts has no intention of doing so. The little bit of truth underlying these reports is in the fact that the somewhat impulsive General Secretary for Australia announced that he had withdrawn the Charter of the Sydney Lodge. Quite an untruth, as the Charter still hangs on the walls of the Sydney Lodge Headquarters. Even if the General Secretary obtained possession of this much-coveted Charter, he would have no power to deal with it in any way. He is merely the paid official of the Section without any Executive power.

While on this subject it may be remarked that Mrs. Besant herself, as President of the T.S., cannot cancel a Lodge Charter. That is a function of the T.S. Council which, when the Constitution was framed, was designed to be an independent, and therefore an impartial, body. Mrs. Besant has altered all that, and to-day the members of this Council are practically all E.S. members, sworn to obey Mrs. Besant in all that concerns their T.S. duties. A pretty state of things, of course; but just a part of the whole destructive policy of the present T.S. management.

A correspondent in another country, and a prominent worker for Theosophy, asks in regard to *Dawn*, "Why not point out the difference of teachings which exist between Leadbeater and H.P.B., and between Mrs. Besant and H.P.B.?" The writer seems to think that it would be better to "expose wrong teachings than wrongdoers." The editorial staff of *Dawn* recognises the value of this view; but in practice it is very difficult indeed to separate the sinner from the sin. When the Theosophical Society is asked to practically worship two or three personalities, because they assert their own intimate association with the Great White Lodge, and claim in consequence the right to direct the policy of the Society, it is of very great importance that charges of immorality and imposture should be sifted to the bottom. Over and over again in comparatively modern history, similar claims have been made by impostors, and as often they have been accepted by credulous dupes. The result is that to-day religion is a byword with us; big professions and little actions represent the part of the clergy, and cynical unbelief the prevailing temperament of the laity. The Theosophical Society was established to form a nucleus universal in its nature, and to proclaim the pure teachings of the Ancient Wisdom, so that a tired and disillusioned world might once more drink the fresh pure water direct from this well-spring of all religions. If the water is corrupted before it reaches those who are athirst for it, it is quite an open question whether the best way to remedy the wrong is to expose the evil actions and the evil motives of the corrupters, or to be satisfied with comparing the Ancient Wisdom with their perverted representations of it. Perhaps the right answer is that *both* methods should be pursued. In any case, *Dawn* is only too glad to publish articles pointing out the difference in teachings, and invites contributions of this nature.

The Leadbeater followers in Sydney make an appeal in *The Herald of the Star* (May, 1923) for the gift of a Star amphitheatre, to be built near the residence of the "Bishop." Much spiritual benefit is promised in return for the gift, and the he or she

of opulence who, to quote this extraordinary appeal for money—

> "would crave the tremendous privilege of erecting one (an amphitheatre) at his or her own expense, for presentation to the *Lord* when *He* comes, such a man or woman would be taking the Kingdom of Heaven by storm, and his would be the crown of glory which fadeth not away."

Dawn suggests that the authors of this audacious appeal might as well offer a Leadbeater "initiation" outright for so much cash down, and be done with it. Far, indeed, has the "Star" movement wandered from the quest of God within the heart, when it tells its supporters that its god will arrive from between the heads of Sydney Harbour.

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Heavy pressure on our space this issue has necessitated the crowding out of a number of important articles, including the second instalment of F. T. Brooks' "Neo-Theosophy Exposed."

H. P. Blavatsky

AUGUST 11, 1831—MAY 8, 1891.

(Reprinted from *Theosophy*, May, 1923.)

LUCIFER — H.P.B.'s old magazine—contained in the months that followed her death many articles written by leading students and members of the Theosophical Society. They all serve to show how the various writers felt at the time toward the Messenger of the Movement. In the years that followed, nearly every one of them drifted into side issues, stranded on sand-banks of thought, or aided actively and indirectly in turning the Movement and the Society into channels wholly at variance with her teachings and example.

Amongst the communications was one from Mr. Judge, who, from the day of his first meeting her, until the day of his death in 1896, never wavered or varied in his attitude towards her, her teachings and her work. In March *Theosophy* we published some of H.P.B.'s expressions in relation to Mr. Judge and his status in the work. It is fitting, we think, to place before our readers for "White Lotus Day" Mr. Judge's understanding appreciation of the nature and mission of H.P.B. Their mutual respect and trust, like their common labour in unbroken harmony and consistency, may well stand any comparison and all investigation. More their joint work and example are studied, more the inspiration that sustained and guided them will lighten the dark places of theosophical history and restore the *Antaskarana*—the "Link"—in the great *Guruparampara Chain* of the Theosophical Movement.

"YOURS TILL DEATH AND AFTER, H.P.B."

Such has been the manner in which our beloved teacher and friend always concluded her letters to me. And now, though we are all of us committing to paper some account of that departed friend and teacher, I feel ever near and ever potent the magic of that resistless power, as of a mighty rushing river, which those who wholly trusted her always came to understand. Fortunate indeed is that Karma which, for all the years since I first met her, in 1875, has kept me faithful to the friend who, masquerading under the outer *mortal* garment known as H. P. Blavatsky, was ever faithful to me, ever kind, ever the teacher and the guide.

In 1874, in the City of New York, I first met H.P.B. in this life. By her request, sent through Colonel H. S. Olcott, the call was made in her rooms in Irving Place, when then, as afterwards, through the remainder of her stormy career, she was surrounded by the anxious, the intellectual, the bohemian, the rich and the poor. It was her eye that attracted me, the eye of one whom I must have known in lives long passed away. She looked at me in recognition at that first hour, and never since has that look changed. Not as a questioner of philosophies did I come before her, not as one groping in the dark for lights that schools and fanciful theories had obscured; but as one who, wandering many periods through the corridors of life, was seeking the friends who could show where the designs for the work had been hidden. And true to the call she responded, revealing the plans once again, and speaking no words to explain, simply pointed them out and went on with the task. It was as if but the evening before we had parted, leaving yet to be done some detail of a task taken up with one common end; it was teacher and pupil, elder brother and younger, both bent on the one single end, but she with the power and knowledge that belong but to lions and sages. So, friends from the first, I felt safe. Others I know have looked with suspicion on an appearance they could not fathom, and though it is true they adduce many proofs which, hugged to the breast, would damn sages and gods, yet it is only through blindness they failed to see the lion's glance, the diamond heart of H.P.B.

The entire space of this whole magazine would not suffice to enable me to record the phenomena she performed for me through all these years, nor

would I wish to put them down. As she so often said, they prove nothing but only lead some souls to doubt and others to despair. And again, I do not think they were done just for me, but only that in those early days she was laying down the lines of force all over the land, and I, so fortunate, was at the centre of the energy and saw the play of forces in visible phenomena. The explanation has been offered by some too anxious friends that the earlier phenomena were mistakes in judgment, attempted to be rectified in later years by confining their area and limiting their number, but until someone shall produce in the writing of H.P.B. her concurrence with that view, I shall hold to her own explanation made in advance and never changed. That I have given above. For many it is easier to take refuge behind a charge of bad judgment than to understand the strange and powerful laws which control in matters such as these.

Amid all the turmoil of her life, above the din produced by those who charged her with deceit and fraud and others who defended, while month after month, and year after year, witnessed men and women entering the theosophical movement only to leave it soon with malignant phrases for H.P.B., there stands a fact we all might imitate—devotion absolute to her Master. "It was He," she writes, "who told me to devote myself to this, and I will never disobey and never turn back."

In 1888 she wrote to me privately:—

> "Well, my *only* friend, you ought to know better. Look into my life and try to realize it—in its outer course at least, as the rest is hidden. I am under the curse of ever writing, as the wandering Jew was under that of being ever on the move, never stopping one moment to rest. Three ordinarily healthy persons could hardly do what *I have* to do. I live an artificial life; I am an automaton running full steam until the power of generating steam stops, and then—goodbye! * * * Night before last I was shown a bird's-eye view of the Theosophical Societies. I saw a few earnest, reliable Theosophists in a death struggle with the world in general, with other—nominal but ambitious—Theosophists. The former are greater in numbers than you may think, and *they prevailed*, as you in *America will prevail*, if you only remain staunch to the Master's programme and true to yourselves. And last night I saw . . and now I feel strong—such as I am in my body—and ready to fight for Theosophy and the few *true* ones to my last breath. The defending forces have to be judiciously—so scanty they are—distributed over the globe, wherever Theosophy is struggling against the powers of darkness."

Such she ever was; devoted to Theosophy and the Society organised to carry out a programme embracing the world in its scope. Willing in the service of the cause to offer up hope, money, reputation, life itself, provided the Society might be saved from every hurt, whether small or great. And thus bound body, heart, and soul to this entity called the Theosophical Society, bound to protect it at all hazards, in face of every loss, she often incurred the resentment of many who became her friends, but who would not always care for the infant organization as she had sworn to do. And when they acted as if opposed to the Society, her instant opposition seemed to them to nullify professions of friendship. Thus she had but few friends, for it required a keen insight, untinged with personal feeling, to see even a small part of the real H. P. Blavatsky.

But was her object merely to form a Society whose strength should lie in numbers? Not so. She worked under directors who, operating from *behind the scene*, knew that the Theosophical Society was, and was to be, the nucleus from which help might spread to all the people of the day, without thanks and without acknowledgment. Once, in London, I asked her what was the chance of drawing the people into the Society in view of the enormous disproportion between the number of members and the millions of Europe and America who neither knew of or cared for it. Leaning back in her chair, in which she was sitting before her writing desk, she said:—

"When you consider and remember those days in 1875 and after, in which you could not find any people interested in your thoughts, and now look at the wide-spreading influence of theosophical ideas —however labelled—it is not so bad. We are not working merely that people may call themselves *Theosophists*, but that the doctrines we cherish may affect and leaven the whole mind of this century. This alone can be accomplished by a small earnest band of workers, who work for no human reward, no earthly recognition; but who, supported and sustained by a belief in that Universal Brotherhood of which our Masters are a part, work steadily, faithfully, in understanding and putting forth for consideration the doctrines of life and duty that have come down to us from immemorial time. Falter not so long as a few devoted ones will work to keep the nucleus existing. You were not directed to found and realise a Universal Brotherhood, but to form the nucleus for one; for it is only when the nucleus is formed that the accumulations can begin that will end in future years, however far, in the formation of that body which we have in view."

H.P.B. had a lion heart, and on the work traced out for her she had the lion's grasp; let us, her friends, companions and disciples, sustain ourselves in carrying out the designs laid down on the trestle-board, by the memory of her devotion and the consciousness that behind her task there stood, and still remain, those Elder Brothers who, above the clatter and the din of our battle, ever see the end and direct the forces distributed in array for the salvation of "the great orphan—Humanity."

WILLIAM Q. JUDGE, F.T.S.

The Reason Why.

WHEN the Australian General Secretary, instigated it is said by an entity on the inner planes, first cast round for an excuse for expelling the formidable Sydney Lodge from the Australian Section, his brain wave resulted in the following resolutions, which were gravely considered by a committee of seven or eight members of the Section Executive, of whom most belonged to the Leadbeater Lodge in Sydney:—

(a) It be considered incompatible by this Section of the T.S. to belong to the so-called T.S. Loyalty League and the T.S. at the same time.

(b) The General Secretary be requested to cancel the membership in this Section of all F.T.S. who are members of the so-called T.S. Loyalty League.

(c) Whereas the Sydney Lodge has identified itself with the so-called T.S. Loyalty League in various incontrovertible ways, the General Secretary be requested to give its (Sydney Lodge's) Executive notice, in the name of the Section Executive, that it is henceforth excluded from the Australian Section T.S., and its Charter cancelled." (Date, 27-2-23.)

Apparently the General Secretary discovered that he was beating the air, and he began over again rearranging his charges thus:—

"1. That the Sydney Lodge has identified itself with the so-called Loyalty League."

"2. That Mrs. Cleather and Mr. Crump came to lecture at the Sydney Lodge from India at the invitation of the Sydney Lodge."

"3. That the Sydney Lodge is associated with interviews appearing in 'Truth.'"

When a man plays at a game of chance he draws a lot of blanks, but expects occasionally to pull off a hit of some sort. The unfortunate General Secretary, however, misfired in every line of both series of offences for the Sydney Lodge, has never, as all its members know, identified itself with the T.S. Loyalty League. Neither did it or any of its members invite Mrs. Cleather or Mr. Crump to visit Sydney, and the Sydney Lodge knew no more about any newspaper interviews with its visitors than did the worthy Australian General Secretary himself.

The General Secretary seems to have weakened on this set of charges too, apparently after taking the precaution of consulting his lawyers, and finally he was satisfied to let a little tiny mouse creep from under his mountain of misrepresentation, and on 7th April (1923) he wrote to the Hon. Secretary of the Sydney Lodge giving "official notice" that he withdrew the Charter of the Sydney Lodge by cancelling the signature of the General Secretary, Australasian Section, for the reason that the Lodge "is a continued focus of disturbance in the Australasian Section."

This final charge is vague enough for a Spanish inquisitor, but all the same, even this "official notice" is based upon a falsehood which can only be excused on the ground of inexperience. Dr. Bean is but a recent arrival on the scene, hence probably his seemingly foolish mistakes.

It happens that the Charter of the Sydney Lodge was issued by Col. Olcott, President of the Theosophical Society, in 1891, when Dr. Bean was in knickerbockers, and wore long curls; years, indeed, before an Australian Section existed, and no General Secretary's name appears on the Charter, so the unlucky officer has drawn a blank once more, and must start all over again.

It is significant that the General Secretary took his final plunge on April 7th, three days after receiving from the Secretary of the Sydney Lodge the communication referred to in the following letter, addressed through him to Mrs. Besant, as President of the T.S.

Sydney,
4th April, 1923.

To the President,
Theosophical Society.

Dear Dr. Besant,—I am directed to inform you that the following Resolutions were unanimously passed by my Executive at their meeting on March 28th. Such Resolutions were first forwarded to Dr. Bean, Australian General Secretary, with the request that they be transmitted by him to you.

RESOLVED:

That this, the Executive of the Sydney Lodge, having reviewed the correspondence between the General Secretary of the Australian Section T.S. and the Lodge President, again strongly urges the President of the Society to make provision for a judicial and impartial investigation of the evidence collected by the Criminal Investigation Department of N.S.W., and of such other evidence as may be offered in connection with the relations of C. W. Leadbeater with boys since 1914.

It is suggested also that the scope of such inquiry be, if possible, widened to consider the exposure contained in recent articles in the magazines (*Occult Review*, February, 1923; *Dawn*, November, 1922), in regard to the asserted Seership of Mr. C. W. Leadbeater.

Yours sincerely,
J. E. GREIG, Hon. Secretary.

As this issue is being prepared, Mrs. Besant's reply has come to hand. Here it is. Is it any wonder that throughout the world, members of the T.S. are getting restive and dissatisfied with their "great leaders"?

The Theosophical Society,
Adyar, Madras, S.,
May 25, 1923.

To J. E. Greig, Esq.,
Hon. Secretary Sydney Lodge.

Sir,—I beg to acknowledge the receipt through Dr. Bean, General Secretary of the T.S. in Australia, of your letter of April 4th, 1923, forwarding a resolution of your Executive. I have to acknowledge also copies of your correspondence with Dr. Bean.

Sincerely,
ANNIE BESANT.

Freemen or Slaves—Which?

THE recent election of a General Secretary for the English Section has brought to light a state of things which should be remedied at all costs. The Constitution of the T.S. was drawn up with the intention of giving the most complete autonomy to every National Division or Section. To conform with the parent Constitution, the by-laws of the various Sections have, in turn, to allow the greatest freedom for internal management, to each Lodge in the Section. All this local autonomy throughout the world has been nullified by the artful use made by the Adyar officials of the Esoteric School. Members of the T.S. are drafted into this School, and, pro-forma, after a period of probation, take a pledge of the most solemn nature, to obey Mrs. Besant (the Outer Head of the School). This pledge read (until lately) :—

> "I pledge myself to support before the world the Theosophical Society, and in particular to obey, without cavil or delay, the orders of the Head of the Esoteric Section (i.e., Annie Besant.—Eds.) in all that concerns my relation with the Theosophical Movement; to work with her on the lines she shall lay down, in preparation for the coming of the World Teacher, and to give what support I can to the Society in time, money, and work."—(Quoted from *The O.E. Library Critic*, August 31st, 1923.—Eds.)

Readers will marvel that intellectuals would subscribe to such a forfeit of their own judgment and will; but it has to be remembered that once in the E.S. as a probationer, a system of *suggestion* is put into operation which has for its object the deification of the Outer Head, and this acts in a subtle but very effective way.

Now to return to the English Section. The affairs of this National Division are managed by a Council voted for by members of all Lodges; at any rate, the Constitution so provides. As this Council until of late has represented all phases of thought, and was far from unanimous in its support of *Neo*-Theosophy. This did not suit certain interests, and a resolution was engineered, giving the Council the right to invite other members of the Society, who were not elected to act on it. This resolution having been adopted by a majority of the elected Council, the Head of the E.S. in England, as well as her deputy, who controls the Sectional Magazine, were invited to join the Council. A majority of E.S. members were thus secured on the Council, and the control of everything affecting the English Section, passed into the hands of Mrs. Besant and Mr. Jinarajadasa.

Similar use is being made of E.S. officials in other Sections to-day, and the freedom and autonomy of the Sections, of the Lodges, and of individuals, has passed away.

Not satisfied with this substantial grip over the whole movement, Mrs. Besant a few years ago persuaded a number of her E.S. supporters to form themselves into a "Brotherhood of Service." Those who became full "Brothers" gave all their worldly possessions into a common fund, the control of which was placed in the hands of the head Brother (Mrs. Besant), and, in addition, took the following pledge:—

> "I pledge myself to serve the world in such ways as the Brother Server of this Order shall direct me. I pledge myself to carry out the commands, and to subscribe to the rules and regulations of the Brother Server (Annie Besant.—Eds.), and of his Delegates, without equivocation and to the best of my ability; and I pledge myself to resign at once my membership in the Order should I ever find myself unwilling to carry out such commands or to subscribe to such rules and regulations. . . . I pledge myself to live a life of renunciation, obedience (to Annie Besant.—Eds.), and service."—(Quoted from *O.E. Library Critic*, August 31, 1921.).

It has been pointed out that this procedure of leader and servile follower is based on that of Ignatius Loyola, founder of the Jesuits, and if it is a good thing for the T.S. to be swayed by one individual, the method is a fine one to that end. It may be conceded that Mrs. Besant believes the procedure to be a satisfactory one, and in the interests of humanity; but such belief might be the outcome of megalomania, just as it might of mature judgment.

In any case, the whole system is opposed to the spirit as well as to the Constitution of the Theosophical Society, and it is hoped that now that disintegration in that body is actually taking place, T.S. members who are not already fettered will join in the demand for neutrality and freedom—freedom of thought as well as of action—which constitute the only foundation on which the success of the Theosophical movement can be secured.

Notice.

If you approve of the aims of this magazine, will you contribute to its upkeep by making a donation to the T.S. Loyalty League, which it represents? There are no paid officers, and all money subscribed is devoted to working for T.S. interests and neutrality.

Overseas subscribers please note that postal notes should not be sent, as they can only be negotiated at a loss in Australia. Payment should be made by international money order.

A Mixed Marriage.

"BLAVATSKY" LODGE AND LEADBEATER'S "STAR IN THE EAST."

THERE is a picturesque bay in Sydney Harbour known as Balmoral. A mile or two distant is the "Manor," now the residence of the notorious "Bishop" Leadbeater, who, in the seclusion of this refuge, and in company with his little band of disciples, is removed from the hurley-burley of a critical world.

Of late there have been signs of an eruption from the crater of the "Manor," and the overflow of enthusiasm has provided much amusement for the undiscerning public, and some sadness for those who do not enjoy seeing the Theosophical Society so unkindly caricatured. It would seem that the worthy "Bishop" is keenly alive to the necessity for keeping his followers fully occupied, and for providing fitting diversion for them.

Fifteen years ago, when Mrs. Besant had dragged him back to the fold of the T.S., after the verdict of the English Council had made it necessary for him to retire in disgrace from it, he discovered a little Indian boy bathing on the sea shore at Adyar. Here was opportunity for a much-needed diversion. Visions followed, and the child was proclaimed to be no less an identity than the disciple of the coming Christ. There were the usual scandals which led to a series of law cases, which left Leadbeater more shorn even than before; but he persevered, and, with the assistance of Mrs. Besant and her E.S., an organization called "The Order of the Star in the East," was formed to advertise the little Indian boy and duly proclaim him.

At the start-off a lot of members left the T.S. disgusted, and for several years the "Order" passed almost into oblivion. The boy grew up, and Leadbeater, being in desperate trouble once more, is again diverting the attention of his followers to the "coming Christ." Some land has been purchased at Balmoral, with the intention of building an amphitheatre. One may wonder what an amphitheatre has to do with the coming Christ, to which we can only reply, Heaven knows! The reason given is that "the Head of the Order," who, incidentally, is already regarded as the mouthpiece of the coming Christ, "approves" of amphitheatres after inspecting one in California. Well, amphitheatre it is. A heartrending appeal has been sent round the world by the Manor folk for a few thousand pounds wherewith to build the amphitheatre, but there is nothing doing. The spirit seems to have moved, but the flesh is weak. Now a new idea has occurred to the promoters, that is, to sell "Founders' Seats or Life Tickets," £100 for front seats, £10 for back ones, payable in instalments. This scheme has captured the imagination of some of the "Bishop's" admirers, and a few life seats have been bespoken. This modest start has so enthused the promoters that "Bishop" Leadbeater, the very much revered, has been specially engaged to turn the first sod.

His reverence has composed a special ritual for the occasion. The ritual is like a Christmas pudding, made up of many ingredients. One detects a leavening of Co-Masonry, a few crumbs from the Gita, quite a lot of plums from the Liberal Catholic Church, with some angels and other odds and ends like the National Anthem thrown in. Thus "The Bishop says some Collects," "The people chant the Star Invocation," "The Bishop goes to the North," "The people chant," "The Bishop goes to the East," "The people chant," "The Bishop goes to the South," after which the people (feeling a bit tired, it is to be supposed), chant, "Thanks be to God." After this, "The Bishop goes to the West," but does not, as the soldier does, remain there. He returns to the centre, in which he ceremonializes for an unconscionable time before he does what he came to do, and turns the first sod.

If this sort of performance amuses our brothers, *Dawn* can quite readily agree that it is their business; but, unfortunately, the Theosophical Society is hopelessly involved in the caricature. The newspapers announce in big headlines that "the Theosophists" are building an amphitheatre in which to welcome "the coming Christ."

The official organ of the "Order of the Star in the East" (June issue), glorifies the amphitheatre scheme, and sets out to answer a lot of criticisms. Replying to one question, it is stated that if a public hall were not available for meetings, "we could then fall back upon *our* Blavatsky Lodge Hall" (italics ours.—Eds.).

Another query is put thus: "Is it not better to help Blavatsky Lodge only?" To which the official reply is: "The Star Order waited patiently for six months after *the President* had left, before beginning to even think of any Star premises. Blavatsky Lodge has now had more than twelve months start, and collected from *our members* £18,500, enough to go on with, so that it seems quite fitting that the Star should also begin its plans."—(Italics ours.—Eds.)

Clearly no distinction exists between "The Blavatsky Lodge T.S." and "The Order of the Star in the East" in the official mind, and we have here proof positive that the Leadbeater Lodge of the T.S. in Sydney accepts the Leadbeater fantasy of

the coming Christ and the Leadbeater boy, and *cannot be separated therefrom.* It is quite well known also that acceptance of the Leadbeater Church is expected from members, as well as recognition of that estimable individual's claims to be almost a divinity himself.

The truth is, that intellect and reason have been so entirely overwhelmed by emotionalism, sentiment, and gush in some of our brethren, that they are entirely unconscious of the existence of a Theosophical Society, or a Constitution, or Objects, to say nothing of an H.P.B. literature, which relegates Leadbeater's type of morality with Leadbeater's priestly pretensions to the dust heap of mediaeval superstition and ignorance.

But after all, when one gets to the end of this burst of fanatical enthusiasm, it is to meet the cold douch of truth that only a few "life tickets" have yet been sold, and the amphitheatre is being commenced with money raised by mortgaging the land; and one gathers that though the President (Mrs. Besant) would like to fly over in an aeroplane and see the amphitheatre, she cannot spare the time.

What One Hears.

THAT Dr. Stokes, editor of *The O.E. Library Critic,* was knocked over by a motor car a few weeks ago and sustained serious injuries, but happily, is recovering. The doctor says he is glad of the experience of having faced death for a moment; and declares that "it is real fun and worth the temporary inconvenience."

♧

That Joseph McCabe, the well-known lecturer, who is touring Australia and New Zealand in the interests of the Rationalist Press Association, declares that at least two-thirds of the people of England are done with the Churches. What a field for H.P.B.'s Theosophy if that is so! Unfortunately the brand is not widely known in England, the Leadbeater goods having secured possession of the market.

♧

That in France the battle between the progressives in the T.S. and the official regime is growing fiercer. Unfortunately several old and important members have resigned (they should stop in and join hands with their struggling comrades pressing for reform in all parts of the Theosophic world). Mr. Martyn's now historical letter has been translated into French, as well as Farrar's confession and other convincing documents. *Dawn* wishes the friends of true Theosophy every blessing in this struggle for a restoration of the original impulses of the T.S., and a fair and impartial trial of those who are sullying its good name.

♧

That Coningsby Dawson, in this paragraph from "The Kingdom Round the Corner," strikes a happy and true chord: "I'm what you might call a round-the-corner person. I have a philosophy all my own; it's a round-the-corner philosophy. I believe that we find everything that we've lost or longed for, if we'll only press on. Everything that we've ever loved or wanted waits for us further up the road, round some hidden turning. It's always further up the road and just out of sight. The whole trick of living is to keep your tail up and march forward with the appearance of success, no matter how badly other people say you've been defeated. More often than not, we're nearer our hidden corner than any of us guess; it's the pluck to struggle the last hundred yards that swings us round the turning and wins our kingdom for us."

♧

That in his circular to T.S. members in England, as candidate for the office of General Secretary, Mr. Loftus Hare remarks:—

> "In my opinion, the Society has been very badly guided of late years, and especially so since January, 1922, when an opportunity occurred for meeting our difficulties bravely and honestly. It was allowed to slip by, and we were told to put our heads in the sand, like ostriches. These grave moral scandals from which the Society has suffered, have always and only been met by me with an insistence on adequate enquiry before a Court of Honour. There are many now who hold the same view."

♧

That a correspondent of one of the Theosophical journals remarks that "it pays to be an occultist." In the T.S. the profession certainly seems to be quite a prosperous one.

♧

That Mr. Kunz has anounced that "the Brother Server" (Mrs. Besant) authorises him to admit contributing members to the order of the Brothers of Service. "Money or your life," in another sense.

♧

That the *O.E. Library Critic* (March 28th) makes this caustic comment:—

> *A Poor Martyr!* We hear much from Mrs. Besant about the horrible martyrdom to which her soul-mate Arhat Leadbeater has been subjected because—the truth of which she does not deny—he taught filthy practices to young boys whose unsuspecting parents placed them under his tutorage. We also learn (*Theosophist,* December, 1922, page 315) that this poor martyr is at present living in a $250,000 palace at Sydney, where he has his private physician and a retinue of stenographers, clerks and sycophants, all of whom are ready to do his least bidding without a cent. of remuneration, their reward being the honour of serving him. Some martyr, what! As a correspondent remarks: "It pays to be an 'occultist.'" The Arhat himself refers to his "martyrdom" by quoting the words of Christ: "Blessed are ye when men shall revile you and persecute you." In his case it seems to pay in earthly as well as prospective heavenly rewards, for doubtless it is a source of a good income. But when he is compared with Christ, as is constantly done, one cannot but think of the contrast of Him who had not where to lay His head, or of the Lord Buddha, who, while not reviled, slept out of doors and led the life of a mendicant.

♧

That so many Esoteric Section members in France either resigned or threatened to resign from that body with Mr. Chevrier—whose circular letter is noticed elsewhere—that Mrs. Besant got frightened, and is permitting them to remain without taking the new pledge.

That the annual election of a General Secretary for the English Section T.S. took place in April. Mr. Graham Pole re-offered himself for the position, but was opposed by Mrs. Sharpe, Mrs. Ransom, and Mr. Loftus Hare. The spectacle of three ardent disciples of Mrs. Besant opposing each other aroused much derision, and finally the ladies were persuaded to stand down, and, according to a correspondent, word was passed round to the faithful that Mrs. Besant wished Mr. Graham Pole to be returned. Quite naturally, for Mr. Loftus Hare is not a Neo-Theosophist. Mr. Graham Pole was duly elected, and also a new Executive, well packed with E.S. members, pledged to obedience to Mrs. Besant! The first action of the new Executive—according to the correspondent—was to discharge every member of the Headquarters Library staff. Members naturally are asking, Why?

That a very widely distributed circular to T.S. members in France has been issued by Mr. Louis Revel, an old and well-known member of the French Section. M. Revel announces his withdrawal from the Society, and analyses the present situation. The circular is reviewed elsewhere.

That *The Canadian Theosophist* (April 15th, 1923) thus caustically reproves Mrs. Besant for an uncalled-for sarcastic reference to the Winnipeg Lodge:—

> "An extraordinary paragraph appeared in 'The Watch Tower' in *The Theosophist* for February, which many may suppose was written by Mrs. Besant, but which is so contradictory of her own statements that it must be attributed to some of the sub-editors who abound at Adyar. In accordance with Mrs. Besant's ruling in *The Theosophist* for March, 1920, the Winnipeg Lodge decided to separate itself from all activities in connection with other organizations and to prohibit propaganda in connection with them in their Lodge room. 'Sectarian Lodges are legitimate under our Constitution,' says 'The Watch Tower' paragraph; 'but they lack the free air in which the Divine Science can shed its white light.' This, of course, is the very reason for the course which the Winnipeg Lodge has taken. The unsectarian freedom of Theosophy needs nothing more to commend it to those who are wrenching themselves free from superstition."

That a great many members have left the T.S. in France as a result of recent revelations. What a pity they do not remain in and lend a hand to those who work for reform.

That Mrs. Cleather's two books, *H. P. Blavatsky—Her Life and Work for Humanity* and *H. P. Blavatsky—A Great Betrayal*, are still best sellers, and are having a wide circulation, which steadily increases.

That "Bishop" Leadbeater told a meeting of his followers recently that "those who fail to take the opportunities now offered will have to wait for many thousands of years before the chance will offer again." If the "Bishop" means the opportunity to save the Theosophical Movement at any sacrifice from being corrupted and destroyed by such as himself, *Dawn* agrees.

That according to one of the magazines: "It is very difficult for the average person to keep up enthusiasm to concert pitch for years on stretch without an occasional spur from sources they believe to be authoritative and true." This is quite true, and the fact has been thoroughly exploited by Neo-Theosophists who have established a school of professional seers to satisfy the demand for "occult pronouncements." It is much safer, however, to have recourse to one of the world's ethics for this purpose, and, like Emerson, to sleep with a copy of the "Gita" under the pillow, or to mix a verse from "Light on the Path" or "The Voice of the Silence" with the morning and evening daily thought.

That a smile illumined every face when the Secretary read a letter to the Sydney Lodge Executive from the Australian General Secretary (appointed in 1919), announcing:—

> "I hereby give you official notice that I withdraw the Charter of the Sydney Lodge by cancelling the signature of the General Secretary, Australasian Section."

As one of the old hands present remarked, the writer must have been a little boy in knickers when the Sydney Lodge Charter was granted in 1891, and there was no General Secretary then to put a signature on it, because there was no Australian Section.

That a letter from a Jamaica member is quoted in a recent "Star" magazine, in which the writer implores the authorities to be more explicit about certain matters of importance. To quote her own words:—

> "One likes to believe that our protector (Mrs. Besant) and Head (Krishnamurti) are in direct touch with the Masters of the Great White Lodge, that they have direct and authoritative knowledge from Them on the subject, and I believe it would do much to convince us if they would occasionally give us articles on the Coming of the World Teacher, and explain what they, with their clearer spiritual perception, have learned from spiritual sources."

The author of this letter represents thousands of deluded T.S. members to-day. They have been led by the claims made by Mrs. Besant and Mr. Leadbeater to believe that they are seers; but they look in vain for evidence of the fact. *Dawn* has long since exposed the claim itself. It is more difficult, but much more satisfactory, to listen for the Voice of the Silence in one's own heart than to grow up waiting to hear the voice of Duty speak through a broken gramophone of the "Bishop" Leadbeater order.

That Mr. Loftus Hare (London) publicly stated of late that—

> "The most serious element in all our National Society politics is the underground power exercised by the leaders of the E.S. (Mrs. Besant's Esoteric School.—Eds.). There now sits in the National Council—by a new official rule, enabling it to co-opt. members not elected by the Federations—the head of the E.S. in England. The Deputy Head also sits there and controls the Sectional magazine. Both are on the Executive Committee, and one is standing for the post of General Secretary."

That during this month (July) there is to be a Theosophical Congress at Vienna. As there are troubles in the English, French, Belgian, and Swedish Sections, Messrs. Jinarajadasa and Krishnamurti are being sent over to take charge and preserve order, otherwise oversea delegates are likely to be conspicuous by their absence.

That the Australian General Secretary, with his wife, visited the Hobart Lodge T.S. on June 22nd, and offered to explain his hostility to the Sydney Lodge. After a discussion extending over two hours, the meeting unanimously declined to accept the explanation of the General Secretary and condemned his action.

Spiritual Rainmakers.

The following article appears in *The O.E. Library Critic* (April 25th, 1923), and is such an excellent review from the American standpoint that *Dawn* offers no apology for reprinting it. *The O.E. Library Critic,* in its utterly fearless exposure of humbug in the T.S., stands easily first as pioneer in Theosophical Society reform, and posterity will have reason to be grateful to it:—

"Those who have been readers of the *Critic* for some time may recall an article in the issue of October 31st, 1917, on 'Spiritual Rainmakers,' which was a frank and caustic criticism of an address by J. I. Wedgwood, then 'Presiding Bishop" of the Old (now Liberal) Catholic Church, who was being escorted about the country by Mr. Warrington, President of the American Section T.S., and introduced to Theosophical lodges in the interest of his movement. That incident may be said to mark the high tide of the influence of C. W. Leadbeater and his associates on the Theosophical Movement and at the same time the lowest point of the influence of H. P. Blavatsky since the Theosophical Society was founded.

"Mr. Wedgwood's address awakened the editor of the *Critic* for the first time to the fact that the Theosophy which was being taught in the T.S. was no longer the Theosophy of the founders nor of *The Secret Doctrine,* but had become a weird mass of astonishing and wild psychism and worse, based upon the unverified claims of one man to be an infallible clairvoyant, and that it was drifting more and more into sacerdotalism, black magic, and other errors which H. P. Blavatsky unceasingly condemned. A deliberate attempt was being made to introduce into the T.S. a modified form of the Roman Catholic faith and ritual, absolution and remission of sins by a priest, in place of the law of karma, the dogma of apostolic succession which H.P.B. had denounced as "a gross and palpable fraud," religious emotionalism in place of true spirituality, and salvation by the manipulation of occult 'forces' by a priest in place of growth through one's own efforts. It was asserted in so many words that 'the wave of devotion is receding; the wave of ceremonial is advancing,' that magical processes would hereafter replace the life taught by the Sages, and Mr. Wedgwood even went so far as to assert that the moral purity of the priest entrusted with these duties was a matter of secondary consideration—a statement which later revelations concerning this gentleman may explain.

"And all of these things were not only tolerated; they were actually endorsed and even urged by the 'leaders' of the Theosophical Society; every one of them can be found in the writings of the clairvoyant Leadbeater, backed up by Mrs. Besant. And throughout the Society there was a rush to be baptized into the new church, important offices were filled with Catholic priests and formerly sensible theosophists were to be seen strutting about the lodge rooms clad in gorgeous apparel, every button and figure on which was supposed to have some mystic effect in calling down outpourings of the Divine power on people near and far, while they besieged the gates of heaven with the Mass and the smell of burning incense. It was, indeed, a mad and glorious spiritual debauch, a wild dancing to the fiddling of the Seer of Sydney.

"It was at once obvious to the writer that but one thing could save the Theosophical Movement, so far as the Theosophical Society was concerned, and that was a return to the study of the teachings of H. P. Blavatsky, not as presented and perverted by those who claimed to be her interpreters and successors, while in reality betraying her; but in her own written words, unmodified and unrevised. And to emphasize this, the *Critic,* in the next issue, November 14, 1917, adopted the phrase, "Back to Blavatsky," a slogan so catching that it was soon used everywhere, doubtless by many to whom it had occurred independently.

"Since that time the *Critic* has not ceased to urge that only by going back to the original teachings in their purity could the Movement be saved; it has not hesitated to show that the church movement was founded and largely engineered by men of grossly immoral lives, that all sorts of pious frauds were resorted to in order to convert the T.S. members, and finally to place the responsibility where it most of all belongs, on the President of the Theosophical Society. For five years the *Critic* has not ceased to hammer away on this one line, regardless of abuse and charges of scurrility, of friends grown cold or turned to enemies; it has not hesitated to expose the originators of the corruption by publishing when necessary original documents which have been condemned on the score of indecency by those who could not deny their authenticity; it has ignored appeals and refused bribes to keep silent. And while it makes no claim to having wrought any great influence and thinks that it is but one of many who have begun to awaken to the danger, there can be no doubt that marked results have been achieved. The fulminations incessantly issued by the President of the T.S. in official letters and addresses show that the Back to Blavatsky Movement is a menace to the corruptors of Theosophy which has to be reckoned with, for one does not waste words on mere nothings.

"Five years ago H. P. Blavatsky was almost forgotten in the society which she founded. Her name was rarely seen in the official publications; her books were omitted from the officially recommended lists; it was impossible to procure them in T.S. lodges except on special orders; a systematic effort was made to discourage students by spreading the notion that *The Secret Doctrine* was too difficult to understand, by circulating primers of Theosophy advising them to let it alone, by keeping it under lock and key; only rarely were there classes having the object of studying any of her books, while those of her closest and most trusted associate, William Q. Judge, were excluded from circulation; inquirers and new members were at once introduced to the rankest sort of neo-theosophical literature and taught to believe that the writers were holy. Meanwhile, many of the older members, to whom H.P.B. was more than a tradition, had become disheartened and had left the Society, either to abandon the serious study of Theosophy, to study in private, or to affiliate with other associations more loyal to her memory. The ideal of most members was not, to become proficient in Theosophy as it was taught to H.P.B. by her Masters, but to become members of an inside organisation, the aim of which was obviously to paralyze all independence of thought, to bind them by preposterous pledges of blind obedience to Annie Besant, or to acquire psychic powers which would enable them to do stunts on the astral plane or to hobnob with imagined "Masters." The celebration of White Lotus Day, the anniversary of the passing of H.P.B., far from being an effort to keep her teachings ever green, had in most cases degenerated into laying a somewhat withered wreath on her grave; a few sketchy papers filled with trivial anecdotes about her, supplemented by irrelevant rubbish—that was what made up White Lotus Day programmes. Finally, even the official journals forgot to mention it at all, or gave it but passing notice, while filling page after page with birthday laudations and poems on the present leaders.

"What do we find to-day? Looked at from one aspect, it is not encouraging. An ever madder and madder and crazier and crazier torrent of psychic "discoveries" designated as "science" being dealt out to the faithful; preposterous prophecies as to the far distant future by a man

who cannot foretell the weather a week ahead; wholesale manufacture into "Initiates" of people whose sole claim to such an honour is the personal service they have rendered to Mrs. Besant or Mr. Leadbeater; more and more determined efforts on the part of the President of the Society to force Catholicism upon it, coupled with discrimination against those who will not pledge themselves to support her in so doing; and falsehood about those who will not accept her methods and ideas in preference to those of H.P.B.; and perhaps worst of all, a widely marked tendency to palliate and justify teachings on sexual matters which all decent poeple outside the Society look on with abhorrence; the demand that inner students must accept a sex pervert as an unquestioned authority on spiritual matters, and the deliberate hoodwinking of the public and of new members on these matters by officialdom generally; the dogma openly proclaimed that a vile act is not vile, and may even be a virtue if committed by one who can claim a supposed high rank as a teacher or initiate.

"But on the other hand, what do we see? The Back to Blavatsky Movement is on the increase. While the last two annual reports of the American Section, one of the strongholds of Neo-Theosophy, show a falling-off of active membership, offset only in part by accessions of new converts ignorant of the scandalous conditions, one of the leading associations distinguished by loyalty to H. P. Blavatsky reports the establishment of new branches and a hitherto unprecedented growth of interest, largely on the part of those who have become "inactive" in the T.S.; many old-time members, some of them of high standing and long record as theosophical workers, leaving the Society; the Sydney Lodge in Australia, the largest lodge in the world, in open revolt and allying itself with the Back to Blavatsky Movement; the E.S. in America suspended because of the opposition of a large part of its members; the head of the E.S. in France resigning his office; the recent announcement of the official organ of the Canadian Section that it will hereafter lay more stress on the teachings of H.P.B. and less on later teachers; the starting of Blavatsky classes in T.S. lodges and the unprecedented demand for Blavatsky books, especially in original versions; everywhere signs of revolt against Neo-Theosophy undreamed of five years ago —all of these show which way the current is setting.

"The new movement back to old teachings should reflect itself in White Lotus Day celebrations. The white lotus, forcing itself through the mud to spread its leaves and petals to the sun, may serve as the symbol of Truth forcing itself through the slime of psychism, superstition and corruption. But one must not forget that even Truth wins only through the efforts of those who are ready to work and sacrifice in order to defend it. Many and many a time has Truth given way before error just because its friends have relied too implicitly on its "tendency to prevail." The conquering power of Truth lies not in itself, but in the minds and hearts of its devotees. Nothing but eternal vigilance can save the Theosophical Movement from going the way of all others in time, and becoming a mire of superstition, priestcraft, false ways of attainment, unless its friends will fight for it regardless of consequences to themselves. White Lotus Day celebrations should no longer be of the nature of memorial exercises, but rather an effort to encourage the reawakening of old influences; they should look forward, not backward. It is not enough that we set aside one hour in the year for talking about what H.P.B. was or said or taught or did. Every such meeting should have as its prime object the consideration of how "what was, again may be," what classes should be organized for this or the coming year, with this in view; what books shall be used, added to the library or offered for sale which will aid such studies. Plans should be considered for securing the services of teachers and lecturers who know the teachings of H.P.B., quite irrespective of whether they are members of the T.S. or not; the petty feeling 'he is not one of us' should be forgotten. And I have a firm conviction that those who have once acquired a taste for Blavatsky, who have overcome the false fears of the difficulties in their way, will not need to be urged further, if they can avoid the pitfalls of personality worship. For H.P.B.'s Theosophy speaks for itself; when once you have learned to seek and to obey "The Inner Ruler," as she teaches, you will not be bound by blind pledges to outer ones; you will have no use for the gaudily attired "Spiritual Rainmakers" who claim to absolve you from your sins and to call down the blessings of the gods on you, while pretending that they are teaching Theosophy."



Organiser's Notes.

Mr. H. R. Gillespie, who should be in Sydney before our next issue appears, has had a remarkable career since he became a pioneer of the "Back to Blavatsky" Movement, and placed himself in opposition to the Neo-Theosophy emanating from Adyar. Working at Krotono (Cal.), the American stronghold of the L.C.C., he soon made his presence felt by his outspoken denunciation of that institution and all its works, and was largely instrumental in arousing the American Section to the peril within its gates. Krotona is now practically defunct, and most of the property has been sold. For the last year or so, Mr. Gillespie has been in England, working for the English Section, although not with it, and has been subjected to all the worries and pin-pricks that Mrs. Besant's officers could inflict upon him. Being a popular lecturer, he paid for the insertion in *Theosophy* of an advertisement, offering his services in that capacity to the English Lodges. After one insertion, the officials declined further advertisements, on the pretext that Mr. Gillespie did not work in the interests of Theosophy! However, a sojourn in Sydney, where a warm welcome awaits him, will doubtless remove some of these unpleasant impressions from Mr. Gillespie's mind, and that city will show him that the Theosophical spirit still survives, even if it be dead in official T.S. circles.

Major Graham Pole has been re-elected English General Secretary. It is remembered with interest that he was once one of the severest critics of A.B.'s policy at Adyar, where he was associated with the late F. T. Brookes, whose *Neo-Theosophy Exposed* is being reviewed in these pages.

Dissention is rife in England, and the General Secretary has, it must be supposed, been forced to adopt the usual methods of suppression, lest the skeleton in the cupboard should appear and stalk through Headquarters. The English National Council was cut down by half (which half went? You can have one guess), and then the remainder adopted a resolution which permitted of non-elected persons being co-opted!

Immediate advantage was taken of this to co-opt. as many E.S. officials as possible, and harmony and sectarianism now reign supreme in the Council Chamber. It is reported that being afraid that these manœuvres might be unfavourably commented upon in the Library, the newly-elected Council summarily sacked the Librarian and her eleven assistants. Even the names of these assistants were unknown to the Council, but it was deemed desirable to ask them to "step out of sunshine into shade, to make more room for others." The "others" will all be E.S. obeyers. The tea-room was closed for the same reason, and members now understand that it is unhealthy to be seen in quiet conversation within the sacred precincts.

Our Australian General Secretary is not up to these finer points of intrigue, although some of his advisers could tell him all about them. He is not, however, altogether free

from that quality which prompts him to rush in where others might fear to tread. As an example, he is now on a visit to Tasmania, and has offered his services to the Hobart Lodge as an answerer of questions. We hear that Hobart has accepted his offer, and a warm evening is assured. If Dr. Bean desires another, I suggest that the Sydney Lodge extend to him a cordial invitation to give it an evening on his return. There are quite a lot of questions some of its members would like to ask him. Still, it is pleasant to see that he has learned the value of silence so far as *T. in A.* is concerned, as he has nothing of a controversial nature in his last issue.

Reference to England reminds us that a considerable sensation has been caused there, and elsewhere, by Mr. Loftus Hare's publication of correspondence concerning the E.S., which passed between himself and Miss Bright, who is the Corresponding Secretary of that body. Miss Bright, it appears, heard that Mr. Hare was in possession of some E.S. pledge, and demanded that it be returned to her. Mr. Hare pointed out to her that the pledge in question was no secret, as it had been published in *Dawn* and elsewhere, and asked, as he had not received it from Miss Bright, why he should return it to her? This apparently annoyed Miss Bright, and in the subsequent correspondence, Mr. Hare boldly stated that the E.S. was, as a political institution, a menace to the T.S., and should be suppressed at all costs. On the eve of the election of the General Secretary (Mr. Hare was a candidate for that office) he courageously published the whole correspondence, in which the honours do not rest with the lady. Only a few copies have come to hand, but members should try to secure the perusal of one.

We are now in possession of some of the details of the disturbance in the French Section, and can estimate the damage done to the Adyar clique as considerable. Firstly, we received a copy of the "Letter to the Members of the T.S. in France," written by M. Louis Revel, which resembles Mrs. Cleather's books, inasmuch as it is an analysis of the present situation in the light of past Theosophical history. Then we received *An Open Letter to Mrs. Besant*, written and signed by the President and members of the Agni Lodge of Nice. This Lodge has resigned as a protest against the substitution of Neo-Theosophy for the original impulses. Together with the last, we are in receipt of a two-paged leaflet, which is simply signed "F.T.S." In this brief paper, the writer has managed to summarise the causes of the present trouble in a most admirable manner. In its way, it is an excellent example of the precision and brevity of French as compared with English, and the Australian General Secretary should adopt it as his model. After asking why prominent Theosophists like Mr. Wadia, M. Chevrier, and Mr. Martyn should have disassociated themselves from the policy of Adyar, and why so many Lodges should voluntarily have handed their Charters back, the writer comes to the (inevitable) conclusion that *the T.S. has betrayed the Sacred Cause, which, as a supreme privilege, had been placed in its charge.* Reasons are given in support of this conclusion which we can summarise as follows:—

(1) The T.S. has encouraged psychism instead of morality.

(2) It has passed, as Theosophy, a quantity of new theories, mentioned neither in the early books nor in the mystical, religious, and philosophical literature of the past; theories such as the Earth Chain, the Permanent Atom, the composition and functions of the Astral Body, the Monad, etc., etc.

(3) It has made innumerable alterations in new editions of the early books, by suppressing important passages and by inserting outrageous additions, which the student will discover by examining and comparing the original editions with later ones. *The Secret Doctrine* (3rd edition) contains not less than 22,000 alterations of this kind; its "third volume" is composed of papers that H.P.B. never intended for this work at all, and which were never reviewed by her; *while the real Third and Fourth Volumes have entirely disappeared.*

(4) It has departed from the absolute neutrality in religious and political matters, to which it had been assigned by its founders.

(5) It has retained, as members, people of doubtful morality, who have brought discredit upon the Divine Wisdom and its Adepts.

(6) It has endeavoured to excuse its weakness and its silence on this subject by a deplorable attempt to justify immorality, by declaring it was ordered by the Masters, and that such conduct will, in the future, be adopted by the whole of humanity.

All of which sums up the situation very fairly. Mrs. Besant does not think it necessary to give an explanation of these charges, or, at least, that was her attitude when she was in Sydney. Perhaps she would request Dr. Bean to explain them for us? We have no doubt that he would attempt it if so directed.

The General Secretary for Sweden, not to be outdone, has issued an official statement dealing with the present situation. It is a forty-six page pamphlet, containing extracts from Mr. Martyn's first letter, Mrs. Besant's circular letter, Farrar's confession, extracts from Mr. Wadia's statement, Krishnamurti's answer to same, the Gauntlett statement, etc., etc. This is the proper way for a General Secretary to deal with controversial matter, by giving his members a chance to see both sides of the question, and to form their own conclusions. Our Australian General Secretary has always confused his office with that of the President of his Section, and has always acted as if he could impose his own conditions about the way in which he earned his salary.

In view of the fact that Dr. Bean is trying to expel the Sydney Lodge from the Australian Section, it is interesting to see what the position would be should Mrs. Besant agree with him. In that case, the Lodge would be faced with two alternatives—(1) To work as an independent body for the Theosophical Movement; and (2) to take advantage of International Rule 31, and affiliate direct with Adyar. Under the circumstances, it may be of use to members of the Lodge (and to members of other Lodges which may find themselves in a similar position) to hear how this rule first came into operation, and what uses have since been made of it.

When the Leadbeater trouble started in 1906, certain of Mrs. Besant's friends in India wanted to be in the Theosophical Society, but not in the Indian Section, and this rule was made operative in order to meet the case. Then, some two years ago, Mme. Stephanie, the General Secretary for Switzerland, had a difference of opinion with some of her members, and they with her. Because of this trouble, Mrs. Besant suspended the E.S. in that country. Ultimately, Mrs. Besant (who was opposed to Mme. Stephanie) made use of Rule 31, and gave direct Charters to four Lodges because they could not work in harmony with their General Secretary. So that, if the Sydney Lodge should be excluded from the Section, there is an established precedent by which it can be directly attached to Adyar, should it so desire.

The Order of the Star in the East now seems to have entered into the final stages of its lingering existence. Under its auspices a new activity, called "Self Preparation," is being formed, which requires prospective members to subscribe—on paper—to a policy of "unswerving loyalty" to Krishnamurti.

Ye Gods and little Fishes! After the wholesale resignations from the E.S., when A.B. sought to impose a similar condition in regard to herself, we thought she *might* have seen the writing on the wall. As if any sane person would subscribe to "unswerving loyalty" to *any* personality, after what has happened. A.B. herself, in 1908, declared that "henceforth she would stand or fall by him" (Leadbeater). And look where that rash pledge has led her! Well, we have thought for some time that the T.S. resembles a fifth-rate political machine, and originality is hardly to be expected from machinery of any kind, is it?

Altogether, there seems to be more unrest, and a more general, as well as more clamorous, demand for reform in T.S. management, than at any previous time in its history. Meanwhile, the President, who has an epitaph ready written, subscribing to her truthfulness, writes in the last number of the *Theosophist*: "It is very satisfactory to see how the activity, usefulness, and reputation of the Theosophical Society is growing."



Reviews.

M. REVEL AND LODGE AGNI, FRANCE.

MANY pamphlets are coming to hand which indicate that lodges in other Sections have taken serious notice of Mrs. Besant's *Whom Shall Ye Serve?* manifesto, and other similar writings from her pen. In Sydney, during the recent crisis, it was hard for one, even without close friends or interest on one side or the other, to form a clear judgment on the issues involved, on account of the obscuring influence of powerful personalities labouring, it may be, under bitter feeling.

Lodge Agni, of Nice, in France, rightly concluded that present events form only one phase of a series of disturbances to which the Society has been subject since the death of H.P.B., and that to find the deep underlying cause one must study carefully all original documents relating to the Society's history during this period. To this end they caused translations to be printed of all relevant material till then not available in their language, and we have by us versions in French of a letter from Bhagavan Das to the Editor of the *Christian Commonwealth*, London, relating to the Central Hindu College and Mrs. Besant, and dated July 17th, 1913. The Wadia Pamphlet and copies of all the main recent documents which have been published in *Dawn*.

As a result of their investigations, during which some members privately wrote to Mrs. Besant for aid and information, and received her replies to the questions put, the Lodge Agni have seen fit to surrender their charter. In doing so they have addressed an Open Letter to Mrs. Besant, which, in its clear, cold, impersonal and judicial summing up of the Leadbeater controversy and the present situation, especially as it concerns the differences between the present teachings of "Leaders" and the *Secret Doctrine*, is unsurpassed.

Their president, Mons. Louis Revel, has also published an open letter, dealing mainly with other impersonal phases of the Society's condition and current philosophy.

It is comforting to find their judgment confirms in all respects the necessity for the stand taken by the Sydney Lodge, for at least they have never been accused by Mrs. Besant (as far as our knowledge goes) of hatred and personal enmity, and have formed within the Society a court of inquiry as far as can be, impartial. Whilst they have seen fit to write candidly and in detail where, in their opinion, Mrs. Besant has erred, they have never failed in the respect due to her as President.

M. Revel, it appears, is a member of twenty-three years' standing, has been Lodge President for ten years, and has known intimately most of the leading personages at the heart of the T.S. during this period. He describes the doubts and fears which have constantly assailed him when crises have arisen; explains how trusting in the wisdom of the President he has cast them aside time and again. Like Mr. Martyn, but not being himself a party to various happenings, he addressed a letter to Mrs. Besant in 1921 concerning various difficulties, accepted her answer at the time; but months after found that it could not be reconciled with later happenings.

He now emphasises the fact that the Society's condition must not be gauged by wealth of holdings or number of members, but by its spiritual soundness; and in this respect he enumerates points of rapid decadence.

It is the duty of every member to analyse for himself the causes of every trouble that arises in order that he may not overlook the Master's warning that all is not right. Undue trust and credulity in one or two leaders means that one is content to be left in ignorance instead of trying to keep in touch with the inner spirit of things.

In the *Theosophical Review*, 1908-9, is to be found a passage from a Master*: "The Society is dragged away from our clasp and our influence, and we have abandoned it to itself. It is at present a body without a soul. It is no longer a Brotherhood, nor a group on the plane of the spirit." "How, then," asks M. Revel, "are we to determine whether the Masters are behind the Society? By what signs may we appraise its spiritual impoverishment?

In the first place, the "Unity of Teaching," postulated by H.P.B. in giving the three principal points of the *Secret Doctrine*, has been obscured. Mrs. Besant's earlier books followed this unity, but of late it has been subordinated to the needs of a jumble of activities, Liberal Catholic Church, Co-Masonry, Star of the East, Round Table, etc., out of which chaos can be heard, some crying for a "Return to H.P.B.," others refusing, whilst calling for an amendment of the three aims of the Society.

These various activities have arisen out of the idea of the return of a World Teacher, and a powerful orthodoxy has been established, under which the T.S. has become anglicised and subordinated to its needs.

From the Esoteric standpoint the existence of the Narrow path to Wisdom is no more proclaimed. In olden days the aspirant to chelaship did not need to hold a corresponding secretaryship, etc. H.P.B.'s teaching has been forgotten, yet the "Occult *is* law. One is not made a chela: one becomes."

In these days would-be chelas are "told to meditate, to refrain from wine, to become vegetarians and not smoke; thus will the portals of Initiation open." Excellent advice, but years roll on and the doors open only to the favoured few who may travel to Australia. How often in their solitary meditation have earnest workers cried in despair for the Spiritual "Sign" to assure them that their search was not in vain, that the Masters of Wisdom were leading them. . . How often at some sharp turning point in T.S. affairs, after some new crisis, have new paths of activity been indicated to students, offering new and alluring prospects and radiant perspective! And the years roll on, the paths were followed, prayer followed prayer continuously, yet never was true realisation of the soul attained. Even so discouraged, the neophytes have not given up their search, and at the call of the "leaders," have thrown all their energies into other exterior activities so generously opened up to T.S. members. They entered the Order of the Star in the East, Liberal Catholic Church, etc., etc., and consecrated their lives to the distribution of tracts and post-cards, hoping to gain by virtue of such feverish activity a little more of the Divine Grace, meanwhile having failed to obtain knowledge of the *Secret Doctrine*.

The call of the heart has dominated the call to knowledge. H.P.B.'s legacy of profound logical serious teaching has been thrown aside, and the sincere student hungry for

*Retranslated from the French.

spiritual truths is offered instead certain so-called "Initiations" at the hands of certain people in Australia—pseudo initiates who, if report be true, must be incapable of expounding the sacred character of initiation. Therein lies, according to Mons Revel, the most grave wound in our Society.

Mr. Wadia's resignation, says Mons. Revel, has come as a sad surprise to some; but in others, has caused conscience to awaken. "Follow in the way of the Masters of H.P.B. The sun of wisdom shines alike on just and unjust, on saint and sinner; it sets for nobody. Be sincere with yourselves," writes Wadia, and, faithful to the call of conscience, do not ask, "Who shall I serve, but what and how can I serve?"

Each member has it as a duty to judge clearly the situation in the light of all that has been revealed, and to determine what he must do to aid the movement in which he is enrolled. Mr. Wadia's circular, in Mons. Revel's opinion, has brought matters to a head in a healthy fashion; but there has been for many years a sickness in the Society, perhaps not well defined to many, but which has brought the Society to the impasse at which we find it to-day.

That which is deemed necessary at present is to open our minds to pure and fresh currents, which will clear away the miasma of doubt and unrest arising from teachings which we have reason to believe are tainted at their very source. This is not an impossible task for the forces of spiritual salvation are always at work in the world, and carry their benediction. Moreover, doubt and anxiety, followed by an earnest endeavour to unveil the Truth, is a sure sign of grace which will lead one along the difficult path of reconstruction. It is no longer a question of listening and waiting, and of saying, "So-and-So is right, So-and-So is wrong." It is for each to find truth by his own efforts, and to know it from his own point of view.

The history of the Society having been mastered from original sources, and the causes of decay made bare, there remains the grand task of rescuing from obscuring later teachings the pure joy resplendent in the fragments of Sacred Science given out by H.P.B., and which has remained so veiled this last fifteen or sixteen years. It is thus that the pure and fresh inspiration of the Masters of Wisdom will come to us from higher realms, and will banish the grey fog of doubt and unrest, so that having battled thus far, the student will be able to judge impartially the present-day situation of the T.S.

Then if we would be not merely followers of Theosophy, but true Theosophists, to whom H.P.B. dedicated her work, then we may find refuge in these her words: "When discretion and silence have become dangerous for others, speak the Truth at all costs. Perish discretion! sooner than let it stand in the way of duty."

It is a false notion that our spiritual life lies:—(1) In the form known under the name of the T.S. of Adyar. (2) In the leaders representing that Society in the world. (3) Or under any official orthodoxy whatsoever it may be. From each of these forms, from each of these leaders, *liberate your spirit.* Break from the old Christian prejudice which postulates that to abandon a body (or church) in decay, as far as its usefulness is concerned, is to run the risk of excommunicating oneself from certain occult powers. Such wrong conception has made it possible to cultivate among Theosophists that cruel and despotic idea of evil omen, namely, that "bad karma results from lost opportunities." In all ages Gods have come down amongst men to teach the higher wisdom, and have appointed Their disciples to this work, which was never more needed than now. It is required of him who would understand Their message, pureness in body and morals, humility, a penetrating intellect, compassion, and the longing to serve and obedience to the call of the spirit. To all these renunciation is the key. Quoting H.P.B. in 1887, "Occultism is not the acquisition of psychic or intellectual powers, though these may prove of value. The first step is Sacrifice; the second, **Renunciation.**"

The actual leaders of the Society have often repeated these sublime eternal words, Have their actions always followed these precepts? To abandon the inner work once the call is heard and followed, is truly to become traitor to the Higher inspiration. The man of flesh is free to follow or not to follow "Personalities loved and respected," or to forsake Churches and temples; but to Spiritual law he is bound for ever.

Mons. Revel and those of like opinion have therefore abandoned the Society of Adyar to follow their own conception of true Theosophy. They do so in no ungrateful spirit, but express thanks for past benefits received under its auspices, and renewed respect and love for Mrs. Besant as a private individual, mingled with regret that they find their present action necessary.

Quoting from Open Letter, Lodge Agni to Mrs. Besant concludes: "Thus are we decided Madame and Very Honoured President to separate ourselves from the Society, which no longer can command our fervent aspirations. We are happy in having received the benefits conferred upon us by contact with H.P.B., Col. Olcott and yourself during the time you followed in their path. We leave you to-day because you have taken a new road. We are left in the old way, where you will find us, and many others with us, should you retrace your path. We would thank you for all the good you did during many years. We are not your judges, very dear Sister, neither do we judge our Brother Leadbeater. Your cause and his, since you have wished to conjoin them we leave to be judged at a Tribunal infallible, and from which there is no appeal, which will not allow itself to be deceived by subtle arguments, misled by fallacious doctrines, nor swayed by eloquent panegyrics, and attitudes solemn or disdainful.

"That tribunal, which you will not know how to challenge, is your own Higher Self, to which we offer now, as in the past, the homage of our profound respect and of our unchangeable attachment."

—B.Sc.

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THE MAGIC OF THOUGHT POWER.

We have received from the author, Mr. David Winslow, of Chicago, a very attractive booklet with the above title, and we have read it with great pleasure.

It should be a welcome addition to the book-shelves of all Theosophical students of the New Psychology, and, when read in conjunction with such books as Brooks' *Practice of Auto-Suggestion* and Coue's *Auto-Suggestion* (as Mr. Winslow suggests), will help the student considerably.

That Mr. Winslow is keenly alive to the possibility of mis-use of these powers of thought by unscrupulous "occultists," is clearly shown by the following:—

> "We do not ignore the fact that the Old Testament warns men to cease the practice of sorcery and witchcraft. But in the present age, when thousands of men are already evoking their psychic powers under the name of thought-power, it behoves the sanest among men to teach others where to draw the line between right and wrong use of these soul powers of evocation. On the one hand is the sorcery of the Old Testament; on the other, the spiritual gifts of the New Testament coming to him who lives the life. In modern terms it is the line drawn between unconscious degenerating mediumship, and conscious expansion and control of human gifts of true spirituality and communion with the Divine in Nature. It is the fine line drawn between two paths, one leading to illusion and insanity, the other to genius."

We understand that the Book Depot of the Sydney Lodge has ordered some copies of this booklet from the publishers, and we would advise our readers to place advance orders with the Hon. Manager, 69 Hunter Street.

Our congratulations go to Mr. Winslow for the simple manner in which he expresses himself, and for the excellence of his matter.

The Letter Box.

This letter was addressed to Mrs. Besant, by the Hon. Secretary Sydney Lodge.

24th April, 1923.

The President,
Theosophical Society,
Adyar, Madras, India.

Dear Dr. Besant,—At the request of my Executive, I enclose herewith copies of—

(a) Letter from Dr. Bean to myself, dated April 7th.

(b) Letter in reply, dated April 12th.

(c) Further letter, dated April 16th.

(d) Letter from Dr. Bean in reply, dated April 18th.

(e) Letter from Dr. Bean to a few individual members.

The first letter from Dr. Bean, stating that he cancelled the Charter of the Sydney Lodge by withdrawing his signature therefrom, was submitted to our legal advisers, and we are advised to take no notice of it, as it is so much waste paper.

From the contents of Dr. Bean's last letter, dated 18th, we gather that he himself has ascertained that his action was unconstitutional, as he evades answering the questions asked in my letter of April 12th.

My Lodge has, so far, not had any opportunity of meeting any charges. Had the opportunity been given, it would have characterised the General Secretary's statements to the Section Council as wilful falsehoods, and if you yourself contemplate the confirmation of Dr. Bean's action, you will, I trust, recognise the usual decencies and afford my Lodge the opportunity of meeting any charges made, and stating its case. So far, the procedure adopted by the Australian General Secretary has ignored every principle of justice and honourable dealing.

In addition to the eccentric action of the General Secretary, referred to herein, that official has written a letter—of which I enclose a copy—to a few members of my Lodge (marked (e)).

He refuses to state any reasons for this abuse of his office, and apparently relies upon you to confirm his action here also. I trust you will afford the usual facilities for impartial investigation into these cases.

In conclusion, I regret that it is my duty to complain that the General Secretary here seems to be actuated by prejudice to such an extent that he fails to observe the most commonplace demands of custom and usage.

On behalf of Sydney Lodge Executive,

Yours fraternally,
J. E. GREIG,
Hon. Secretary.

SEEING THE LIGHT.

Honourable Sir,—I venture to acquaint you of my insignificant presence, to inform you that my portion of India's coral strand, as the poet sings, has become a quicksand of perplexity.

Furthermore, I am seeing light as through dark glass, and implore you to clean said window, and tell me of my statuo quo in Holy White Lodge of Mrs. Besant.

I am recipient of many astral experiences, while my humble body remains in recumbent position in unworthy domicile with heavy mortgage attached. During one such experience, ancient Gent. with beard intimates mysteriously my election to position of Initiate, upon which I think everything in garden lovely.

But, on reading backward number of your paper, on which sun never sets, I become seized with disturbing thought-wave that Hon. Pundit Martyn states one Wedgwood emphatically not initiated, inasmuch as no good whatever, nevertheless and notwithstanding aforesaid Wedgwood said to be initiated by Hon. Leadbeater in presence of Mrs. Besant.

So now be pleased to assure voice crying in dark night if I am registered Initiate, or have my many labours gone in smoke?

Yours apprehensively,
JIGGORA RUM.

A CHALLENGE TO "BISHOP" LEADBEATER.

WILL HE ACCEPT?

"Retona Hall,"
119 Victoria Street,
Potts Point,
May 30, 1923.

The Editor, *Dawn*.

Sir,—Doubts having been publicly expressed as to Bishop Leadbeater's seership, I consider that in the interests of the T.S., and as it is within the province, and, indeed, the duty, of all members to help one another, sceptics and waverers should be reassured. From one whom we have all looked upon as a trained seer, with the most advanced clairvoyant powers, namely, Bishop Leadbeater, we are entitled to expect this.

Most of us have read carefully what he has written upon the subject. In his book on "Clairvoyance," he says: ". . . I will begin by stating what is possible along this line for the fully-trained seer . . . at one stage this and the other higher faculties will spontaneously begin to show themselves." He describes the capacity to see scenes or events removed from the seer in space, and either too far distant for ordinary observation, or concealed by intermediate objects, and the power of looking into the past or future. He describes how the faculty may be used when awake in the physical body, or when temporarily away from that body in sleep or trance. He says that there is not the slightest difficulty in reading any page in a closed book, that distant objects beyond the range of ordinary vision are plain to him, and intervening obstacles have no existence. For example, a man in England sees in minutest detail something which is happening at the same moment in India or America; that he can not only see the dead, but speak with them. He mentions that it only requires elementary clairvoyance to read a letter inside a closed box, or to describe what it is in an adjoining compartment.

May I beg of those who are concerned in maintaining the interest of members of the T.S., and whose request would have weight with Bishop Leadbeater, to join in urging him to set at rest the doubts I have mentioned.

A joint request might be made to him to select any elementary example of clairvoyance—making his own choice entirely; and to have it tested—by any method he himself indicates; and to have the test carried out by any independent person—here again Bishop Leadbeater selecting the person—who should be of unquestionable integrity.

Are these suggestions not eminently fair and reasonable? If Bishop Leadbeater will not accede to them, I fear that many besides myself will be forced to an obvious conclusion.

Yours, etc.,
CORITA WILLIAMS.

TWO SUPPRESSED LETTERS.

Sydney,
June 15, 1923.

The Editor, *Dawn*.

Sir,—I have written several letters to *The Theosophist* denying statements made in it from time to time, but they are ignored, and I appeal to you to find room in your columns for two letters which I enclose. The first, dated June 12th, is a letter from myself to *The Theosophist*, and explains itself. The second is a letter written by Mr. Martyn, President of the Sydney Lodge, to Dr. Besant, on *March 7, 1923*. A copy was handed by Mr. Martyn to the Sydney Lodge Executive, from whom I have obtained it. I particularly call attention to the date of Mr. Martyn's letter, i.e., March 7th. This would have reached Adyar about the end of March, so that Dr. Besant's abusive comments, which appear in *The Theosophist* for May last, may be taken to be that estimable lady's reply to Mr. Martyn's letter. It is now past the middle of June, and I understand no other acknowledgment has been made. I hope that *Dawn* will publish the precis of extracts taken from the police report referred to. It will open the eyes of your readers, and at the same time show what Dr. Besant is covering up, for she will have received a copy, the correctness of which has been duly attested, with Mr. Martyn's letter.

Yours, etc.,

(Signed) J. E. GREIG,
Hon. Sec. Sydney Lodge T.S.

[We publish with pleasure the letters forwarded by Mr. Greig, but have held back the precis of the evidence, for the simple reason that some of the evidence seems too shocking to publish. If the public interest demands it, *Dawn* may publish it with necessary omissions at a later date.—Eds.]

Sydney,
June 12, 1923.

The Editor, *Theosophist*.

Sir,—In the "Watchtower Notes" of your issue of May last Dr. Besant writes:—

> "When I was in Australia last year, a Sydney paper, eager for sensation, made a violent attack on Bishop Leadbeater and myself, then on H.P.B. and on the Masters Themselves, most insulting language being used about Them in a lecture by Mr. Martyn, in the Sydney Lodge."

In connection with the above, my Executive has unanimously passed the following resolution:—

> "As many members of this Executive were present when Mr. Martyn lectured in the King's Hall on the date in question on the subject of "The Masters," they know at first hand that Mr. Martyn did not use any "insulting language," either about the Masters or others, and that Dr. Besant's statement is entirely untrue. The lecture was an answer to newspaper articles, which rehashed what is published in "Isis Very Much Unveiled,' and was a defence of the H.P.B. standpoint regarding the Elder 'Brothers.'"

I forward copy of this resolution with the more pleasure, as I was myself present at the lecture in question, and entirely repudiate what I can only regard as an uncalled-for slander on the part of Dr. Besant; and a false statement apparently designed to injure Mr. Martyn, with whom Dr. Besant does not at the moment happen to be in accord.

I trust that you will be fair enough to give publicity to this letter in the columns of *The Theosophist*.

Yours sincerely,
(Signed) J. E. GREIG,
Hon. Sec. Sydney Lodge.



"St. Michael's,"
Raymond Road,
Neutral Bay,
March 7, 1923.

Dear Mrs. Besant,—I feel compelled, because of your extraordinary statements in "The Watchtower Notes" of *The Theosophist* for December, 1922, to again address you.

I suppose the information furnished to you is intentionally misleading, but it seems a pity that you should be led into making definite statements that are known to be untrue. I append a copy of your "Watchtower Notes" in question:—

> "A statement has been issued by the Executive of the Australian Section, giving a history of the trouble caused there by Mr. Martyn and his little group of friends. Mr. Martyn was placed on the Executive, in recognition of the great services done by him in the past. The statement was consequently passed with one dissentient. That chapter is closed, after the newspaper attacks, for which materials were furnished by members of the above group, induced the Minister of Justice to institute a formal investigation. After all the boasts made about 'evidence,' which was pretended to exist, and desperate efforts to justify the scandals circulated, the legal officers closed the enquiry, stating that there was not evidence to support any criminal charge. And this was the result of a private police 'enquiry,' in which no definite charge was published, in which the accused was not made acquainted with the charge, if there was one, and was not invited to give any defence or explanation. After sweeping up everything that malice could suggest and unscrupulous enmity distort, no evidence was discovered. Perhaps the scandalmongers will keep quiet in future. I have already published the decision of the General Council of the T.S. given in my Presidential Address in 1908."

Your first inaccuracy is not important, as it merely affects myself and my position on the Sectional Executive here. All the same, your comment is so uncalled-for that, being untrue, it might, in anyone other than yourself, be regarded as intentionally spiteful. I was not "placed on the Executive in recognition of the great services done." I was instrumental in forming this Executive twelve or fifteen years ago, and have, from its inception, been a member of it, not as recognition of work done, but in order that the drudgery of the Section might continue to be done. You again imply that I was responsible for the Sydney newspaper attack on immorality in the T.S., but though when you first made this statement in print I wrote to *The Theosophist* and contradicted it, my letter was not inserted. Though you are editor of *The Theosophist*, the contradiction may have been suppressed by someone other than yourself, without reference to you, so I will, in charity, assume you are not aware of my denial, and that of the editor of the *Sydney Daily Telegraph*. Here is a copy of my letter to *The Theosophist*:—

July 4th, 1922.

The Editor,
The Theosophist,
Adyar, Madras, India.

Sir,—Mrs. Besant, before leaving Sydney, wrote a circular dated June 1st, 1922, "Addressed to T.S. Lodges, Australia." This was published in the June issue of the Australian Sectional Magazine, and has been reprinted and widely circulated amongst members in various parts of the world of the T.S. subsequently. Because of this, I venture to call

attention to the following statement made by Mrs. Besant in her first paragraph:—

> "The shameful campaign on my colleague has been worked up in order to cover the attack on myself, which became overt through the influence of Mr. T. H. Martyn over the *Daily Telegraph* of Sydney."

I find it necessary to contradict this statement, as I have no interest in, and no influence with, the *Daily Telegraph*. I had not communicated directly or indirectly with anyone on its staff for probably a year prior to what Mrs. Besant describes as the "attack," and had no suspicion that such was contemplated. As these facts can be ascertained by Mrs. Besant or her friends on her behalf, I hope the falsehood will be withdrawn. I enclose a copy of a letter, which I wrote to *The Daily Telegraph* in confirmation of what I say and the reply of the editor.

Trusting you will find room for this denial.

Yours, etc.

(Sgd.) T. H. MARTYN."

Some, even of your followers here, *know* that the Sydney newspaper attack originated with the staff of *The Daily Telegraph*. It was entirely the outcome of a popular disgust that had been simmering in the public mind for a long time past, a disgust that was felt outside the membership of our Society, rather than inside of it, where so much trouble is taken to hush up inconvenient facts.

The most astonishing sentence in your *Watchtower Note* is the reference to the police enquiry held in Sydney as the result of your action when here. You say:—

> "After sweeping up everything that malice could suggest and unscrupulous enmity distort, no evidence was discovered."

Clearly a lot of the difficulties of the moment have arisen because you will evade facts. There are known facts which you can quite easily satisfy yourself about which make your comment appear almost comical, and you could not say anything more mendacious about the late police enquiry than to affirm that "no evidence was discovered."

That you may no longer continue ignorant of the nature of the evidence furnished to the police, I enclose a precis made up from the evidence itself:

When it was announced in the Sydney press that the report had been furnished to the Minister, some correspondence followed, and resulted in the whole of the evidence being made available for inspection to a representative of the Sydney Lodge Executive. Extracts were taken, and this precis was handed to the Executive by its Hon. Secretary. The extracts from the police report are of such a shocking nature that the Sydney Lodge Executive pigeon-holed the report; it would, I feel sure, have remained in obscurity so far as that body is concerned, were it not for your misrepresentations of, and your unwarrantable reflections on, my "little group of friends."

Now the precis is "out," and you may as well know what sort of evidence *was* given, and what the police officials themselves *said* about the case in their comments. These comments accompany the evidence, which is very voluminous. You will notice that the Inspector-General of Police says:—

> *"The evidence in the possession of the police does not appear to call for any independent action against Leadbeater at present, but sufficient is disclosed in the accompanying papers to justify his conduct being kept under observation."*

It would be quite easy, by omitting the second half of this passage, to make the Inspector-General a friendly and not unfriendly critic, of course. Then the Head of the Criminal Investigation Department, who presided at the enquiry, after hearing all the evidence and sizing up all the witnesses, says:—

> *"I am of the opinion, however, that there are good grounds for believing that he, Leadbeater, is a sex pervert . . . the suspicions generally expressed by . . . are not without foundation."*

And finally, on perusing the Report, the Crown Solicitor declares:—

> *"There is not much doubt that Leadbeater has, in the past, practised, and probably does still advise masturbation; but, save as above, there is no evidence available."*

"Save as above," refers to the evidence which you say was not discovered.

I repeat again that it seems to me the real trouble is not that malice and enmity are at work, but that certain *facts* are known to many which you refuse to admit, or to take any steps to enquire into.

I wish it were possible to make you understand the attitude of myself and many other members to this difficult matter. For years, many who doubt to-day, have just blindly followed you and accepted your declarations about the Coming of the World Teacher, the Old Catholic Church, Home Rule for India, and the claims you make for Mr. Leadbeater and yourself as representatives of the Spiritual Hierarchy. A series of facts, or apparent facts, have forced themselves on the attention of these erstwhile believers, and they have mutely looked to you to dispose of this obstacle as unwelcome to them as to you, and so enable them to go on believing. Your only response is to mask everything that is sympathetic and kindly in yourself, and to abuse those who ask you to enquire into the facts. Finding truth itself ignored by you, those whom I represent are able still to preserve their faith in the essentials that the Theosophical Society stands for, but we have to struggle very hard to retain some semblance of true neutrality in the Society, so that those who have to abandon confidence in the spiritual greatness of its prominent personalities can still work for its declared objects.

As this evidence collected by the police relates entirely to events in, and subsequent to, 1914, any conclusions arrived at in 1908 by your nominees on the General Council T.S. is worthless. They were not dealing with events in Australia from 1914 onward.

In conclusion, while placing these brief extracts from the police report before you, may I not again, in the interests of truth and honour, and the good name of our Society, urge you to provide for an impartial investigation?

I have no doubt that the whole of the evidence now in the hands of the Minister for Justice could be made available and also that many, if not most, of those who gave evidence to the police, would repeat it. It is true that you are not likely to find any of your intimates whose verdict would carry any weight with those you have attempted to ostracise, nor would it be reasonable to ask you to nominate anyone to whom you ascribe "malice and unscrupulous enmity," but it would be quite possible to give a commission to some trusted barrister or retired Australian judge who has no connection whatever with our Society. If such a man were appointed, and you deemed it desirable that you should be represented, why not provide for the appointment by yourself of some person friendly to Mr. Leadbeater, and the nomination by our Sydney Lodge Executive of someone acquainted with the evidence and its sources. That would make a commission of three, one with a retaining fee and entirely judicial, acting as chairman, and two honorary members, possibly partisan.

If you continue to ignore the real facts or to misrepresent them, it seems to me you are piling up trouble which will react either on yourself or those who succeed you in office with compound interest. Members here are not at all

concerned—and never were—in formulating any criminal charge against anyone. The root of the whole trouble is, that if Mr. Leadbeater or Mr. Wedgwood are immoral, they cannot be what you represent them to be, i.e., on the threshold of divinity and inspired prophets whose words and acts are worthy of reverence and esteem, and to be blindly accepted. That is the real issue, and we take it, always was. It has a reaction also on your good self naturally, but you stand on a different pedestal as President of the T.S., and all would like to regard you as a fearless chief Executive officer, intent on preserving the good name of your Cause, rather than constituting yourself the shielder of possible evil-doers deceiving you to serve their own base ends.

I am, dear Mrs. Besant,
Your Fellow T.S. Member,
(Signed) T. H. MARTYN.

♧ ♧

A CORRECTION.

April 25, 1923.

The Editor, *Dawn*.

Dear Sir,—May I beg the insertion of this letter in your next issue, in order to correct a misprint in my article, *The Dawn of a New Era*, which appeared in last month's number? In the third paragraph I wrote, "Esoteric *Budhism*," not "*Buddhism*," because I wished to distinguish it from the ordinary exoteric and orthodox Buddhism, whether of the northern or the southern school.

H.P.B. deals with this important distinction between "Budhism" (with one "d") and "Buddhism," in her introduction to Vol. I. *S.D.*, where she explains that the whole confusion arose from a stupid blunder on the part of Mr. Sinnett (see pp. xvii. and xviii., 1st Edition).

Thanking you in advance,

I am, dear sir,
Yours sincerely,
ALICE LEIGHTON CLEATHER.

♧ ♧ ♧ ♧

Answers to Correspondents.

A.G.L. (Adelaide): The book is unfortunately out of print. Thanks for your good wishes.——J.A.B. (Cairns): Change of address noted.——A.B.J. (Linda, Tas.): Magazine forwarded.——Miss P. (Auckland, N.Z.): Your chances are small. The last issue contained two reprint articles in fulsome praise of the "great leaders"; the rest was largely written by the Editor.——A.H. (St. Paul, Minn.): The Sydney Lodge has twice asked for an enquiry. Forwarding precis of police report which contains the facts. "Watch-tower Notes" are designed to throw dust in the eyes of members.——Mrs. A.M. (Hammersmith, Eng.): Back numbers posted. Thanks for donation.——Y.A.R. (Dunedin): Your poem, entitled "The Flight of a Soul," flew into the W.P.B. Why not try prose?——Miss K. (Perth, W.A.): Address The Secretary, H.P.B., Esoteric School, 69 Hunter Street, Sydney.——J.D. (Manchester, Eng.): Article crowded out. Writing.——Rehua (N.Z.): Thanks for the correspondence. We hope to use it later, though crowded out this issue. Sam Stuart was never carried away from the original impulses by the Leadbeater psychism. It seems a pity he passed over just when the T.S. is waking up to his point of view; but he has earned his devachanic rest, and peace be to his soul.

What One Hears

(Continued from page 13).

That a striking address by M. Camille Flammarion, the famous French astronomer and scientist, was read at the annual meeting of the Society of Psychical Research (London). "Spiritualism, he said, should not be considered as a religion, but as heralding a new science. Curiosity was the source of all science. Man was a thinking atom, dwelling in the bosom of the infinite and the eternal, and the plurality of existences was the corollary of plurality of worlds. Reincarnation upon the earth and in other worlds was probable, but was not yet demonstrated. The same might be said regarding pre-existence. They might have existed before they were born here, just as they would exist afterwards. There was such a thing as phantoms of living, visible forms created by thought. People lived in an invisible world, where the faculties of the human soul survived the body's disintegration. Telepathy could occur between the living and the dead, as it did between one living person and another." Sir William Barrett said that M. Flammarion had shown that we lived in a world of spirit, not matter. ♧

That the resolutions asking for an inquiry into present-day scandals, recently forwarded by the Hobart Lodge to Mrs. Besant, have been met by a sarcastic reply, in which the petition is refused. Further correspondence on the subject is not desired, concludes the "great leader's" message.

♧

That certain Leadbeater partisans, living in community at "The Manor," Sydney, are earning the well-merited contempt of the radio fraternity by their interference with the work of other experimenters.

♧

That these amateurs, having voluntarily subscribed to a roster of amateur transmitters, are to be heard at all times, irrespective of the schedule.

♧

That a leading wireless journal suggests an appeal to the Controller of Wireless to take steps to end this nuisance.

♧

That Mrs. Besant is doing her best to salve the discredited Leadbeater. In the June *Theosophist* (according to an advanced extract sent to the faithful in Sydney), the President writes: "One of the results in Sydney, of the attacks made there, has been a great outpouring of the spiritual forces on that chosen City."

♧

That the General Secretary of the Canadian Section T.S. recently stated that when (as the result of the quarrel between Mrs. Besant and Mr. Judge) the Americans in 1896 decided to follow Mr. Judge, it was expected by the latter that Col. Olcott, then President of the T.S., would affiliate the American offshoot with the parent T.S. Had he done so there would have been no split and no "secession." Instead of making use of the affiliation clause, the Colonel had it removed from the Constitution. Olcott appears to have let personal feeling interfere with the wise discharge of his presidential duties. To-day, Mrs. Besant is expected by the friends of Leadbeater in Sydney, to in her turn ignore the Constitution; to act the small part, rather than the impersonal and big one. ♧

That it is currently reported in Australia, on the authority of "Bishop" Leadbeater, that the "priceless opportunity to prepare the Way of the Lord" will remain with us only for another year or two. Then "the door will be shut," a la foolish virgin parable. In other words, Leadbeater is about to make an announcement to the effect that the World Teacher has taken possession of one of his boys.

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