

Painting by Australian artist, Florence Fuller

A Wise Elder Brother

Testimonies about C. W. Leadbeater
by Those Who Knew Him

Compiled by Pedro Oliveira

www.cwlworld.info

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Introduction

Charles Webster Leadbeater (CWL) was, arguably, the most persecuted Theosophist of all time. It is true that Madame Blavatsky received a bad press during her lifetime, but it is equally true that there has been a unanimous admiration for her within what is called the Theosophical Movement. CWL achieved the feat of being relentless attacked both within the Theosophical Society (TS), the press and in the academic world.

The biography written by the late Dr Gregory J. Tillett, *The Elder Brother* (Routledge & Kegan Paul, 1982), although scholarly written and widely regarded as the last word on Leadbeater's life, failed to acknowledge many existing testimonies about him, which were available since before 1906, when the first attacks occurred, that portray CWL in a different light from that which emerges from Dr Tillett's book.

It is true that CWL may have tried to embellish some of his biographical information. The late Dr Hugh Shearman, a distinguished Theosophist from Northern Ireland, with a doctoral degree in history, also referred to this, including showing his birth certificate which contradicted his claim of having been born in 1847. The late Dr John Algeo, Emeritus Professor of English at the University of Georgia, former International Vice-President of the TS, and also former National President of the Theosophical Society in America, kindly shared with me his views on this matter. He wrote: "I think that anybody who writes autobiography fictionalizes it to some extent. For that matter, so does anyone who writes someone else's biography, simply because choosing what to include (and omit) and how to put it creates a partly fictionalized account."

CWL was also vilified for claiming to have gone to Brazil with his family when he was a boy, as there was no evidence of such travel. Thanks to the efforts of Dr Ricardo Lindemann, former National President of the TS in Brazil, a ship manifest was located at the Archives of the State of Bahia, in Salvador, which includes the name of Charles Leadbeater, CWL's father, his wife and son. CWL's father was a bookkeeper for the contractor, John Watson, working in building the Bahia San Francisco Railway Line. The ship manifest can be seen on page 88. However, the research also revealed the non-existence of CWL's brother Gerald.

The book *CWL Speaks – C. W. Leadbeater's Correspondence concerning the 1906 Crisis in the Theosophical Society* (Olive Tree Publishing, Woy Woy, Australia, 2018) examines in detail that crisis in the light of both the original charges and also of CWL's correspondence from that period, most of it unpublished until then. The book is now online at www.cwlworld.info. The accusations of 1906 became the template for future accusations against CWL.

The testimonies included in this paper, most of which were posted on *CWL World*, speak for themselves, but they are real testimonies of people who knew him closely, like Ernest Wood and Russell Balfour-Clark, among many others. The testimonies do not vouch only for his integrity but also for his profound capacity to inspire people, to encourage them to probe into deeper dimensions of life. Among the testimonies are those of Madame Blavatsky, who brought him to India with her in 1884, and also that of Mahatma K.H. who accepted CWL as a Chela (disciple) on 1 November 1884.

His books have been published in many languages and served as an introduction to the study Theosophy to thousands of students. One of them, *Thought Forms*, written with Annie Besant, became influential in the Modern Art movement. *Occult Chemistry*, also co-written with Annie Besant, attracted the attention of serious scientists, including Sir Francis Aston, Nobel Prize for Chemistry in 1922.

CWL never defended himself. For some this was an admission of guilt. For those who knew him, it was an expression of what he was: a wise Elder Brother.

Pedro Oliveira

October 2023

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TRIBUTES TO BISHOP LEADBEATER

The Theosophist, April 1934

Bishop Leadbeater

I

The news of the sudden passing on of the Rt. Rev. C. W. Leadbeater, at Perth in Australia, has come as a great shock to our members here, within a few months after the passing of our late President Dr. Annie Besant. His loss is irreparable at this juncture when his presence was much needed to guide the Society. His researches in Occultism were great, and great was his contribution to the Theosophical literature. Like our late President, he was a devoted servant of our Masters of Wisdom and had devoted his whole life in the cause of Theosophy and for spreading its message throughout the world. It would be many centuries before the Society will be able to get the services of such devoted co-workers in the cause of Theosophy, humanity and brotherhood. May the Light perpetual shine on him !

Bombay

F. J. Ginwala

II

I read with great regret the news in the papers received last evening of the passing away of our revered leader Rt. Rev. C. W. Leadbeater at Perth in Australia. We can ill afford at this period of the history of the Theosophical Society the loss of two outstanding leaders like Dr. Besant and Bishop Leadbeater closely following one upon another.

The history of the connection of Bishop C. W. Leadbeater is almost the history of the Theosophical Society which it practically overlaps. I remember him reading the T.S. Report at the Annual Convention of the Society at Adyar in December 1886, when Swami T. Subba Rao gave his Gita lectures.

His deep loyalty and devotion to the Masters, his abiding faith in Theosophy and the Theosophical Society, and the example of his noble faith have been a never-failing source of inspiration to thousands amongst us. His researches in different kinds of occult subjects have shed illumination on many questions dark and obscure and his numerous works have given us instruction and enthusiasm and wonderful insight into the orderly and harmonious scheme of the universe. He has been the successful pioneer in the application of the true modern scientific methods in the investigation of occult subjects, and has bridged the visible and the invisible as a harmonious whole.

Though we cannot afford to lose him at the present juncture yet his passing away, soon after the passing away of Dr. Besant, must stimulate each and every one of us to contribute of our best in devotion and loyalty, in enthusiasm and discernment, and in self-sacrificing work, and carry on the work of our beloved Society unimpaired and as enthusiastically as ever.

In your work as that of the chief executive officer of our Society at the present time, rendered doubly onerous by the present happening, you may feel assured of our hearty loyalty and co-operation.

A. Rangaswami Aiyar,
President, Madura Theosophical Society.

III

The death of this veteran member of the T. S. removes a staunch adherent from the Society. A cultured, kind-hearted English gentleman was C. W. L. I had the pleasure and the privilege of being associated with him in his Buddhist educational work in Ceylon and it was cheering to see the enthusiasm of C. W. L. to second the efforts of Colonel Olcott to revive Buddhism in this Island. Their joint activities are a success today and Buddhism is now a living religion in Ceylon.

He arrived in the Island from England with H. P. B., Col. Olcott, Mrs. Cooper Oakley, Mr. Cooper-Oakley and Dr. Franz Hartman. They occupied a bungalow right opposite my father's residence which is now my home. My father was the trusted lieutenant of the Colonel. He was "Uncle Bill" to H. P. B. and the Colonel. We were a happy family during the few weeks they lived here.

Later C.W.L. was installed as the Head of the Buddhist Education Department by Col. Olcott. He recited the "Pancha Sila" after the Ven'ble late lamented H. Sri Sumangala, High Priest of Adam's Peak before a sea of heads in the Temple grounds at Maligakanda and thus he publicly declared himself a Buddhist. He was very keen to enter the Buddhist Priesthood, but the Colonel did not encourage him to do that. His public confession to the Buddhist articles of faith created at that time a great sensation, owing to the fact that he had been a Priest of the English Church. He had renounced that vocation before he arrived in Ceylon.

Peter De Abrew, *Colombo, Ceylon*

C. W. LEADBEATER

BY ANNIE BESANT

Editor's Note: I am sure our late President would have been the first to pay tribute to her devoted comrade were she with us at this *time* of his passing. Then, so shall it be even now! The following tribute published by her in 1911 in this magazine will be an appropriate and timely expression of her deep love and understanding of her great Brother.

CHARLES LEADBEATER'S name is known all the world over for his wonderful books, and the floods of light which he has cast over obscure questions. None has done more than he to lift the veil which men call Death, and to point to worlds of peace and happiness where ignorance had clothed the unknown with terror. Thousands have found help and comfort at his hands when their hearts have been breaking over the loss of their beloved, and he has been verily "a son of consolation" in many a bereaved home.

His last incarnation was as a pupil of Kleineas—now the Master D. K.—who was himself a pupil of Pythagoras, now the Master K. H., the future Bodhisattva. In his present life he was born on February 17, 1847, and at the age of sixty-four he bears his years lightly, working with unwearied energy, and playing tennis like a boy. Such is nature's reward to a body "kept in temperance, soberness, and chastity," the palpable irrefutable answer to all the slanders, conceived by malice and born of envy, that have been levelled against him in the effort to destroy his unique usefulness.

As a child he went with his parents to South America, and lived a life of manifold adventures. "Saved by a Ghost" [*The Perfume of Egypt* and other weird stories.] tells some of

these, and the scars on his arms add graphic touches to the story. Sometime after returning to England, he entered Oxford University [subsequent research showed that this was not the case, PO], but his career there was cut short by “Black Monday,” the historic failure of Overend, Gurney & Co., in which his fortune was invested. He succeeded, however, despite this blow, in taking Orders in the Church of England in 1878, and worked as Priest until 1884. During part of this time, he carried on a series of careful experiments in Spiritualism, obtaining a wide knowledge of its phenomena, but himself showed no signs of any psychic faculties.

His T.S. diploma bears the date of 1884, but he had entered the Society more than a year before, in consequence of reading the books of Mr. Sinnett. He wrote to the author, and a friendship began which has lasted unbroken to the present day; very warmly does he always acknowledge his debt to the veteran Theosophist.

Charles Leadbeater was not a man to play with serious things; he emphatically “meant business”; and, recognising in Madame H. P. Blavatsky an occult teacher, he threw up everything and accompanied her to India. On the way, they paused in Egypt, and as he was sitting one day alone with her, a third Person suddenly appeared, and he started violently. “A nice Occultist,” quoted H. P. B. scathingly, and there was no more starting at unusual appearances. He did not expect much in the way of progress, and came out to India “to be of use,” ready to sweep floors, to address envelopes, to do anything he was told. But the old discipleship was not long in manifesting its power; his Master stretched out His hand, and to him who asked for and expected nothing all was opened. His first experience on his conscious entry into the astral world is told in “A Test of Courage” in the book before referred to. By hard patient work he has won rewards, perfecting each faculty on plane after plane, gaining nothing without hard work, as he has often said, but gaining surely and steadily, until he stands, perhaps the most trusted of his Master’s disciples, “on the threshold of Divinity”.

In 1885 he became the Recording Secretary of the T.S. in succession to Damodar, and in that same year visited Burma with the President and took part in the planting there of the Society. In 1886 he went to Ceylon, and laboured hard in the educational movement, starting what is now the Ananda College. From then to 1889, when he returned to Europe—bringing with him the little brother whom he had lost in South America, for whom he had been persistently searching, having been told by his Master that he was reincarnated there—he spent about three months each year in India and the rest of his time in Ceylon, an island he dearly loves.

In England, he worked in the *Pioneer* Office, and also acted for a year as tutor of Mr. Sinnett’s son and of G. S. Arundale, who has now returned to his charge for higher teaching. He was a member of the London Lodge and carried on much research for its helping, writing the results of some of this research in the manual named *The Astral Plane* in 1894. This led to his first public lecture at the Chiswick Lodge, London. In 1895, he joined our household at 19 Avenue Road, and placed his great psychic powers at the disposal of the students living there, especially looking up matters which aided Mr. Mead in his scholarly research. He remained in Avenue Road until the lease was sold in 1899.

Much of his work from 1896 to 1906 consisted of lecturing, and he visited many countries, carrying to each the light of the Ancient Wisdom. A born teacher, he was unwearying in his efforts to enlighten, and he added to the spoken word many a written page. A long list of books stands to his credit, full of priceless information lucidly conveyed.

In 1906 came the terrible attack on him which momentarily struck him down in the midst of his usefulness. He at once resigned from the Society, as H.P.B. had done in an analogous case, in order to save it from discredit, but he was none the less pursued with unrelenting malignity, the object being not the safe-guarding of the Society but the destruction of an individual. Where he had sought to save, he was accused of ruining. Even I, who knew and loved him, was misled by a statement said to be from his own lips—for nothing else would have moved me—and refused to work longer with him. Needless to say I strove to make amends when the error was rectified, and he utterly repudiated the statement put into his mouth. We met again in 1907, all clouds dispelled; in 1908, by a unanimous vote of the General Secretaries of the Sections of the Society all over the world, and a vote of 8 against 2 of the officials and independent members of the Council, it was declared that there was no reason why he should not return to the Society, and in February, 1909, he came to live at Adyar. A little later, he rejoined. Some have continued to pursue him with relentless hatred, but their malice has overreached itself, and in three terrible cases the ruin they sought to inflict has already rebounded on themselves, while he whom they sought to crush has gone on his way, never answering, never injuring, leaving the good Law to protect him in due time.

His reward has come to him, in the great work entrusted to his hands, in the added power to help, in the love and gratitude which reach him from every part of the globe, and in the trust and respect of his colleagues “Through much tribulation,” in truth, do men enter into the Kingdom, but the way is well worth the treading, for the Kingdom is eternal life, an ever-present glorious consciousness, which neither Death nor Change may touch.

HE LIVES! HE LIVES! HE LIVES!

AN ACCOUNT OF BISHOP LEADBEATER'S LAST DAYS
IN PERTH, W. AUSTRALIA

BY HEATHER KELLETT (*The Theosophist*, May 1934)

Theosophists all over the world will be anxious to hear something of the last days of Bishop Leadbeater's life, and on my shoulders, as his secretary during that time, falls the privilege and responsibility of recording the last events of a very eventful life, and of paying what small tribute I can to the memory of one who has been the inspiration and spiritual guide to hundreds of people. For all who knew the Bishop, his physical passing is a very poignant loss; but for those of us who knew him as “Brother,” his place can never be filled, and he will always live in our memories as the ideal teacher, the most inspiring example of a clean and saintly life, and the most wonderful friend. We have his own assurance that he will always be with us, whether his Physical body lives or not, and we cannot doubt that someday we shall know him again and have the inestimable privilege once more of drinking from the fountain of his infinitely wider knowledge.

The Bishop left Adyar on January 31st for a three months' visit to “The Manor,” his home in Sydney. With only two exceptions, he has celebrated the Easter Service at his Cathedral Church in Sydney each year since its foundation in 1916, and he very much wanted to carry on that tradition this year, since he thought it would probably be his last visit to Australia. But as he has said so often, it is of little use to make plans in this Theosophical world. It certainly proved so in his case. He first became ill on board the S. S. “Mooltan” travelling between Colombo and Fremantle, and the ship's doctor advised us to land at Fremantle and take the Bishop to hospital for a few weeks. His chief trouble was a very weak and worn-out

heart, with complications which developed as a result of that. In spite of his illness, however, he insisted on working all the time on board ship; he prepared several articles, and answered a great deal of correspondence.

We reached Fremantle on February 13th, and he was taken to a private hospital in an attractive part of the Perth suburbs, where he had very kind and careful attention. I think that all who knew the Bishop owe a debt of gratitude to the nurse who tended him during those sixteen days; she could not have nursed one of her own family with more care and gentle patience than she gave to C.W.L.

The Bishop completed his 87th year four days after we reached Perth; he received many telegrams of greeting, but was unable to reply to them personally. On February 18th the Rev. Harold Morton arrived in Perth from Sydney; he had worked as the Bishop's secretary for many years in Sydney, and C.W.L. had a great deal of confidence in Harold's ability to "see things through".

During the first ten days there were slight fluctuations up and down, but no permanent improvement in the Bishop's health. He was impatient to continue his journey to Sydney, or at least to "get on with the work". He himself dictated a message to be read to the Perth group of the Esoteric School, and notes of an article to be published in the magazine of the School. His thought was always for the various movements and the work that must be done in all of them. When we saw him the day before he passed away he spoke enthusiastically of the necessity of "upholding the old flag," and carrying the Society through the present difficulties to a new and a bigger phase of its life. As we left him that evening, he said, with a characteristic wave of his hand: "Well, if I do not see you again in this body, carry on!" Those were the last words he spoke to us; the following morning he was very much weaker, and though he looked up at us when we entered his room, he made no attempt to speak to us. His doctor told us then that the end was near, and he expected him to pass away during the following night. There was no change in his condition during the early part of the day—he did not fully recover consciousness, but seemed to be in no pain or discomfort. Shortly after four o'clock in the afternoon a severe hemorrhage occurred which lasted for about ten minutes; he passed away at 4.15 p.m.

His body was dressed in an alb and a white stole, and in the evening a number of his friends called at the hospital and looked for the last time at that serene, majestic face, and the wonderfully delicate hands as they lay folded on his breast, half covered by the fine lace of the alb. We stood in silence, as each felt a presence more than physical, and renewed his determination to carry out the Bishop's last adjuration.

The body was sent to Sydney for cremation, but on March 4th a Requiem Eucharist was held in his memory at the Liberal Catholic Church in Perth; the coffin was placed in the sanctuary, with his white vestments draped round it. The Rev. H. Morton celebrated and preached the sermon, during which he stressed the three main points of the Bishop's teaching to young people that life should be useful, reasonable and happy. On March 18th there was a similar service at St. Alban's Church in Sydney, conducted by the Regionary Bishop for Australia, the Rt. Rev. D. M. Tweedie.

The cremation took place on St. Patrick's Day, March 17th, at a new crematorium built in one of the most beautiful parts of Sydney, away from all human habitation, with a quiet dignified background of gum trees; a great improvement on the more usual graveyard. The body was taken in procession from the Manor to the crematorium, followed by the members of his household and other friends. The members of the clergy processed into the Chapel to

the sonorous tones of the Dead March from Saul; the pall-bearers came last and carried the coffin to the catafalque. At the appropriate moment in the service when the body was “consigned to the purifying flames,” a small door was raised, the coffin slid back out of sight, and the door was lowered again. It was a simple, dignified service, and no one who attended it could doubt that the Bishop followed the example set by Madame Blavatsky and Dr. Besant, and attended his own cremation.

And so we have lost from our midst, for a while, the second of the two who stood as pillars at the entrance to the temple of Theosophy. No other two people can take their place; but perhaps together we can support the structure which they have left in our hands. The greatest tribute we can pay to the memory of those two leaders, Dr. Besant and Bishop Leadbeater, is to remember the Bishop’s last words, and to keep ever present in our minds a determination to CARRY ON!

HERO, SAINT AND SAGE

BY A. J. HAMERSTER (*The Theosophist*, May 1934)

When I join the ranks of those paying tribute to the greatness of our “Brother,” C. W. Leadbeater, it is surely not because I myself can in any way contribute anything that might enhance the treasured memory of his person in our hearts. It is only he himself that could do so, and therefore in the following personal recollections I shall principally let him speak for himself.

Though an ardent student of Theosophy since 1901, I actually met Bishop Leadbeater only very late in life, in fact not before a full quarter of a century had gone by. It was eight years ago, when returning from a journey through the islands of the Isle of Celebes, that at the port of Macassar, where the boat from Australia touched on her way to Java, I saw him for the first time in my life. I made the voyage back to Java on the same ship, and from that time dates the correspondence which he was so kind to grant me till last year, when I came out to Adyar.

Now it so occurred that on his 84th birthday, while staying at Geneva, I had to deliver a lecture on his life and work. Afterwards Mlle. Serge Briny tried to persuade me to let her have the sketch for publication in the *Annual of the Round Table*, of which order he was the Chief Knight. Never prone to rush into print, I excused myself for the time, saying that I would only give her the permission for publication, if I could obtain the same from Bishop Leadbeater himself, and if he would also consent to correct any errors of fact, and generally to improve my feeble effort.

Contrary to my expectations, our Brother in his great kindness not only wrote to me a gracious letter about the article, but he also enriched the original manuscript with notes, corrections and suggestions, which, after I had incorporated them as far as I could, gave to the sketch a certain semi authentic character that emboldened me to let it be published. And so it appeared in the *Round Table Annual* for 1932.¹

¹ Unfortunately however with an amazing number of misprints. The worst I may be allowed to correct here. On page 9, line 9 from the bottom, instead of ‘the second century,’ read “the second quarter of the 19th century”.

This by way of introduction. I will now give an extract from that letter, as well as some of the notes and corrections on the original article. I do this in order to show our Brother's humbleness of spirit as illustrative of his true greatness. Has it not been said by the Christ that the humble are "the greatest in the Kingdom of Heaven"? (Matt. xviii,4.)

The letter is dated April 15th, 1931, and its second part runs as follows "I have looked over your far too laudatory sketch of my life; the events are much as you have stated them, and I can have no objection to their publication by the Round Table if it is desired. To me the whole tone of the article naturally appears exaggerated; I did these things which you describe, but I did them because they came natural to me, because I could have done no otherwise, and they do not seem to me worthy of any special notice or consideration. Events happened so; what else could I have done? What would you have done yourself, under similar circumstances? Of course I could not write about it at all as you have done; but I suppose that what you say represents your point of view, which you have, equally of course, a perfect right to express. But I think, if I were you, I should avoid all extravagant expressions; they tend to provoke ridicule, and Theosophy has many bitter and unscrupulous enemies, who are always ready to blaspheme. From a purely literary point of view, as an old editor, I think the article would be more effective if it were considerably abbreviated—cut down, say, to half its present length; but you probably know better than I what your public will appreciate. I think the final paragraph would be injudicious; the responsibility is too awful, the future too uncertain and—some things are too sacred for public discussion."

I tried my best of course to conform to all the wishes expressed by our Brother, but I did not succeed in cutting down the sketch to half its length, but only to a little less than two-thirds. But what I specially want to draw your attention to is the beautiful sentiment that all the great things in his life, his daring as a boy, his moral heroism in later life, and especially the continuous sacrifice of his whole life to the Theosophical Movement, that of these things he could write in all simplicity: *They came naturally to me*. "Grow as the flower grows, unconsciously," says *Light on the Path*. The flower's unconsciousness of its beauty constitutes its true loveliness.

Averse to all praise, our Brother first of all objected to the title I had given to the article, namely "Hero, Saint and Sage," because I had viewed his life and work from the three aspects of Strength of character, moral Beauty and inner Wisdom. On the margin however he placed the note: "I think this heading altogether too extravagant! One does not apply such titles to a man until after his death." The sketch was therefore published under the simple heading of "C. W. Leadbeater". But now that he is no longer among the living here on earth, I would fain restore the old title to its proper place at the head of this article.

In my opening sentence I had called Bishop Leadbeater one of the great leaders of the Theosophical Movement. The marginal remark he made to this was "*Not a leader*, but a student who tries to smoothe the way for his fellow-students."

In another place I spoke of him as "the greatest living occultist of this century," but to that also he objected in the margin: "*No*; the [late] President is far greater."

I had written that by constantly striving after the improvement of his clairvoyant faculties "he has become that perfectly reliable and trustworthy guide in occult matters, that he is today". The margin here bears the note: "There is no perfection in these matters, only steady progress."

From some remarks of the late President in THE THEOSOPHIST on the well-known incident of a letter which, in the house of his parents, fell from the table and moved along the

floor to the feet of the famous novelist, Lord Bulwer Lytton, without any visible cause to propel it, I had gathered that “his parents were apparently in contact with occult lines of thought”. This was corrected by the note: “Hardly that; my father was sceptical as to such phenomena, and this experiment was intended to convince him.”

Finally, I had said that “he became the teacher of Krishnaji as a youth”. He simply changed the words “the teacher” into “one of the helpers”.

Teacher or helper, leader or student, perfection or steady progress—are these “pairs” really opposites, or is not the one the condition of the other? Does not steady progress lead to perfection, studentship promise leadership, and will not the helper one day become the “Teacher of Gods and men,” however “awful the responsibility” of such a future!

ANNIE BESANT AND
C. W. LEADBEATER, OUR LEADERS
AN APPRECIATION AND A RETROSPECT

BY W. H. KIRBY, M.A. (Oxon.) (*The Theosophist*, May 1934)

After the recent passing over of our President, Dr. Annie Besant, her co-worker and contemporary, Bishop C. W. Leadbeater, has followed her to the Elysian fields. The Theosophical Society has suffered a double loss in its leadership, of the first importance. It has also suffered in its first-hand touch with the direct traditions of its Founders.

Dr. Annie Besant and Bishop C. W. Leadbeater were the direct continuation of the original fundamental ideas which inspired the Founders of the Theosophical Society, Colonel H. S. Olcott and Madame H. P. Blavatsky, amidst every kind of obstacle and opposition, to create the foundation, continuation and solidity of the Society; which, from small beginnings, became a world-wide organization based entirely on the necessity of a great Brotherhood of peoples and a great fraternity of philosophies and religions; also a great and sincere search for the Truth.

This word “Truth” is, and must be, always relative to the individual. One goes to the well of Truth with a cup or with a bucket, but one can only gather so much of the nourishing water of Truth as is the capacity of the vessel to contain it. Hence, of course, the differences in comprehension and capacity of retention and digestion.

Dr. Annie Besant and Bishop C. W. Leadbeater, each in a different way, spent their lives and energies in distributing to all, and explaining to all, such as each one was able to receive and absorb at the fount of knowledge and tradition that came from the mission and inspiration of the Founders of the Theosophical Society.

Some tended towards the mystical, some to the phenomenal and psychological, some to the dubitative and critical tendencies of St. Thomas and his finger and wish to touch, some to the various and inevitable ramifications that grew up later—natural streamlets of logical processes of development in the irrigation of the many and extended fruitful fields developing from the quite crystal original source.

And now that these two great leaders have gone, it seems that every part and every nation of this world-wide Society should adhere most closely and strictly to what our departed leaders with life-long devotion and service, faithfulness and inspired guidance, strove to build up in the centres of Adyar and Benares for the welfare of the ideas and ideals of the

Theosophical Society. Let each by all means follow his stream of Life, but also recollect that his personal rivulet is not the stream and still less the Source!

All this in general terms. The rest must be, perforce, entirely personal—but it will be firsthand, for I knew very well one of the Founders, Colonel H. S. Olcott, to whom I acted as Secretary when for six weeks the Colonel was in Genoa with a broken leg in hospital. One day when I visited him, in the few hours I had then at my disposal, he said to me “My dear Kirby, do go through this package of letters from Ceylon, India and Adyar. I am afraid you will find much of it as a smell from a cesspool, they are always quarrelling, as usual, when I am not there, and I have hard times before me.” This was in October, 1906, twenty-eight years ago. (I have it engraved on a stick I gave him here to help him on board and which I received back from Adyar, by his personal wish, at the time of his death, soon after his arrival in India.) I learnt much from him, by word of mouth, of the beginnings, Headquarters and the developments of the Theosophical Society, a great deal about H.P.B. and the earlier days in America and the experiences, hopes and disappointments, adventures and foundations of the Society which had concretized finally in our Adyar Headquarters.

I and my wife had become members of the Theosophical Society in June (I speak from memory), 1902, when first we knew Mr. C. Jinarajadasa, who was then studying in Milan, and Mrs. Cooper-Oakley, who was living in Rome and often visited us. From each of these, respectively, we had—besides from the books—learnt a great deal of the Theosophical Society and its Founders. And little by little Rome and Genoa and other centres in Italy grew up.

I came to know C. W. Leadbeater in Trieste, I think in 1906, when also Mrs. Besant was there; and being a friend of Mr. C. Jinarajadasa, who had spent some months with us, I came to know very well the Leadbeater ideas. Later on I knew C.W.L. still more closely as he visited us here, if I remember aright, in 1906-7, and stayed in our house.

Even then, in Italy, the growth of original Sections or Branches of the Theosophical Society in Rome, Genoa, and elsewhere, produced frictions owing to inevitable human nature. Little nobodies fired with the first sparks of spiritual perception at once flared out into the ambitions of temporal ascendancy and aspired to be Cardinals and Popes before they had even appreciated the Light of the altar—but this is a habit as old as the world in aspirational societies. Besides we have always with us those unfortunates who *must* talk and who, failing to understand their own travailed ideas, *must* fly into print or hot air.

In 1909, October-November, my wife and I, after an illness of mine, arrived in Adyar and took Besant Gardens, a new building, where we also found our friends the Ruspolis from Italy with whom we were well acquainted and who had preceded us by a couple of months.

Our previous acquaintance with Dr. Besant and Bishop Leadbeater—(these titles came later and I prefer to call them plainly as we knew them) A.B. and C.W.L.—led us at once into their surroundings and circle of friends. On the Terrace every evening we gathered, mere wasps, the honey from the beehive of instruction. We were not drones. We worked and, if we did not produce exactly honey, we helped the promotion of cells.

C.W.L. introduced us, in November, 1909, to his two delightful pupils, Krishna and Nitya, charming small boys both of them, learning to write neatly, in their preceptor's own school-masterish habitual script that nobody ever lost who was ever under him as a pupil—meticulous and precise in that as in the tying up of parcels a special method prevailed of neatness with the string and with the folding of the paper and the making of the address, and the exact weighing and the exact and correct postage. We got to know at once the more

immediate of his satellites, Clarke, Cooper, Indian friends and many others; as we got to know Mrs. Besant's special intimates, Miss Willson, Miss Bright, Miss Arundale, Mrs. Van Hook and her son Hubert and others. Often from Benares came Dr. G. S. Arundale and the two Telangs and several others from the College, too many to enumerate, and the Adyar Headquarters grew and we were a large family party, including all the group of Indian helpers intent on what A.B. and C.W.L. required to develop or get done for the good of, not only the Headquarters, but of the development of all Branches in all countries. Mrs. Russak was there and with her artistic gifts helped us all in many directions. We had concerts and lectures and talks and walks and sports and a lovely place and a lovely climate, and the prosperity of sitting down firmly on all local squabbles and crushing them, and attending to the good of the Society's very unselfish and highly desirable aims: The promotion of goodwill, tolerance, the effort to understand all modes and manners, national and international, of human self-expression in aspiration or belief.

At the top of all this were two figures: one A.B., the mystical, the other C.W.L., the practical and interpretative. The first was seer and soothsayer, in her gift of oratory, uplifting and inspirational. The other was far-seeing, explanatory, analytical and synthetical—a perfect combination for the enquiring mind of whatsoever person or nationality he or she was, for those who had the privilege to be there among them and close to them in those happy years. The autumns and winters of between 1909 and 1914 we thus passed there together.

The Theosophical Society then grew in power and substance—new ideas, new lands, new buildings grew up. The lovely estate of Adyar grew in buildings, improvements, extension, administration. My old friend, Mr. A. Schwarz, was an admirable Treasurer and Accountant. In each department a suitable administrator, Indian or European or American, was appointed. The gardens and agricultural matters were developed by Mr. Huidekoper. Farms, cows, milk and garden produce were properly developed by voluntary competent persons, and from all over the world came the response of the periphery to the centre in Adyar. Nobody was chary of money or of financial help. From all sides—East or West—people gave and helped generously and unstintingly the one centre, and the T.P.S. flourished. Most of all A.B. and C.W.L., according to their means, contributed privately, even secretly, but abundantly, to patch up and make sound all deficits in all enterprises or directions.

I may say here, in parenthesis, that I despise *in toto* those miserable grumblers who would now, so tardily and out of time and place and knowledge, criticize these generous and whole-hearted leaders who, alas, are no longer with us.

It is with regret of the greatest kind that I look back upon those happy and harmonious days before 1914—when we left Adyar, after which the Great War came on—when I have to witness now the many quite futile divergencies, tendencies, disruptions and discrepancies that have arisen since—often through personal vanity and self-importance—in a great Society that had, and I believe still has, so much of the original wide spirit on which it bases itself. Only let it stick to its tenets, its universality, its non-dogmatic position, its perfect soundness as a world-wide philosophy of mutual give and take and of Universal Brotherhood in charity and goodwill and kindness. Why on earth should we quarrel with religions, with politics, with social differences, with all the hundred and one tendencies of individuals and peoples? We, as the Theosophical Society, were created to try to *understand* the differences of human natures and trends and *not* to criticize them and become puffed up vanities ourselves! And so we have political and regional divisions; Masonic and ceremonial tendencies and diversions; religions and neo-Church rites and improvements or contrasts; esoteric and exoteric distinctions;

national and international barriers; in short a quantity of Arctic and Antarctic Poles both as cold as ice, in antithesis to each other, both in groupings and in individuals. The result is that one has forgotten that the earth is round and that Adyar is warm and kindly, near the Equator, and that the Theosophical Society is the natural and God-given centre for peace and harmony, goodwill and welcome to all who sincerely wish to promote the motto and origin and traditions of the Founders and their devoted followers, A. B. and C. W. L.

Krishnaji, who has been with us all and has done all to help, in his own ways, whom I have known from boy to man and followed in all his various transitions of expression, grew up under C.W.L., A.B., G.S. Arundale and the Benares group—whose soul is rooted in our thoughts and beliefs. Jinarajadasa (Raja to me), from Ceylon, as a lad became the pupil of C.W.L., and then the very eminent Vice-President of the Theosophical Society, the devoted attendant and comforter of A.B. in her decline, her substitute and inspirer of hundreds of thousands all over the world, gifted speaker, painstaking compiler and recorder of our archives and traditions, the poet and artist in all that can touch the heart, and self-taught linguist that spreads the essence and seed of inspirational truth to those in search of it. Heavens alive! are we to forget all this and seek out the new Jack and his bean-stalk ? G.S. Arundale—another of those most close to C.W.L. and A.B., Principal of Benares University, scholar, teacher of students, the writer, author, orator, nephew of Francesca Arundale (who has also honoured me here more than once with her visits), colleague, friend and cooperator with our Founders, Colonel Olcott and Madame Blavatsky. Are we to forget G.S. Arundale's direct traditions and ties to the Theosophical Society and its origins, his devoted and selfless services to hundreds who, growing up, have become splendid fellows in the Theosophical Society and out of the Theosophical Society? Do we not owe all this to A.B. and to C.W.L. *and*, more important, cannot we all as one man and in gratitude to A.B. and C.W.L. perpetuate, centre and concentrate upon the work they did before the War to make Adyar a living centre—a *real* centre—with no diversions or divisions—of the Theosophical Society by upholding it, and by upholding THE THEOSOPHIST morally and materially, and making our centre prosperous as its world-wide exponent?

P.S.—I was just about to post the above when I received a very kind, and to me precious, letter from C.W.L., dated 13th February, 1934, at Fremantle, Australia, and written on S.S. "Mooltan," "approaching Fremantle," signed by him in his well-known and perfectly sturdy and steady handwriting. The whole tone of the letter is entirely, as usual, full of energy, hopeful, serene and optimistic. He concludes:

"However, I go wherever the Theosophical work seems for the moment to require me, and if I am able to return in health and safety from this final journey, I should expect to be able to settle down quietly at Adyar. I shall be eighty-seven in a few days, so I suppose one might reasonably expect to be able to retire from the more active work—which, indeed, I can no longer do satisfactorily. I can still write articles, and even deliver quiet talks; but anything like physical-plane activity is rather beyond me. Anyhow you may be sure that I do not forget the old times, and the part that you and Mrs. Kirby bore in them.

"With all heartiest good wishes,

"I am ever yours affectionately

"C. W. LEADBEATER"

This letter, arriving to me shortly after his death in Perth, only reminded me—an old man myself—of how much I owe to this great friend and great gentleman, than whom in my long

experience of men and matters there has never been one more pure, simple, loyal and faithful to the Cause he embraced and to the precepts he upheld and endeavoured to spread throughout the world. He says he was hoping to return to Adyar—the Centre—to end his days.

Once again I venture to say: Let us try to make of Adyar the real spiritual and material centre of all our Theosophical efforts, for the continuation of Their work.

From *The Theosophist*, May 1934

KRISHNAJI

Just thirty-nine years ago, on the 11th of this month, Mr. J. Krishnamurti was born; and about seven years ago, while sojourning in Ojai Valley (on December 28th, 1926, and January 11th, 1927, at Krotona to be exact) he spoke for the second and third time with the true authority of his great mission, the first having been at Adyar in 1925. How well do I remember the second of those notable occasions! When he had finished speaking in the beautiful Krotona music room, with a lovely painting upon the wall just back of him representing a water scene with low-lying white clouds appearing as the outspread wings of a great bird, Dr. Besant came up to me with tears in her eyes and said in substance: “The Lord has spoken. I am now satisfied. This is the beginning of all that I have foreseen and worked for.” A fortnight later, also at Krotona, it was made even more evident that Krishnaji’s mission had begun, and what has happened since is modern history. Editor J. L. Davidge’s recent interview with Krishnaji in Sydney, and herein published (see p. 213), will be read, I am sure, with keen interest.

KRISHNAMURTI’S PHILOSOPHY

BY J. L. DAVIDGE

(*Editor, 2GB’s “Advance Australia News Service”*)

Krishnamurti is a delightful person to meet, he has a personal magnetism that would disarm his worst enemy, if one could imagine him having an enemy. He has a magnificent head, fine features and perfect manners. One notices about him a complete absence of desire to impress; anything in the nature of praise seems to embarrass him. With gentleness and kindliness – of which he is the personification—he combines unusual gifts of intellectual power and spiritual perception. He is indeed the prophet of a new era. I met him again, after an interval of ten years at Mosman, in the home of Mr. and Mrs. John Mackay, with whom he is staying.

Putting his philosophy in a nutshell Krishnamurti said: “Man is more and more conquering Nature, but is not understanding his relationship with men. And what prevents the understanding of his relationship with other men is the various superstitions and social bondages and economic exploitations in the world.”

“That means a radical change in the social order,” I ventured.

“It means we have to change the whole sociological system,” he answered.

“Perhaps you will do that?”

“How can I do it?” he replied. “I form nuclei everywhere of people who actually think along these lines, who are keen and see how their fellow-men are being exploited, and not those who are concerned with getting salvation for themselves.”

“You make it a matter of individual responsibility,” I interposed.

“Responsibility,” Krishnamurti differentiated; “you cannot separate the individual from the community. I cannot live by myself.”

Does Krishnamurti offer a solution of the economic problem? He answers: “You cannot solve your economic difficulties by a miracle. You have built up a system, based on competition and selfishness. Now you must aim, not at the substitution of one system for another, but at a complete reorientation of your minds and hearts. It is of the utmost importance that you go to the root of the problem. In the field of thinking and feeling you must not depend on any other for guidance; you must be integrally alone, whereas in work you must plan together collectively for your living. There lies the remedy. You can find freedom by the expression of individuality in its rightful place, and in the realization of that truth you will solve your social and economic problems.

“In the economic world the worst form of disease is nationalism. You are all planning for national security. But in order to supply the needs of existence, you must work and plan together; that is, you must get rid of this idea of nationality, flags and frontiers. You must concern yourself with the whole race of man, not with a particular class or race. It is a matter of maintaining the integrity of your own thought and feeling, and then there will be the spontaneity of true cooperation in the world of action, in the collective work for the benefit of all.

“Religiously,” Krishnamurti went on, with a fine gesture of his beautiful hands, “there is the same conflict. Truth cannot be realized through any organized form of thought, or spiritual authority. These things are to me the utter denial of truth. Truth cannot be realized through a system, a religion, or another person—no one can save man except himself, and this is his greatness, that in himself, in his own fullness of action, lies the realization of truth. Truth is not a matter of belief but of understanding; it is belief that is preventing men from living in the Eternal, from understanding that which is eternal.”

I asked Krishnamurti why he had lost faith in the churches. “Organized religion is a form of exploitation,” he replied. “To the vast multitude the idea of God is an escape from the world. Most of the religions of the world offer this God, or Truth, as a goal to be attained, so leaders and teachers arrive to help us to find this goal and they become exploiters of the human intellect, as they know—they must know—that a living Reality cannot be realized through another, but must be understood through one’s own experience. I believe there is a living, immanent reality, call it what you will, God, Truth, Immortality, and one can know that Reality within himself.”

Krishnamurti is not concerned about the hereafter. He says there is immortality, and there is eternity, because he has realized it. But it cannot be grasped by a mind in limitation. “So,” he says, “do not concern yourself with that, but rather with the present in which you live, with the conflict, with the cruelty, the suffering of everyday incidents. Live with intensity in the present, for in the present alone is eternity. Immortality is not in a distant future, and the concern for your individual destiny is but vain effort. In the present alone is the fullness of understanding, which is supreme intelligence.”

NOTES OF THE ADYAR
MEMORIAL MEETING
ON THE PASSING OF BISHOP LEADBEATER
MR. WARRINGTON

(The President, pro tem. in the Chair)

(From The Theosophist, May 1934)

I feel that in the passing of Bishop Leadbeater I have lost a great friend. And so have we all. Indeed, so has the whole incarnated world. Bishop Leadbeater was a friend in so many ways. I think his most ideal attitude as a friend was shown towards Dr. Besant. It was not at all that he always thought as she thought; it was not that they always agreed in their opinions; but no matter what conclusions she came to, he was always with her heartily in carrying them out. He played the game splendidly with her, and showed his loyal friendship throughout his whole life. That was one of his most striking characteristics—his greatness as a friend.

He was also a great worker. I have rarely seen a person who had such a passion for work. I have often wondered what appearance he gave on the higher planes in the working out of that special characteristic of being perpetually at work, never allowing any waste moments in his life. Because he had so much energy and so much love for work, he did not always appreciate the limitations of some of those who worked with him. But his driving power was shown in the ultimate failure of his body to do what the inner man wished it to do, and the result was naturally a life of invalidism in his latter days.

Of course we know that he was a great occultist—perhaps the greatest that the world has known. When we go back and read the records of the past, we do not find, so far as my knowledge goes, anyone who had such peculiar qualities of greatness in occultism. The most essential element was his precise observation of things, and his precise evaluation of the things that he had observed in relation to other things of which he had knowledge ; and then his precise and accurate way of calling to his aid the exact words to describe what he had seen and what he had understood from what he had seen. In other words, the scientific method was shown in the results of his investigation of the finer things, such as we have in the scientific world today.

In the past, occult activities have proceeded from above downwards, and have seemed to be filled with imagery and suggestion more than the accurate statement of facts that Bishop Leadbeater has made—a unique contribution to the world of occultism.

Some day we shall understand better the greatness of his many splendid qualities. We are too close to him at present; but when we shall look back, or when those look upon him even now who have not been so near, I think the perspective will be a more just one, for he was really, to sum it up shortly, a great man in all his characteristics: great in his prejudices and peculiarities as he was great in his finer qualities. And I think we find this in all men of stature.

I remember that years ago there was a warm admirer of his who finally turned against him in one of the most critical points of his career; but that person who had fought him vigorously and relentlessly never ceased calling him “the Great Man”. A dispassionate reading of Bishop Leadbeater’s books, giving to them an evaluation that a future historian

will be apt to do in his longer perspective, will be good for us and good for the world.

MR. H. FREI

(Recording Secretary, Theosophical Society)

I think this is a very sad meeting in many ways. We all know that we have lost a great friend, and it is very sad indeed to think that we shall never see him again in this life. When I received Miss Kellett's telegram yesterday evening it certainly came as a great shock to me, although I knew all the time that Bishop Leadbeater was already far from well when he left Adyar and that he was definitely weaker by the time we reached Colombo. In fact just before we arrived at that port we seriously considered whether it would not be advisable to abandon the trip to Australia altogether and return to Adyar. In a way I was therefore prepared for anything and yet, spite of it, when the news came through it came as a real shock. But, on the other hand, we must really rejoice that he was able to relinquish his body before he was forced to spend most of his time on bed. One of the last things he said to me, before I finally left him Colombo, was: "Well, I suppose the time will presently come when I shall have to spend most of my time lying on my bed, and I rather dread that." So from that point of view I think we should be glad that he was released before that stage was reached

I first met C.W.L. in 1905, when he came to Ceylon on his trip round the world with Fritz Kunz and Basil Hodgson Smith; and then again on various occasions when I came over to Adyar for our Annual Conventions, but I only really came in close touch with him and got to know him better when I finally left Colombo in 1927 and went down to Sydney. On the first day after my arrival I was invited to visit the Manor, which was Bishop Leadbeater's home, and where there was a whole colony of friends staying with him. I was received by the Bishop himself out in the garden. He made me feel at home straight away; he personally showed me all over that large house from the chapel right up to the top floor, pointing out to me the various peculiarities of the place and telling me the whole history of it. When I went back to my hotel in the evening I wrote in my diary that the wonderful reception felt like an invitation to "come out of your world into Ours". It has been my great privilege to be near him most of the time since then. As his private secretary I travelled with him during the last five years through the Dutch East Indies, Siam, Cambodia and the Straits to India, then back again to Australia, then to Europe and finally back here to India. Always he gave me the impression that he was living in a different world, different even from that in which most Theosophists live. He travelled all over the world, yet was never of it, but always apart from it.

There is another point which struck me very forcibly in my work under him, and that was his great love for young people. Of course we know that he considered it his mission in life, among other things of course, to pick out young people and train them in order to bring them nearer to the Master. It often took him some time to choose a person, but when he had once done so he poured all his tremendous love on him. No mother's love for her first-born child could be greater than his was for a young person who had definitely come under his care. He took an infinite amount of trouble. Nobody could wish for a more loyal friend. While our late revered President was greatest on a platform with thousands of people in front of her, he was

greatest with just a small group of carefully chosen people around him, preferably young people.

I am sure very many young people all over the world will remember “Brother,” as he was affectionately called by those who came into more intimate contact with him, with love and affection to the end of their days.

MR. SRI RAM

(Dr. Besant's Private Secretary latterly)

On such an occasion as this one always feels that any words which one utters are too feeble and inadequate. I will, however, express just a few sentiments uppermost in my mind today.

We have all sustained a very great and irreparable loss. I use these adjectives very carefully, so that I mean exactly what I say, without the slightest exaggeration. All members of the Theosophical Society, and thousands of other people outside its bounds, owe our Brother, Bishop Leadbeater, a great and imperishable debt, which can never be repaid; gratitude for the vast body of knowledge which he has given to the world, by his own investigations and by his contact with the Elder Brethren, the great Masters of Wisdom; for his demonstration of the fact that there are powers in man which he can unfold for the greater good of mankind and for the living of a fuller and more useful life; for the work which our Brother has done for the Theosophical Society from its earliest days, by lecturing and writing and also by helping very many of the young people to become future leaders of the Society; for the example of a beautiful life lived with the utmost consecration to the Masters, who are behind the Theosophical Society, and to the work of the Society itself; and for the life and influence for which he has been a channel for so very many years. Anyone who has come into close and real contact with him must surely have felt that he has been in the presence of a strong and beautiful influence by which his life has been for a time at any rate made just a little better. That has been my impression after every visit to our friend and brother.

And now we have lost within a very few months our beloved President, Dr. Besant, and also the next greatest occultist in the Society, her closest colleague and comrade, Bishop Leadbeater. It therefore behoves us all to carry on the work which has fallen into our hands with greater loyalty than ever to those great spiritual Powers who stand behind the Society, and with greater disinterestedness in the service of the world for which the Society was founded. I personally feel that there is no one in the Society who is the equal of either our President, Dr. Besant, or our beloved leader, who has just departed, Bishop Leadbeater; but, nevertheless, if we value the message of Theosophy and realize that the Society has a great mission to perform, we must go on with the work according to the best light we can command, and with utter loyalty to the Masters, hoping that by our amenability to Their guidance and our own efforts to live a life dedicated to the spiritual interests of humanity we shall ever take the right course and thus help to bring the mission of our Society to an ultimately successful end.

MR. M. SUBRAMANIA IYER

(Manager, T.P.H.)

Our dear Brother C. W. Leadbeater took Theosophy to Burma in 1884, when he accompanied the President-Founder, by organizing three Lodges in Rangoon. I joined the

Society there in 1896 and ever since have been in close touch with him. His manual *The Astral Plane* opened my eyes to the statement in the *Gita* of the “Seers of the essence of things”.

He came to Burma in 1905 with Basil and Fritz and spent a month in visiting Lodges. He came again with our President and Krishnaji in 1911 and travelled for two months in Burma. Once again he visited us in 1914 on his way to Australia. On all these occasions and for several years in Adyar I enjoyed close contact with him. The purity of his ideals and his commonsense standpoint were both so powerful that no student who followed him closely could ever forget them. I have several letters and instructions which I can produce showing the highest ideals in life which he would put before his students.

One other thing which specially attracted me in his life was his love for those who were his enemies. He would call no one his enemy. His love for them was unbounded love. He would never say a word against another. He is a typical example of the lesson of the living Buddha—that hatred ceaseth not by hatred but by love.

MRS. PAULA BALFOUR-CLARKE

The chief thing I feel today is that we have not really lost him; the loss of the body must mean, in the light of all he taught us, the freedom from limitation. The one thing we should keep in mind is that there is a release of power and not a loss. I feel we have hitherto rather been as chickens under a mother’s wing, but now we cannot depend anymore on his physical existence. If, therefore, we concentrate on making our physical existence absolutely true and bright, with no weak moments of forgetting, we shall be doing what he would wish us to do towards the carrying on of his work.

MR. SITARAMA SHASTRI

(*Superintendent, Vasanta Press*)

For nearly 40 years I have been reading his literature and studying his Answers to Questions. My knowledge has been mostly built up from the answers given by our beloved Brother.

Though I owe my spiritual allegiance to Dr. Besant, I always have had from our Rev. Brother a really brotherly treatment when I approached him with questions on meditation and the very many subtle ways of procedure in rendering help to those who are in need of help, but quite unknown to them.

In fact he was the only one to whom I could go for advice and instruction in spiritual matters because he has been very sympathetic and ready to advise.

As a printer I always have had the proofs back very quickly and with fastidiously clean corrections. At present I can say only this much.

I once asked him what was the secret of his lucidity. He said he would read his sentences first, then think over carefully what possible wrong construction could be put on them by people of various temperaments, and then eliminate the doubtful words.

DR. SRINIVASAMURTI
(*The Late Bishop's Physician*)

I have been thinking what Bishop Leadbeater himself would like us to do here at this moment; and a story that he has often told us comes to my mind. It would appear that when H.P.B. passed over and her body was taken to the crematorium, there were numbers of mourners with long faces all round. Seeing there was so much grief about her passing over, even among her own pupils. she seems to have exclaimed: "Is this the way to behave after all these years of my teaching to you on these matters?" I feel certain that our great Brother would feel that he had lived and taught in vain if we put on long faces and made his work on the other side more difficult. I think that, if I say that Bishop Leadbeater was the trusted friend and loyal colleague of our great President-Mother, I would have probably said all that need be said. One was our *great Mother*, and the other, our *great Brother*; and in that relationship I would like to think of them throughout the ages. The best way to show them our reverence and gratitude for all they have given to us and to the world will be to so order our future work and life as to be worthy of their association with us. There is also the fact that even if they had done nothing except to discover Krishnaji, even then we would have had great cause to be grateful to them.

MRS. RUKMINI ARUNDALE

It is not possible for us to realize what we have missed in the passing away of Bishop Leadbeater. In our devotion both to him and to our great President, Dr. Besant, the best that we can do is to be as radiantly happy as we can and continue the work for which they gave their lives. Before Bishop Leadbeater left Adyar I once asked him what we could do without him if he were to pass away, far having already missed the presence of Dr. Besant I could not conceive of the time when we would have to do without him as well.

His answer was: "Our Society will go on because it is the Society of the Masters and it does not depend on one or two individuals, however great the individuals may be. But nevertheless I will do my best to be as near to everybody as the President has been."

I am sure he will be near to us, for with such great personalities as Dr. Besant and Bishop Leadbeater it is possible for them to surround us with their presence so vividly that we hardly realize their absence. C.W.L. himself was such a marvellously happy person, and I am sure he would not want any of us to be anything but happy.

It is very easy for all of us to be lost in admiration of such a vivid personality, for whether you agree with him or not no one can pass him by and consider him ordinary. His greatest gift to us was his unique and fearless devotion to the Masters and the courage to work for Them against all opposition. For the Masters he would work without taking any notice of ridicule. In Sydney especially, where the newspapers regularly attacked him, he showed complete indifference, as it did not matter to him what other people said as long as he worked happily and impersonally for the Right. Nor did he care for praise. It is because of this wonderful impersonality combined with the capacity for deep affection which he gave without reserve to all his friends, especially the young ones, that he was able to achieve the great radiance of youth which marked him out to the last days of his life.

Our gratitude can best be shown only by a greater determination to work and to live for the Society as he and Dr. Besant worked and lived. And let us hope that we can show to a certain extent at least the same beauty of living and devotion to an ideal, so that someday we may become like them, great friends and great examples to those around us.

DR. ARUNDALE

We need lose nothing by his departure. We have everything to gain. What is his position? He is moving rapidly and splendidly onwards to the supreme moment in his human existence. He would feel a sense of tremendous release, and it has been said a tremendous access of power. From his standpoint it can be naught but an occasion for tremendous rejoicing, and if I contact him at all I contact a radiant delight and inexpressible happiness. He has gained everything through this release from a physical existence which was becoming irksome, burdensome and troublesome. We have no cause for regret or sorrow, except in that there is a physical separation which we must needs feel. It is hard that the physical comradeship should have been broken; he has left a gap and a great void, but you and I must step into that gap, fill it splendidly. It is a great occasion for us, a great opportunity for us. Just as he is on the threshold of his magnificence, you and I are on the threshold of one much smaller but suited to our degree. Each of us can determine to step into that gap and try and fill it. We know ourselves sufficiently well to realize that there is no single individual within the Society today who can fill the gap, but there are many of us and what we lack in quality we can perhaps contribute in quantity.

Each member of the Theosophical Society can determine to take the great opportunity to serve the Theosophical Society as they have never served it before. They can give themselves more than ever before; and if they will all do that, there is a future before the Society brighter even than that which it has so far reached. We can rise to heights greater still. We can by the weight of our numbers, and through an increase in our determination and devotion, make Theosophy a living force in our lives to a greater degree, and serve the Theosophical Society with all our hearts and minds and every ounce of our being. They are beckoning to us to do that; that is what they expect. And I venture to hope, to imagine, that the Elder Brethren have considered it safe for Their work—for this is Their work—to take our two great and splendid powers away from us so far as the physical plane is concerned, knowing that we will make good, knowing that whatever we have not done so far we will try to do in the future.

I feel confident, whole-heartedly confident, as to the future of the Society. One by one the older Leaders leave us and the Society goes on, only it now depends upon thousands, and the future splendour of the Society will be determined by the number of people who love it beyond everything else and who have no other stronger desire than to serve it. I know well how our beloved elder Brother expects us to carry on. We are carrying on in a period of transition, waiting for the time when both of them will return and themselves carry on their own work. If we can leave behind us, when our time comes to pass on, a Theosophical Society worthy of their guidance when they return, we shall truly show to them and to Those behind them our gratitude, and then in due course will come to us those great opportunities which they themselves are now about to receive.

* * *

The Buddhist Curate

C. W. Leadbeater's Contribution to Buddhist Education in Sri Lanka

Compiled by Pedro Oliveira



C. W. Leadbeater as a Curate, circa 1882

However, [regarding the conversion of western lay Buddhists] one concrete point of reference is Col. Olcott and Madame Blavatsky's very public taking of pansil (the refuges and precepts taken by Buddhist laity) in Galle, Ceylon in 1880. This was a very high-profile event, often seen as a turning point in the Buddhist Revival. There can be little doubt that it was widely understood as the first lay conversion, and the absence of rebuttals to this claim indicates that Buddhist modernizers, and western sympathizers, were not aware of earlier lay conversions in the Theravada world.

(‘Early Western Lay Buddhists in Colonial Asia: John Bowles Daly and the Buddhist Theosophical Society of Ceylon’, Laurence Cox and Mihirini Sirisena, *Journal of the Irish Society for the Academic Study of Religions* 3, 2016)

One of the first things Colonel Olcott did while organising the Ceylon educational system was to compose a Buddhist catechism, so that Buddhists could teach their children. This Buddhist Catechism, which was endorsed by the chief priest Sumangala, was one of the most striking contributions to the resuscitation of Buddhism. The Catechism was first published in Sinhalese on 24th July 1881, and later in English and several other languages. As this Catechism was too advanced for some of the children, a simpler, more elementary one was prepared by Rev. C.W. Leadbeater, a British collaborator of the colonel. Colonel Olcott's Catechism has now gone through 44 English editions, and probably more in Sinhalese; and that of Rev. C.W. Leadbeater in Sinhalese (up to 1914) through 21 editions of Part I, and 18 editions of Part II.

(‘Colonel Henry Steele Olcott – The Great American Buddhist’ by Dr. Buddhadasa and P. Kirthisinghe in *Colonel Olcott – His Service to Buddhism*, B. P. Kirthisinghe and M. P. Amarasuriya, Buddhist Publication Society, Kandy, Sri Lanka, The Wheel Publication No. 281, 1981)

C. W. LEADBEATER (1854-1934) was ordained a priest in the Church of England on 21 December 1879 and took residence in the village of Liphook with his mother. He had been appointed, on 22 December 1878, as Assistant Stipendiary Curate of the Parish Church of Bramshott, in Southampton, Hampshire, United Kingdom. At Church he organised several activities for young people. He joined the Theosophical Society in November 1883 after reading A. P. Sinnett's *The Occult World*. He met Madame Blavatsky in London in October 1884 and decided to offer himself as a *chela* (disciple) to one of the Masters. He wrote a letter to him in March 1884 but did not receive a reply until October of the same year. Following the Master's suggestion, he resigned from his position in the Church and sailed to India, where he took up residence at Adyar.

In an article in *The Theosophist* (August 1928, "When H.P.B. and Colonel Olcott Took Pañchasīlā"), Mary K. Neff, author of *Personal Memoirs of H. P. Blavatsky*, writes:

It was, indeed, Mr. Leadbeater who followed in the footsteps of Col. Olcott in work for Buddhist Ceylon. He travelled to the East in 1884, with H.P.B. and Mrs. Cooper-Oakley, arriving at Colombo on December 17th, where they were met by Colonel Olcott and Dr. Franz Hartmann. On that day on which he first set foot on Buddhist soil, Mr. Leadbeater took Pansil in the presence of this little party and the Colombo members of the Theosophical Society.

In his book *Old Diary Leaves* (Third Series, 1883-87), Henry S. Olcott, President- Founder of the Theosophical Society, mentions his and C. W. Leadbeater's visit to Colombo:



61 Maliban Street, Headquarters of the TS in Colombo



On the 27th [January, 1886] Mr. Leadbeater and I sailed for Colombo to take up a lecturing tour on behalf of the Buddhist National Education Fund that I had promised to make.

The sea was smooth, the weather pleasant, the ship's officers old acquaintances of other voyages, and the stretch of 640 miles from port to port was made in due course. On arrival we were met on board ship, at the jetty steps, and at the new quarters of the Colombo Buddhist Theosophical Society, where a hymn of welcome was sung by some of our school children. I found Mr. (now Sir) Edwin Arnold,

his wife, and daughter, in town, and at once set to work to organise a fitting public reception to one who had laid the whole Buddhist world under deep obligations by the writing of his *Light of Asia*. But a very few Sinhalese knew this, however, although Sir Edwin was happily ignorant of the fact, and I had to get my intelligent Colombo Buddhist colleagues to go with me to the priests and secure their co-operation. Fortunately the Ceylon Observer made a virulent attack upon him for his sympathy with Buddhism, which made our task a light one. With the High Priest Sumangala we arranged that the reception should be given at his College on the second day thereafter, and fixed just where the priests and visitors should sit on the platform and what the High Priest should say. A copy of the proposed address was given Sir Edwin at his request, and the function duly came off with complete success. My next neighbour on the platform was George Augustus Sala, who chanced to be passing homeward from Australia. When the guests had departed, Mr. Leadbeater and I were asked by the High Priest to address the people, and did so.

(TPH Adyar, 1972, pp. 353-54)

The next important public work that I had to take up was the reorganisation, on a stronger

basis, of the Buddhist Defence Committee, a body which as may be remembered we formed in 1884, when I was leaving for London, to represent certain grievances of the Ceylon Buddhists to Lord Derby, the Colonial Secretary. The results of the Colombo Riots of that year, when a peaceable Buddhist procession was murderously attacked by Roman Catholics, showed the necessity for some permanent committee which should be the channel through which the community might transmit their petitions to Government and secure redress for grievances. Until then, the Sinhalese had had no organisation of a national character, and, consequently, no semblance of public opinion that carried any weight. To the Theosophical Society is due the state of affairs now prevalent, viz., a Committee of Defence and a popular newspaper, circulating throughout the Island and even reaching those who live in the most distant countries as merchants, servants, or in other bread-winning capacities. The remodelled Committee, formed on 18th April, 1885, had the High Priest Sumangala as Honorary President and the most influential laics as active members. I was elected an Honorary Member, and have had frequent occasion to assist with counsel and otherwise my co-religionists. The remaining few days of my stay in the Island were taken up with business in Colombo, and on the 26th [April] I sailed for Madras on the “Chindwara”, on board which comfortable ship I found in the Captain and other officers old “shipmates” of former voyages in Indian waters. During the tour I lectured thirty-two, and Leadbeater twenty-nine, times; tours were made among the villages of the Western and North-Western Provinces; several hundred rupees were collected for the National Fund; a new Sinhalese edition of 5,000 copies of the *Buddhist Catechism* and 2,000 copies Mr. Leadbeater’s *Sisya Bodhya*, or elementary Catechism, were published; the accounts of the Colombo Buddhist Theosophical Society, and of our vernacular paper, the *Sandaresa*, were overhauled and audited; subscriptions amounting to Rs. 3,000 were collected towards the cost of Headquarters’ buildings; the Defence Committee was permanently organised; and, last but not least, the Buddhist Flag was devised, improved, and adopted. A fair show of work, one would say. I returned alone, as it was arranged that Mr. Leadbeater should stay as my local representative and take the general supervision of Buddhist (secular) affairs. (pp. 370-71)

On 23rd October 1886, a gathering of Buddhist leaders – the laity and the clergy – was held to discuss broadly the plight of the Sinhala Buddhists, the suppression of Buddhist by the British, the drawbacks in education and their social position. A press notice carried the news of this meeting and the proposal for the establishment of a ‘Baudha Shastralaya’ – ‘English Buddhist Academy’ to promote English education among Buddhists. The chief speakers were Ven. Sipkaduwe Thero of Vidiodaya Pirivena, Ven. Migettuwatte Gunananda Thero and C. W. Leadbeater. The ‘English Buddhist Academy’ was established on 1st November 1886, with 60 students, at 61 Maliban Street with Leadbeater as the first Principal.

The following reports, which appeared in the international journal of the Theosophical Society – *The Theosophist* – give an indication of the extent of CWL’s work for the Buddhist cause in Ceylon, now Sri Lanka.

Ceylon – *The Theosophist*, August 1886

Having attended the Wesak Festival, several prominent members of the Colombo Theosophical Society drove down on the following day to Talwatte, where Mr. Leadbeater had engaged to deliver an address. The rain, however, still descended in torrents, and much of the surrounding country was found to be under water. The number of persons present at the preaching-hall was consequently very small, and as the inundation appeared to be rapidly spreading, it was decided after consultation with the priests of the village that the address should be postponed until the dry season, when all the leading men of the neighbourhood could be readily assembled. The Theosophical party readied the Headquarters at 8 P. M., but

had to start again immediately for Bambalapitiya, where they were due at nine o'clock. A very good *Dharmasala* has been erected there by the exertions of some brothers of the Theosophical Society, and we are happy to be able to report that, like the Hall at the Headquarters, it is used by priests of all sects without distinction. No priest, however, being present on this occasion, Mr. Leadbeater gave *Pansil* (which appeared to please the assembled Buddhists greatly) and then spoke for about an hour and half. The audience was large and enthusiastic, and cheered the Theosophists heartily as they drove away. The party eventually reached the Headquarters about 2 A. M., drenched to the skin and fatigued.

This was on the 18th instant. On the morning of the 20th Mr. Leadbeater, in company with the noble hearted Priest Modankara, started on a tour through the Veyangoda, Henerotgoda, and Minuangoda districts, which lasted until the 8th of the following month. It is believed that much good has been done in that portion of the country by this tour, though the financial gain to the Buddhist National Fund was not very great. That this would be so we were warned by the good priest before starting; he told us that in the first place, the people were extremely poor—the majority of them owning, perhaps, a few cocoanut trees or part of a paddy field sufficient to supply their daily wants—but hardly knowing the use of money; and, in the second place, the district in question had only just passed under his jurisdiction – in fact, in many of the villages neither, pansalas nor preaching halls were yet built, and there were no regular dayakas, so that the addresses had to be delivered either in private houses or in the open air. Nevertheless, the time spent in the tour was by no means lost; the Society and its work were brought to the notice of the people of that district, and many enthusiastic friends to the cause were made in these villages; a great impetus was given to the revival of Buddhism, and many copies of the Society's two Buddhist Catechisms were disseminated – 777 of the smaller and 242 of the large one being sold. It is impossible to speak too highly of the untiring zeal and energy for the cause of Theosophy displayed by the revered Priest Medankara, and the best thanks of the Society are due to him for the wholehearted assistance which he has given.

On the 14th Mr. C. W. Leadbeater, in company with the well-known and energetic old Priest Megittuwatte, started by the 7.30 train for Anuradhapura, to address the pilgrims at the full moon festival there. Matale was reached at noon, where the party was met by Mr. Louis Wijisingha Mudaliyar (the learned translator of the Mahawanso) and other leading men, and arrangements were made for a speech there on the return journey. The remaining seventy-two miles to Anuradhapura had to be done in horse and bullock-coaches, so that the party reached its destination only at 6.30 on the following morning. The morning was spent in interviewing the priests and leading men of the place, and in the afternoon an address was delivered to a most enthusiastic audience of between five and six thousand people. The next morning a special meeting of the local magnates was held at eight o'clock, and a committee of influential men was formed to carry on the work in that district, and correspond with the Headquarters on the subject. The north Central Province has thus been opened up as a field for Theosophical work, and there is reason to expect very good results from this auspicious commencement. On their way back to Matale the party visited Mihintale, and also made a hurried inspection of the marvellous rock temples at Dambulla. At Matale an address was delivered near the Court-house, and there was a very good attendance in spite of the usual unpropitious weather. Some idea of the feeling manifested at Anuradhapura and Matale may be formed from the fact that at these two places alone 530 copies of the Introductory Catechism and 282 of the larger one were sold.

On his return Mr. C. W. Leadbeater spent a day and a half in Kandy, where he had interviews with the Mulvathe High Priest, the Deva Nilame, and the Basnayaka Nilame, and succeeded in effecting a compromise in regard to a dispute which has been pending for some time between these officials and the Branch Theosophical Society there. He also convened a meeting of the Kandy T.S., and urged its members to commence practical work at once by starting a Buddhist school. A committee was appointed to collect subscriptions for this purpose, and it is hoped that we may soon be able to announce that this school, which has so long been urgently needed, is really established at last.

The adjourned meeting of the Buddhist Defence Committee was held at the Theosophical Society Headquarters, Maliban Street, Pettah, Coloinho, in the 11th July at 4 P. M.

There were present, the High Priest H. Sumangala, Messrs. Batuwantudawe, Pandit, A. P. Dharmagunawardena, (President, Colombo Theosophical Society), D'Ahrew, F. T. S., C. P. Goonewardena (Secretary, Colombo Theosophical Society), Richard deSilva, Sub-Inspector of Schools (Delegate from Kandy), R. deSilva, F. T. S., Don Philip deSilva, Epa Appuhamy, D. J. deSilva, F. T. S. (Delegate from Kaduganawa), H. Don David, F. T. S., G. F. Weerasekera, F. T. S. (Delegate from Nawalapitiya), N. D. Palls, F. T. S., B. H. Cooray, F. T.S.

The following officers were elected for the current, year: *Chairman*, D. A. de S. Batuwantudawe, Pandit, *Vice-Chairman*, M. Don Carolis, F. T. S., and D. Philip de Silva Epa Appuhamy. *Secretary*, W. D'Abrew. *Asst. Secy.*, H. Don David. *Treasurer*, N. S. Fernando. *Legal Adviser*: C. A. de Silva, Proctor.

Colonel H. S. Olcott and Mr. C. W. Leadbeater were unanimously elected Honorary Members of the Committee.

The code of Rules suggested at the meeting of a temporary committee held at Vidyodaya College, Maligakanda, was adopted.

Mr. Edward R. Gooneratne, F. T. S., the Attapattu Mudaliyar, or Chief Native official of the Galle, District of Ceylon, has taken six months' leave and gone to Siam and Japan on a tour of Buddhistic observation. In the latter country he will be the guest of the Emperor and no doubt, owing to his high official and social position among the Sinhalese people, in Siam also he will receive a welcome at the hands of the sovereign.

Mr. T. B. Panobokke, F. T. S., a nobleman and Government official in the Kandy province, has been selected, by Col. D. M. Strong as President of a local Branch of a Buddhist Revival Society now forming in London by our colleague, Mr. St. George Lane- Fox. Mr. Panobokke is one of the few highly educated men in the island, and in that respect exceptionally well qualified for the position. But the other qualities of persistence and unflagging public Spirit are even more necessary and less common in Ceylon.

A Colombo member writes that when Madame Blavatsky's return is decided upon, it is the ardent wish of the local Branch that she may come by that route and stop a week at Colombo, to give them the opportunity to "make such arrangements as will show their devotion and love to her."

The Wesak Festival in Ceylon – *The Theosophist*, September 1886

Accounts from all parts of the Island show that the Wesak festival was celebrated this year with unexampled enthusiasm—in fact it may be said that this is the first time for some centuries that due honour has been done to this great occasion. Unlike their Christian brothers, who celebrate the birth, death, resurrection and ascension of their Leader on so many different days, the Buddhists concentrate all in this Full-Moon-day of Wesak on which they commemorate at once the birth of their LORD, His attainment of the Buddhahood, and His departure from the world, whose misery He did so much to alleviate, no other festival, therefore, can approach this importance, for no other (in this age at least) has so influenced the destinies of mankind. But for the glorious events of that day the vast majority of mankind would be whirling on helplessly and hopelessly in the ceaseless round of human misery, of recurring births and deaths, without any knowledge of the only way of escape, or of the noble future which lies before them at the end of that way. Therefore it is that Buddhists combine in the joyous celebration of Wesak – that it is a time when all differences are forgotten, all quarrels made up – when scattered members of the family meet together once more, and with one heart and one soul join in laying their pure and lovely flower-offerings on the holy shrines of the Great Teacher.

At the Headquarters of the Theosophical Society in Colombo the celebration of the festival may be said to have commenced on the previous day (Sunday), for on that morning a refection of tea and cakes was provided for the children of the Buddhist Sunday School by the kindness of Bro. N. S. Fernando. (This Sunday School, it may be mentioned, now contains over one hundred children, and its numbers are increasing every week. Having outgrown the rooms previously used for it, it has now been removed to the Theosophical Hall in Maliban Street. It is impossible to over-estimate the importance of the work which is thus being done for Buddhism, as all the day-schools and colleges of Colombo are in the hands of Christians.) In the afternoon of the same day a party of leading Theosophists drove over to Kollupitiya, where an address was delivered by Mr. C. W. Leadbeater, and a few words were also spoken by Bro. W. D’Abrew.

At nine o’clock the boys of the Buddhist choir began to arrive, and after a final practice and a hearty tea the carolling party started from the Headquarters at 11.30. It consisted of the Headquarters staff, some prominent members of the Society, and twenty-two boys, with a cornet, a violin, and an harmonium by way of accompaniment to the voices. It reached Maligakanda exactly at midnight, and was received by the High Priest in person, surrounded by his attendant monks. First of all the Pancha Sila was solemnly recited, many of the enormous crowd who were present joining in with great fervour, impressed by the scene, as well they might be. Before them was the brilliantly illuminated Vihare, through whose arched doorway was visible the alabaster figure of our LORD; at the top of the steps stood the greatest priest of the Southern Church; at his feet were grouped in a semi-circle the white-robed choristers, and in the centre waved the glorious flag of Buddha, full in the flood of light which poured through the open door. Well might the hearts of all true Buddhists thrill when they looked upon such a sight, when they thought of the great events they had met to commemorate, and when they heard ringing out in clear, sweet, childish voices upon the still midnight air the time-honoured formula of their faith, “I take my refuge in the *Lord*, the Law, the Order.” As soon as the Pansil was ended, the boys, two by two, passed slowly and silently into the Vihare, bowed reverently before the image of our LORD, and laid their flower-offerings upon the Shrine; then filed out again, re-formed, and sang two Wesak carols—one in English and one in Sinhalese. The words of the English one were as follows:—

A WESAK CAROL

Hail, day of joy and gladness, the brightest of the year,
The Queen of all the seasons, of all our feasts most dear; Ho! Buddhists, rise from slumber
and greet with one accord The full-moon-day of Wesak, the birthday of our LORD.

Chorus.—Then come all ye who love Him, With us your voices raise,

While in the song of triumph

His memory we praise.

Never so bright a glory shone o'er the world as then—

Never so fair a sunrise awoke the sons of men;
'Tis meet to such occasion high honour should be done—
Today was born our Leader—Siddhartha, Maya's son.

Chorus.—Then come, etc.

Full many a noble teacher hath risen to help the world,
And many a conquering monarch his standards hath unfurled;
But never such a Victor, and never such a Sage
As our great DHARMA-RAJA stands forth from history's page.

Chorus.—Then come, etc.

He was the bravest warrior who ever drew the sword,
Though never round His footsteps the blood of foemen poured;
Not in an earthly struggle His deeds of might were done,
But o'er the powers of evil His victories were won.

Chorus.—Then come, etc.

In many lands and nations, from Russia to Ceylon,
From northern snows to tropics, where'er His law hath shone,
Today in countless thousands, with joyous laugh and song,
To offer flowers before Him His followers shall throng.

Chorus.—Then come, etc.

And over to His temples shall press the eager crowd
To make their pure oblations 'Midst wreaths of incense-cloud;
Richer than gold or silver, or jewel from the mine,
They lay the sacred lotus upon His stainless shrine.

Chorus.—Then come, etc.

Obey we then His teachings—His Five Great Precepts heed;

True follower of LORD BUDDHA_ should from all sin be freed,
And in His Eightfold Pathway their footsteps should remain,
For only at its ending NIRVANA they attain.

Chorus.—Then come, etc.

Very well the boys sang their carols, too; the labour of training voices unacquainted with time and tune (at least as Europeans understand those words) had necessarily been considerable, but it was far more than repaid by the result. The High Priest appeared neatly pleased, and as soon as the music was finished he spoke a few earnest and friendly words to the boys. He said that though he must first of all thank the Society that had brought them there, yet he no less thanked the boys themselves for coming; he told them that they had indeed done well thus to celebrate the very first hour of this great festival by laying their offering of music and flowers at the feet of their Prince and Saviour, and he trusted that the blessing of Him whom they had thus honoured would be with them through life, and keep alive in them the purity of heart and devotion to their religion symbolized by their dress and actions on this occasion. After a few words from the leaders of the party, thanking the High Priest for his fatherly reception, the monks present chanted the *Jayamangala Gatha*, the boys again – two by two – bent before the High Priest for his benediction, and the choir moved on to the temple at Demetagoda. Here and at the beautiful Kotahena temple the proceedings varied but little from those at Maligakanda, the most noteworthy event being a very complimentary speech from that brave old champion of the faith, the silver-tongued Megittuwatte. The choir also visited the house of the President of the Colombo Theosophical Society, Mr. Dharma Gunawardhana Mohandiram, he not being sufficiently well to attend at Maligakanda, as had been at first intended. The night's round terminated at the house of Mr. Simon Pereira, who very kindly provided refreshments for the, by this time, somewhat exhausted party. Day having now dawned, the boys dispersed to their homes for a few hours rest before taking part in the temple processions of the afternoon.

The elders of the party, however, after hoisting the Lord Buda's flag at the Headquarters, immediately started for the Kelaniya in the celebrated Theosophical bullock-cart and reached that well-known shrine soon after nine o'clock. The road thither presented a most striking appearance. Any one acquainted with the country will hardly need to be told that it was raining, and, raining with truly tropical vigour (no less than *three inches* of water fell on that Wesak day); but nevertheless every house hung out its flag—every tree was decorated—and every man and woman was decked out in gala costume. The roads were ankle deep in the peculiar red mud of the country, and furthermore were so crowded with vehicles of all sorts that, pedestrians had to pass most of their time in the ditch; yet there the pedestrians were—thousands of them, women as well as men, stumping sturdily along with their offerings on their heads, evidently in the highest of spirits, laughing and chatting gaily, and letting the rain spoil their best clothes with a cheerful equanimity that one could not sufficiently admire. They evidently entered into the spirit of the day, and were far too much in earnest to care about the weather, villainous as it was; they felt that the occasion was so great that no sacrifice must be spared to do it all the honour in their power.

The nearer the Theosophical party drew to Kelaniya, the more congested became the roads, and the slower, consequently, was their progress; and when at last they reached their destination, they found temple, courts, and platform alike so densely crowded that anything like individual progression was simply impossible—they could only follow the movement of the throng. In due time, though at some risk of suffocation, they were in turn swept through the doors into the Vihare, made their offerings flowers, and were washed out again by the over-flowing surge of humanity. Some few who recognized them endeavoured frantically to clear a way for them; but it was quite useless—every one alike had to take his chance.

After watching this ever-changing crowd with great interest for a couple of hours, the Theosophical party left, and got back to the Headquarters just in time to welcome a

The Theosophical Society
and
UNIVERSAL BROTHERHOOD

1861

To all to whom these presents may come Greeting:
Know ye, that, having confidence in the ability, sincerity and zeal of

<u>Simon Wilson</u> <u>James Devor</u> <u>Don Andries de Alon Transmutacion</u> <u>John James Henderson</u> <u>H. A. Newman</u>	<u>Simon Wilson</u> <u>Charles Stephen Devor</u> <u>William de Alon</u> <u>C. Matthew Saunders</u> <u>John Reed de Alon</u>
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and all, and several the Fellows of the said Theosophical Society resident at Colombo, Ceylon, and with a view of promoting the rights of the said Society and the spiritual, moral and substantial welfare of the aforesaid Fellows and of such others as may hereafter be associated with them.

Wile, the undersigned President and Corresponding Secretary for and on behalf of the Officers and General Council of the said Theosophical Society and by the virtue of the authority conferred by vote of the said Society do hereby give and grant to the above named Fellows and their associates the authority to organize a Branch of the parent Society, subject to its jurisdiction, under the name and title of—

THE COLOMBO THEOSOPHICAL SOCIETY
Establishing its Headquarters at the city of Colombo Ceylon.

The Testimony whereof we have signed these presents with our names and signed the Seal of the Theosophical Society this Seventeenth day of June, in the year 1860.

P. Blomfield

1860 SEP 20 PM 10

1860 SEP 20 PM 10

costumed they sang another carol—but this time to a native air, soft, sweet, and plaintive. Another procession had arrived from Slave Island, and this also included some singing boys, but in this case they were all dressed alike in sky-blue satin, conical hats, and pigtails, to represent Chinese children.

CHARLES WEBSTER, F. T. S.

The work of the Society in Ceylon has made considerable progress during the past year.

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The publications of the year have been as follows:—

- 1) A new edition of five thousand copies of Colonel Olcott's Buddhist Catechism in Sinhalese.
- 2) An Introductory Buddhist Catechism for children, written by Mr. C. W. Leadbeater, and revised and approved by the High Priest Sumangala. (Seven thousand copies of this are now disposed of, and a new edition is already in the press,)
- 3) A tract by Mr. Banda, F. T. S., warning the Buddhists against a custom which has become but too common in the island—that of neglecting the festivals of their own religion, and observing as occasions of rejoicing the non-Buddhistic seasons of Christmas and Easter instead.
- 4) A tract on "The Life of Prince Mahinda," also by Mr. Banda.
- 5) More than thousand copies of Pali have also been printed and distributed gratis to Sunday School children and others.

The circulation of the Society's weekly paper, the *Sarasavisandaresa*, is steadily increasing; it is now acknowledged on all sides as a representative organ of Buddhist opinion in the island, and has become a most powerful engine for enlarging the area of the Society's work.

The Buddhist Press [a printing office attached to the Colombo Headquarters, whence the Society's weekly journal, *Sandaresa*, is issued and general printing done] has succeeded so well during the past year that it is intended to enlarge its operations by purchasing an additional printing press and several new founts of type. Several of the original shareholders have kindly given a helping hand to its work by presenting their shares to the Society.

The weekly Bana-preaching at the Society's hall in Colombo has been regularly kept up during the past year. Leading priests of all the sects have officiated in turn, and their ministrations have been uniformly well attended; indeed on many occasions the overcrowding of the hall has shown the urgent necessity for the speedy erection of the new Dharmasala and Vihara. A widespread sympathy for this most necessary work seems to be felt in all parts of the island, subscriptions having been received from north, south, east and west, and even, from the country of the aboriginal Veddahs. Assistance and cordial expressions of sympathy have also been received from Sinhalese emigrants in India, Queensland, Singapore, Siam, and Burmah—an event quite unparalleled in the history of Buddhism in the island. Very good results are being realized from the collecting boxes distributed to the Buddhists of Colombo, in aid of the Dharmasala fund, about Rs.10 per day being the average amount received.

The Buddhist Fancy Bazaar, held annually at the Society's Headquarters, was a decided success last year, a net-profit of over Rs. 800 being realized; and, as far as could be seen up to the day when the delegates left Colombo, there is good reason to hope that the results this year will quite equal those of 1885. It has been determined also to hold semi-annual paddy-shows, with prizes, at the Colombo Headquarters, for the benefit of Buddhist agriculturists.

Eight weekly schools for instruction in the Buddhist religion are now in full operation in Colombo, having on their books 872 boys and 105 girls—altogether 1,077 children. (Since the compiling of these statistics a ninth school has been opened in one of the most crowded parts of Colombo, and it promises in a few weeks' time to equal any of those already existing.) The importance of this labour for the instruction of the rising generation cannot be overrated; it is not yet fully recognized by the majority of Buddhists, but it is hoped that as its fruits begin to show themselves it will be more clearly understood. The secular education of

the country has been almost entirely in the hands of the Christians, and until recently no effort seems to have been made by the Buddhists to see that their faith was transmitted pure and undefiled to their children. The resources of the Society do not yet permit it to meet this evil by opening many Buddhist day-schools, but in the meantime the good that is done by the establishment of Buddhist Sunday-schools is absolutely incalculable. The hearts of the few earnest workers in this noble cause were recently much cheered by the arrival of a present of £20 for school expenses and a box of seventy well-selected books for Sunday-school-prizes— both sent by a prominent member of the London Lodge of the Theosophical Society. The books were especially welcome, as it is impossible in Ceylon to obtain literature interesting to boys and at the same time uncoloured by Christianity. It is hoped that other friends in Europe and America may follow this noble example, and thus at a comparatively slight cost to themselves give most valuable assistance to the revival of Buddhism now in progress. All contributions, whether of books or money, will be received and acknowledged by the Secretary of the Theosophical Society, Colombo.

The Sunday School at Kandy is progressing satisfactorily and new schools have been opened by the Society's exertions at Waranapala and Katawalamulla. Arrangements have also been made to open a school at Gampola in the course of the next few weeks.

A English Day School for Buddhist children was opened on November 1st at the Headquarters of the Colombo Theosophical Society, and has already proved a complete success. Fifty-seven boys entered their names on the opening day, and the average attendance since has been over sixty. A duly qualified member of the London Lodge of the Theosophical Society has consented to act as Head Master of the school as soon as he is at liberty to come out, and in the meantime Mr. C. W. Leadbeater himself is taking charge of it. Such a school has long been a crying need in Colombo, and from the enthusiasm with which its establishment has been greeted by the Buddhists, its promoters see reason to believe that, it will shortly be an undertaking of very great magnitude indeed.

While the President-Founder was in the island he made a very successful tour among the villages of the Western and North-Western Provinces, and after his departure Mr. Leadbeater made tours at various times through the Alutkuru and Siyana Korales, and also paid a visit to Anuradhapura in June, to address the pilgrims at the full-moon festival. The North-Central Province was thus opened as a field for Theosophical work, and very good results are even already following from this auspicious commencement.

The Galle Theosophical Society has during this past year published a pamphlet called "The Mirror of Faith," being a comparison between the tenets of Buddhism and Christianity, and a thousand copies of it have been distributed gratis among the subscribers to the Buddhist National Fund. Out of the interest of the said Fund a sum of Rs. 200 was voted for educational purposes, and was distributed among six Buddhist schools. A Buddhist Sunday school has also just been opened and is expected that some others will shortly be established.

The Society has received the following letter from the Marquis Tseng: (Copy.)

Singapore, 5th November 1886.

SIR,—Kindly thank the members of the Theosophical Society on my behalf for their very appropriate present of the books on Buddhism, which I consider most admirably written.

I would have answered earlier, but, much to my regret, the steamer having to start so

speedily, I was forced to let the bearer you so kindly sent on board with the books and letter go without a reply, and defer the answer to be sent at Singapore.

Hoping your Society will continue to flourish as it has been doing, I remain yours faithfully,

(Signed) TSENG.

To The Secretary of the Colombo Buddhist Theosophical Society.

The cause of Buddhism has sustained a heavy loss in the deaths of Messrs. H. A. Fernando, H. W. Fernando, and Samuel Pereira; the last mentioned gentleman will be remembered in India as one of the band who accompanied the President-Founder on the historical visit to Tinnevely.

Our report would not be complete without some mention of the Buddhist flag, which was finally perfected by our President-Founder on his last visit, and the colours of whose stripes are canonical and said to have been the several hues of the aura, or *jyoti*, around the Lord Buddha. It has been eagerly adopted as a symbol of the faith by all the sects in Ceylon, and it is confidently hoped that it may similarly be adopted by the various other Buddhist nations, and so become a first link in the strong chain of brotherhood that shall soon bind together all the followers of LORD BUDDHA into a compact phalanx—a mighty army worthy to stand side by side with their Indian brothers in the approaching Armageddon—the great battle between ignorance and knowledge, between evil and good, between the blank outer darkness of dogmatism or materialism and the glorious light of the One Eternal Truth.

C. W. LEADBEATER.

Report of the Ceylon Branches – *The Theosophist*, January 1888

The work in this Island during the past year has been highly encouraging. Many difficulties have been encountered, and attacks have been made upon the work of the Society by various ill-disposed persons, but its officers are happy to be able to report that it has come triumphantly through the order President-Founder.

The Island was visited in January last by the President-Founder. He attended the anniversary commemoration of the cremation of the High Priest Ambagahawatte Indasabha Waranana, and to mark that occasion delivered an address to a very large assembly of priests and people. He then entered upon new ground in the province of Uva, and founded at Badulla a branch which has even already done very good work, and promises well for the future. A house was immediately rented as a temporary Headquarters and an efficient Buddhist school for boys has since been established there, and is doing well. All the members have become vegetarians, thereby setting an example which might be followed with advantage by our Branches in all parts of the world.

The President-Founder next visited Kandy, and re-organized the Branch there. Fresh officers were appointed, and the Society since been working steadily and well. It has opened a thoroughly well-managed Buddhist English High School, which has a large average attendance; and the Sunday School has also increased considerably. A separate report having been forwarded by this Branch, it is unnecessary to further particularize its work.

The anniversary of the Colombo Branch, at which the President-Founder presided, was largely attended and highly successful. Colonel Olcott, before his departure, delivered several lectures in the town, one of which was addressed specially to the English-speaking community, and was highly appreciated. He then visited Galle, and presided at the Anniversary Meeting of the Branch.

A party of Theosophists from India, consisting of Baba Judah Chandra Mittra, Mr. Edward T. Sturdy of New Zealand, and Mr. C. W. Leadbeater, visited the island at the end of March. They delivered addresses to large audiences at Colombo, Kandy, Kalutara, and Gampola. Mr. Sturdy and Jadub Babu were compelled to return to Adyar at the expiration of a fortnight, but Mr. Leadbeater remained to resume his usual work in the island.

In response to an invitation from the Buddhists of Ratnapura, Messrs. Leadbeater and Don David visited that town, delivered several addresses to crowded audiences, and organized a branch of the Society there under the name of “The Sabaragabawa Theosophical Society.” Seventeen new members were initiated, and the Society has since been working enthusiastically, having opened two Sunday schools and built a Headquarters. Copies of the Introductory Buddhist Catechism have been distributed to the boys of the neighbourhood, and a Buddhist day school shortly be opened.

The Wesak Festival—a Government holiday, which is owing to Col. Olcott's exertions—was universally celebrated this Year with unprecedented splendour. Every town and village was profusely decorated and hundreds of processions and carol parties attested the joy of the inhabitants. The streets and roads presented the appearance of being prepared for some royal progress, every Buddhist house showing flags and lamps and flowers.

There being a famine in the district of Hanwella in the month of June, the Colombo Theosophical Society made a collection for the relief of the sufferers, and several of the leading members went down to superintend personally the distribution of food amongst them.

Addresses inculcating the necessity of Buddhist education, and advising the establishment of Sunday and day schools, were delivered at Nawala and Kotte, and at the latter place fifty copies of the Introductory Buddhist Catechism were distributed. Buddhist schools for boys have been opened at Kalutara and Karagampitiya, and a school for girls and infant boys has been commenced at Bambalapitiya—all under the management of the Colombo Theosophical Society. The Ambalangoda school for boys has also been placed by its Trustees under the care of this Society. The school of the Society at Gampola, and its Buddhist English High School at Colombo, are progressing satisfactorily, the attendance having very largely increased.

Mr Leadbeater during the year laid two foundation-stones of Buddhist structures—the one being a bell-tower at the well-known metropolitan temple of Kotahena, and the other a Vihara at Kotugoda, which is being built by the exertions of the Priest Panadure Nana Wimalatissa—a praiseworthy effort to introduce the religion of our Blessed LORD into a district hitherto entirely neglected.

The Buddhist newspaper published by the Colombo Theosophical Society has, since the Wesak day, been issued twice a week instead of weekly, as before, and its circulation has largely increased.

The Buddhist Press has succeeded very well during the past year; an additional press has been bought, and the staff of workmen has been considerably increased. It has issued a new edition of two thousand copies of the Introductory Catechism, and also a large of Buddhist tracts.

The Fancy Bazaar, held annually at the Colombo Society's Headquarters, realized a net profit of over Rs. 1,000 last year; and that of 1887, which is now being held, promises to be quite equal to it. Goods were sent for sale from Cambodia and Burma, and money assistance was received from the Sinhalese emigrants in Queensland. A donation and a friendly letter have also been received from Prince Dewawangsa Varoprakar, the Siamese Minister for Foreign Affairs. The Admiral of the Chinese fleet accepted from the Society a copy of Colonel Olcott's Buddhist Catechism and undertook to have it translated into the Chinese language; and during the year it has also been translated into Arabic by an Egyptian Pasha. The Galle Society has also recently purchased a house with land for use as a Headquarters. The pot-collections in Colombo for the erection of the new Dharmasalawa continue to yield good results; and the Headquarters staff of the Colombo Society has recently been strengthened by the arrival of several new and zealous members. Regular and frequent meetings are held; and the weekly preaching at the Headquarters is steadily kept up and well attended. Altogether the prospect for the future is good, and we may close our port with the expression of a confident hope that the work of the Society will soon bring about a thorough revival of the Buddhist religion over the whole of the Island of Ceylon.

C. W. LEADBEATER

The President in Ceylon – *The Theosophist*, February 1889

The days spent by the President in Colombo were full of official work. He held the Anniversary of the local Branch and election of officers; organized the new Ceylon section, distributed the prizes to the Buddhist English High School, and delivered an address to the invited guests; gave a lecture in our Head-quarters Hall; transacted very important financial business connected with the Branch Society's real-estate; breakfasted with his old friends Mr. Arunachalam, the Hindu Registrar-General, and the Hon. Mr. Ramanathan, Tamil Member of the Governor's Council; had several interviews with the-High Priest Sumangala ; and attended to other Society affairs. At our Colombo Head-quarters, facing the charming lake, two very clever Japanese. priests are living, one sent by the erudite Akamatz, of the Mouto sect, to study Pali under Sumangala, the other by Professor Max Muller's favourite pupil, Ilunyu Nanjio, to learn. Sanscrit under Pandit Batwantudawe. Their' education finished, they are to return to Japan with sets of the Sinhalese Buddhist Scriptures, and devote themselves to the comparative study of the sacred books of the Northern and Southern canons. Thus has our Society served as the bridge over which will pass to and fro the most learned priests of the Mahayana and Hinayana—the “Greater Vehicle” and the “Lesser Vehicle”—to exchange views about the primitive teaching of BUDDHA SAKYAMUNI, a *rapprochement* unknown since the great schism at the Vaisali Council two thousand one hundred years ago, which resulted in the formation of the two major bodies, the Northern and Southern Churches. In view of this impressive fact it is not unreasonable to count upon results of great- moment from the President's first tour in Japan. As he began his Ceylon work by convening, at Galle, a council of Priests of the Siam and Anuradapura. sects, so he hopes to be able to call a similar one of the forty sects into which Japanese Buddhism is said to be divided. All good wishes-

Colonel Olcott's Departure to Japan

Our revered President-Founder left the shores of *Ceylon* upon his mission to Japan on the 17th January. His departure was quite dramatic. It fortunately happened, quite without pre-arrangement, that the Right Reverend High Priest Sumangala was preaching at the Theosophical, Hall on that evening, and the noble old Colonel and his young companion Mr. Dhammapala Hevanitarana entered the Hall and solemnly took Pansil, just before starting. The High Priest, after reciting the Pali Sutra which he had chosen as his text, spoke a few hearty words of friendly farewell to the voyagers before commencing his sermon. He said:—
“Once when our Lord Buddha wished to send some one to preach His Law to unknown and foreign. nations, an Arahat named Punna Thero, who was noted for his kindness and long-suffering, offered himself for the service.” Our Lord said to him
““Supposing when you preach to foreign and savage nations, the people, instead of hearing you gratefully, should revile you and heap abusive language upon you; what would be your feelings towards them?””

“Punna Thero replied:-

‘Lord, I should feel kindly and gratefully towards them, because they abused me only, but did not hustle or assault me.’

“But supposing that they proceeded, to hustle and assault you, what then?” continued our Lord.

‘Lord, I should still feel kindly and gratefully towards them, because, though they assaulted me, they yet did not injure me with weapons.’

“But if they did injure you with weapons, what then?” asked our Master.

“Lord, I should still feel kindly and gratefully towards them, in that although they thus injured me, they did not kill me.”

“But if they even proceeded to kill you, what would your feelings be?” “Lord, I should still feel kindly and gratefully towards them, because, having injured me so severely, they did not leave me to linger in agony and desire death in vain.”

“Then said our Blessed Lord: Go forth and preach, and prosper in your work; for you indeed are fit to carry my Law among the heathen.”

“Now Colonel Olcott is not yet an Arahat, nor are the people to whom he is going to preach heathens; they are Buddhists—followers of the same glorious Lord whom we obey, though perhaps it has not been their good fortune to preserve His teaching as pure, as unaffected by outer influences, as we in this favoured Island have been able to do. But yet Colonel Olcott possesses many of those qualities which so highly distinguished Punna Thero of old. He has frequently been abused, and his noble work unappreciated, but he has shown that he knows how to return good for evil, and to treat his bitterest opponents with kindness and forbearance. He is the only person who could undertake and successfully carry out this missionary work for Buddhism, it is well therefore that our Japanese brothers have heard of the great good that he has done for our religion, and have sent for him to help them also.

“And his companion, Mr. Dhamapala Hevanitarana, who at an age when young men usually think of nothing but their own enjoyment, has devoted his whole life to the service of our

glorious religion, is worthy to share the high honour of his task, and to be the first Sinhalese who sets foot upon the shores of Japan.

“My parting advice to them as they leave us for their noble work is that in whatever danger or difficulty they may find themselves, they will never forget the three Gems they have taken for their guide in whose strength they go forth—the LORD, the LAW, the ORDER: and I would charge them to bear in mind our Master’s words:—

Akkodhena jine kodhan.

Asadhun sadhuna jine. “Which means”:-

Overcome another’s envy by your kindness.

Overcome bad people by your goodness.

“I invoke upon their heads all blessings of the Devas, and I ask you all to speed them on their way with your heartiest good wishes.”

The Hall was crowded to excess, but the entire assembly rose with one accord, and so, with the solemn blessing of the greatest Priest of the Southern Church, and amid the ringing cheers of their Buddhist brothers, our beloved President and his young companion passed forth to the work which has been given them to do.

C. W. LEADBEATER, (*Gen. Sec., Ceylon Section*)



Picture of a marble slab placed by C.W. Leadbeater at the Vijayananda Vihara, in Galle, to commemorate the site where H. S. Olcott and H. P. Blavatsky took the Panchasila before several Buddhist elders and became Buddhists, on 19 May 1880.

C. W. Leadbeater: Various Testimonies

Compiled by Pedro Oliveira

Nilakanta Sri Ram was the fifth President of the Theosophical Society and author of a number of books, amongst which are *Thoughts for Aspirants*, *An Approach to Reality and Life’s Deeper Aspects*. He was a close associate of Dr Annie Besant and was for many years Assistant Editor of her newspaper *New India*. He was very much admired around the world

for his wisdom, simplicity and self-effacing way of life. In a letter of 1957 Sri Ram reminisces about his first job, in 1913, as a teacher at the Theosophical School in Madanapalle, Chittoor District, Andhra Pradesh, which is also the birthplace of J. Krishnamurti:

Madanapalle was the first time and the first place I worked after the University. I think that year was the happiest I have had. I was full of affection for the boys in the school, and the teacher was secondary. It was partly, too, because I was in close touch with CWL, in fact he encouraged me and speeded me to get this job, he wrote to the Principal about me, and the morning I left Adyar he came down to the porch of the Headquarters Hall to see me off.

In a Roof talk at Adyar on 13 March 1953 he talked about CWL, whom he had met on his arrival in Madras from Italy in 1909:

When I came to Adyar in February 1909, I was allotted that room [the Octagonal room] by the then President, Dr Besant. I remember having seen C.W.L. there. He used to keep all the doors open. He was a person who had certain definite ways of living; for instance, he believed in the maximum amount of sunlight and fresh air, so at all times, unless the rains broke, all his doors were always open, so that he lived in no privacy at all. He did not mind the sun, but walked bare-headed, and I have also seen him walk bare-footed through Urur village to Besant Gardens. I was accompanying him, bare-footed also. He trod on a thorn and had to stand on one foot to remove the thorn. He was leaning upon me, and remarked: 'I say, the sand is very hot.' We were both of us in a nice pickle. But he was a great believer in a natural way of living.

In another Roof talk given on 20 March 1953 Sri Ram spoke about the attitude with which Leadbeater had come to Adyar:

CWL came to Adyar with no expectations whatever of occult advancement. He came in attitude of true dedication, hoping to find some work to do here. I think he had the idea that probably he would have to stick stamps on envelopes or sweep the rooms. In those days Theosophists had very little money and Adyar did not have such a staff of sweepers and servants as at present. He anticipated quite a humble role as a worker here; expecting nothing, he gained all. That is a very wonderful and significant point.

In February 1964, on his On the Watch-Tower notes in The Theosophist, Sri Ram commented on E.L. Gardner's pamphlet There is no Religion Higher than Truth, published the year before. Gardner, a serious student of Madame Blavatsky's teachings, was a prominent member of the English Section of the TS and at one time its General Secretary. The pamphlet strongly criticized the influence of Bishop Leadbeater's clairvoyance on the TS, declaring that "the Lord Maitreya and the Masters with whom CWL was on such familiar terms were his own thought-creations", a process described by Gardner as "unconscious kriyaśakti", the creative power of thought. Sri Ram wrote:

It is stated in the pamphlet, "Obviously there has been no Coming". I would add to this sentence the words: "as expected". Krishnaji is giving a teaching, message or whatever else we may call it, which is of unique value and importance. He is himself quite an extraordinary person, unlike anybody else in so many respects. May it not be that he is fulfilling the mission to which the prophecy really referred? Even after breaking from the Society and with the traditional lines of Theosophical thought, Krishnaji in 1928-1929 did claim to have reached complete identification with the Truth. He used the words, "One with the Beloved",

and explained — this explanation is printed in Mr Gardner's pamphlet — "To me it is all, it is Sri Krishna, it is the Master K.H., it is the Lord Maitreya, it is the Buddha, and yet it is beyond all these forms. What does it matter what name you give?"

(...) It is quite possible that both Dr Besant and Brother Leadbeater understood what was hoped for and expected according to their own ideas of the form it should take, but based the central idea on what they had learned through contact with the higher Sources.

(...) Brother Leadbeater through the faculties he had probably got a great deal that is valuable and correct, yet there might be mixed with it certain of his personal ideas and the influence of his personal predilections.

I feel that no one — and not only Brother Leadbeater — should be considered infallible, and such a view is consistent with the highest respect to the person concerned, and with faith in his integrity.

On another occasion, reminiscing about the activities at Adyar and the environment of openness and understanding that the work of the TS had created, he noted:

It is remarkable how in the Theosophical Society people of different religions, some very much devoted to their own particular presentations and ideas, all come together in a spirit of friendliness, how they are able to interest themselves in and understand the ideas of other people. I knew some very orthodox Hindus who had been living here and formerly would not have touched Christianity with a long stick, but eventually they became liberalized and some of them even came to the Liberal Catholic Church services when Bishop C.W. Leadbeater celebrated. That indicates that Theosophy is in some way the Truth which is expressed in different forms.

Russell Balfour-Clarke

Russell Balfour-Clarke, who was well known as Dick Clarke, was born on June 2, 1885, in London. He took a degree in Engineering at King's College University in London and helped to construct the first Hydro-Electric Scheme in Nairobi, then British East Africa. He arrived at Adyar in 1909, having met Annie Besant in London the year before. Along with Ernest Wood, he assisted C. W. Leadbeater and Annie Besant with the upbringing and early education of the two boys J. Krishnamurti and J. Nityananda at the headquarters of the TS in Adyar between 1909 and 1911. He is the author of the book The Boyhood of J. Krishnamurti (Chetana Books, Bombay, 1977). He passed away at Adyar in 1980 at the age of 96. In his book Dick Clarke reminisced about the time at Adyar:

I had the inestimable privilege of being taken into the heart of that wonderful group and of remaining in close personal contact with Krishnaji from this time for the next two and a half years in India.

It was during this period that I was entrusted with the task of helping to teach English to Krishnaji and elementary arithmetic to his brother. Others who gave lessons to the boys were Ernest Wood, D. F. Ruspoli and Subrahmanayam Aiyar, as required and guided by C.W.L.

He joined the army during the First World War and served in France, Turkey, Persia and India. He accepted demobilization in 1924 and soon after went to Australia where he lived at The Manor community until 1930. In his above mentioned book he writes about CWL:

Association with him made the unseen real and actual; the things written in books became facts. His clear-sightedness seemed to be reflected in oneself. While he gave enormous information about hidden things – a great picture of the invisible mechanism within Nature, enlarging an hundredfold the meaning and scope of the very word Nature, of her kingdoms and hierarchies of beings therein, he made a bridge between religion and science, so that it became clear that there was no supernatural and therefore no miracles, but always the working of natural forces causing whatever happens.

He had a wonderful power of helping others and inspiring them to strive ever upwards and onwards towards the Light, and to know that ‘there is no failure, except in ceasing to strive, and no obstacle which the GOD within cannot overcome’. C.W.L. found Krishnamurti. May we never forget this.

He made his last journey from Adyar on January 31, 1934, with Miss Heather Kellet, who was one of the young people who had lived in his presence at the great centre in Sydney, a few years before. When we said good bye to him as he sat in the car to leave Adyar, I sorrowfully felt I would not see him again in that body, for he looked very ill on that morning.

He passed away during the journey to Australia in the afternoon at 4.15 on March 1, 1934 at Perth, from where he had sent a telegram to the then President of the Theosophical Society, in which he said, ‘Am dying here’, and indicated certain appointments he wished made; and we hear that his last words just before his passing were, ‘Well, if I do not see you again in this body, Carry On!’

His appearance, when I first met him was of a well-built man around sixty-five years, about five feet nine inches tall with whitening hair parted in the middle, blue-grey eyes, and an ample beard. He seemed to be taller than he was because he stood and walked in a very upright manner. He looked very much like Bernard Shaw. His character was a combination of scientific enquiry and a great power of affection – selfless and retiring, but withal a very magnetic personality.

I must put on record that during my most intimate association with him, though I found him in company with teenage boys, *I never saw or heard of any behaviour or words* which would support any of the charges or insinuations made against him of immoral sexual tendencies. He was a clean-living man, and his influence was a strongly purifying and uplifting one.

Ernest Wood

Ernest Egerton Wood was born in England in 1883 and joined the Theosophical Society in 1902. He lectured for the Society for a period of 30 years in 40 countries. He came to Adyar, the international Headquarters of the TS, in 1908 and assisted Annie Besant in educational work, scouting and other areas. He was the founder of the Theosophical College in Madanapalle, which is also the birth place of J. Krishnamurti. He was also the founder and once the Principal of the Sind National College in Hyderabad. He served for several years as secretary to C. W. Leadbeater at Adyar. He married Hilda Wood in 1916. He served as

Recording Secretary of the TS from 1929 to 1933, and was a candidate for the Presidency of the Society in the 1934 election.

Prof. Wood was the author of many books, which include A Guide to Theosophy; Reincarnation; Concentration: An Approach to Meditation; Memory Training; Character Building; Destiny; Intuition of the Will; The Seven Rays; Raja Yoga; The Pinnacle of Indian Thought; The Glorious Presence: The Vedanta Philosophy Including Shankara's Ode To The South-Facing Form; Practical Yoga, Ancient And Modern; Seven Schools Of Yoga; An Englishman Defends Mother India; Natural Theosophy, among others. He was awarded the T. Subba Row Medal in 1924 for his contribution to theosophical literature. He also received the title of Sattwikagraganya awarded by the Head of the Mysore monastery in India. He passed away in 1965.



CWL at Adyar, 1885

(Source: *The Theosophical Year Book 1937*)

(From Ernest Wood's book *Is This Theosophy...?*)

It is doubtful whether any clairvoyant operates through senses in any way comparable with those familiar to us as sight, hearing and the rest. It is more than probable that when impressions are clearly received in terms of these (as when I heard the sentence relating to the five of clubs) it is due to "visualization" superimposed upon the impression, and forming a species of interpretation. When I put this theory before Mr. Leadbeater he quite agreed to it and wrote a passage to that effect in one of his books.

My own position with regard to Mr. Leadbeater, therefore, was midway between the extremes of acceptance and rejection. It was that of one who had otherwise had convincing proof of the existence of clairvoyant power (though not on anything like the lavish scale presented by Mr. Leadbeater, nor of the perfect accuracy which he always took for granted in his own case), who did not see any reason why Mr. Leadbeater should cheat, but many reasons why he should not do so, who, knowing him and liking him, was prepared to give him the benefit of the doubt where at all reasonable, who at the same time knew that human nature was streaky (like bacon, as it has been said) and did not expect Mr. Leadbeater to be perfect in all respects, even though the devotees thought him to be so.

I found, on the other hand, that most of my friends were rather in the position expressed in an article which I read recently, in which the writer said: "I accept that as true, being ignorant of the matter." Some few were actually a little afraid of disbelief. They might miss something good, or even "something" might happen to them. I was reminded of the story of the old lady who bowed whenever the devil was mentioned, and when asked why she did so, replied: "Well, minister, it's best to be ready for everything."

There had been charges against Mr. Leadbeater of very reprehensible actions with boys, but Mrs. Besant had been satisfied that they were unsound, and had readmitted him to her closest friendship. I am convinced to this day that he loved young people and would do nothing intentionally to harm them, and during the whole of my close contact with him, intermittently covering thirteen years, I never saw in him any signs of sexual excitement or desire. Only once or twice we talked of the attacks made upon him. He said that evidence had been manufactured against him. He had given advice, in good faith, and with the best intentions, which Mrs. Besant had disapproved. In deference to her wishes, he had promised not to give

that advice again, although his opinion still was that it was the best under the circumstances. (p. 142-143)

(From *The Theosophist*, August 1971)

C. W. LEADBEATER

Ernest Wood

[What follows is an appreciation of C. W. Leadbeater by Professor Ernest Wood, which was found amongst Professor Wood's papers and was sent to N. Sri Ram by Dr. Lawrence J. Bendit.]

Bishop Leadbeater was what I call a great man, by which I mean that the consuming desire of his life was the welfare of humanity, and with him no personal pleasure could be allowed to interfere with that.

He was, I am sure, innocent of the sexual passion and interests of which he was accused by persons without sufficient discrimination, but being a man of great courage, independent judgment, unfailing brotherliness and love of personal freedom, in his younger days he dealt with sexual problems of others according to his own knowledge and judgment. He was not a man who had developed any particular talent greatly, because he was essentially responsive to the constant calls of other people, his virtues being essentially those of the best type of country clergyman. He did not, therefore, try and sway large numbers of people, but worked in small groups where this affection could have full effect, and in the belief that the good he could do there would spread. When self-seeking or pushful people tried to intrude into these small circles or impeded his work, he could and did get angry, but this was not deep-seated and he would not deliberately have hurt his worst enemy... His secondary interest was knowledge... In it he showed a definite scientific attitude, by which I mean that he would be very careful about details and would go into his enquiries with an idea of finding facts, not of confirming preconceived ideas. I call this his secondary interest because generally he would delay or set aside this work if there were occasion to attend to young people or his personal groups. I was impressed by his general interest in what he found in the course of his clairvoyant work, and only after some time did I come to think that his personal likes and dislikes might be coloring the results to some extent. My views with regard to this work now, after looking into it in retrospect, are that there were certainly a number of definite errors...

CHARLES WEBSTER LEADBEATER

Irving S. Cooper

(Originally published in *Theosophy in Australasia*, February 1920)

*The Rt. Rev. **Irving Steiger Cooper** was born on 16 March 1882 in California. He was an invaluable field worker for the American Section of the Theosophical Society. He was at one time Honorary Secretary of the National Slum and Prison Improvement League in the USA. He was Regionary Bishop of the Liberal Catholic Church in the USA from 1919 and 1935 and established the Church's Pro-Cathedral in Los Angeles in 1922. His publications include *Methods of Psychic Development*, *Reincarnation: The Hope of the World*, *The Secret of**

Happiness, Theosophy Simplified and Ways to Perfect Health. He also wrote the book Ceremonies of the Liberal Catholic Rite. He died in January 1935.

I owe more to Charles Webster Leadbeater than to any other man living. My interest in Theosophy dates from a lecture I heard him give in San Francisco in 1903. I knew then that I had found that for which I had been searching, and shortly after I joined the Theosophical Society. His books were the first I studied, and, later, when called upon to lecture, I shamelessly used the information I had absorbed from them. In 1910 I went to India, and there for a space of nearly two years served him as private secretary. Again, after five years of work and lecturing in the United States, I joined him in Sydney in October, 1917, and have been with him ever since.

I have the right to say that I know Bishop Leadbeater as only a few know him. My knowledge of his character and good works is not confined merely to deductions made while listening to his lectures and sermons. I have been with him from early morning to late at night; I have seen him at work and at play; I have prepared his books for publication, and have gone with him on picnics and boating expeditions; I have had access to all his private papers and have read his letters; I have taken many a letter from dictation, and have written many another at his command; in short, I know the details of his daily life and the standards of his ideals.

The least I can say is that never in my busy and varied life have I met a man of nobler character or of finer nature. The very refinement of his speech and the purity of his thoughts were from the first an inspiration to me. Longer association taught me other things. I realized his gentleness, his thoughtfulness of others, the absence of condemnation, even when others did foul wrong. He ever sought to find excuses for those who understood him least. I was amazed at the care with which he conducted his investigations of things unseen, and went back to the study of his books with greater interest than before, realizing for the first time that his least statements were always backed by careful thought. Though he made no outer display, even to those who were with him day after day, I began to appreciate and to value his powers of clairvoyance. About him was none of the clap-trap and humbug usually associated, unfortunately, with the word "clairvoyance." Rather, he was the trained scientist working in a new field of discovery – new, that is, to the Western world. Yet with all his undoubted power he had not one trace of arrogance, but was always willing to listen to advice or to take suggestions from one much younger and less experienced than he. His love for children and his ever-abiding interest in their welfare was a revelation. Nor was his affection for animals less remarkable. I have seen him spend hours in stimulating affection and mentality in a cat, with the most interesting results. The only time I saw him angry was when a coolie brought in a live cobra, whose back had been broken with a stone. He picked it up and tried to revive it, and only allowed it to be put out of its pain when he saw that nothing else could be done. Above all else, he is a gentleman, with all the fine associations of that fine old word.

But how powerless are words to describe a great character. Silence is oftentimes a finer tribute than a wealth of well-chosen phrases. Bishop Leadbeater often reminds me of a mountain. You recall the words of Marcus Aurelius: "Live like a mountain against which storms dash in vain." He is like that. He has weathered many storms – that ever seems to be the sad experience of Earth's greatest children – but they have never affected him. He has quietly worked on with serenity undisturbed. He is so big a man that only on unusual occasions do we realise the noble proportions of his character. His breadth of mind and depth

of sympathy are so much a part of him that we have come to take them for granted. He has never sought for recognition, and so is not one of the popularly accepted leaders of the world.

The future will value him far more. Already among the few, scattered on five continents, he is known, loved and revered. Along the quiet channels of books, lectures, and letters he has poured comfort and knowledge to thousands. We want him to know on this his seventy-third birthday that those he has helped are not ungrateful.

Henry Steel Olcott

(President-Founder of the Theosophical Society)

C. W. Leadbeater Esq.,
C/o Theosophical Society

Adyar, Madras, 17th September, 1905.

42 Margaret St., SYDNEY

My dear Charles,

Accept my best thanks for your excellent article and the covering letter of August 19th. After consultation with the printers I find that we can get in very nicely the diagram and even the green wave-line without too much expense. It will be reduced so as to make it a two-page folding leaf. Of course you have noticed how much I have used of your American lectures in the current and last volumes of the Theosophist. It is because you have the happy talent of conveying very distinctly and succinctly your views: in fact, between your entity and myself and in strict confidence, I may say that the "C.W.L." personality is about the best writer that we have in the Society, besides being a most fascinating chap. I think it more or less of an outrage that you should give a mere look-in at Adyar of a few days after so prolonged an absence. Although you have not answered my question as to the occupancy of your old octagon room, I am sure that you would prefer it so have arranged to house the officers of the Indian Section elsewhere. I wonder if you would be willing to supply me with a series of chapters from your new book for monthly publication: it might not be a bad idea to get so much of it in type in advance (as I do the O.D.L. [*Old Diary Leaves*]) thus leaving you no trouble when bringing out the book except to put the chapters in order and send them in to the printer. I should like very much if you would give three or four lectures during the Convention – say afternoons or evenings so as not to interfere with Annie's morning lectures. If you consent to this please let me know by return of post so that I may make timely announcements. I call your special attention to an article in the October Theosophist entitled "The Awful Karma of Russia", and will take it as a great favour if you will tell me what can you discover astrally about the lady member in question: she strikes me as being one of the finest characters that I have met. If you can help her on the higher or lower plane, i.e. with spiritual protection, or gifts of money from our colleagues to take her and her children out of that seething social hell please do it.

My dear Charles, you have certainly done splendid work for the movement wherever you have been: I rub my eyes to be sure that it is not a dream and that the fellow who is doing so much is the very same who made me swear so awfully at Adyar and Colombo because of his curate-like limitations. Lord! how I did swear at you – not being the seventh son of a seventh son, hence not a prophet.

I suppose that we shall meet at the Paris Congress in May. Wouldn't you like to manage it so that we could go together and spend a fortnight or so at the delightful country place with

those dear Schuurmans? It would be a jolly rest for both of us. If you can possibly manage it, do leave Australia in time to give me a full week before Convention.

Yours affectionately, H. S. Olcott

From *The Theosophist Supplement*, March 1903

List of Mr. Leadbeater's American Lectures

The following is a list of the subjects of Mr. Leadbeater's six months course of free lectures now being delivered in Chicago. Some of these have already been published in *The Theosophist*, and others are to follow.

Man and His Bodies

The Necessity for Reincarnation

Karma – The Law of Cause and Effect Life After Death – Purgatory

Life After Death – The Heaven World The Nature of Theosophical Proof

The Rationale of Telepathy & Mind Cure Invisible Helpers

Clairvoyance – What it is

do. – In Space

do. – In Time

do. – How it is Developed

Theosophy & Christianity Ancient and Modern Buddhism Theosophy and Spiritualism The Rationale of Apparitions Dreams

The Rationale of Mesmerism Magic, White and Black

The Use and Abuse of Psychic Powers The Ancient Mysteries

Vegetarianism and Occultism

The Birth and Growth of the Soul How to Build Character

Theosophy in Every-day Life The Future that Awaits Us

From C. W. Leadbeater's Will

The following is an extract from a letter of C. Jinarajadasa, dated 28 March 1946, to Sri K. S. D. Iyer, Secretary, the Spiritual Healing Centre, R. S. Puram P.O., Coimbatore, South India:

“Bishop Leadbeater left everything to me by his will, including the rights over his books, photographs, etc. This is to state that I cannot give my consent to the use of his photograph in any book which purports to give mediumistic communications from him.”

Bishop Leadbeater's Sense of Humour

Pedro Oliveira

(Originally published in COMMUNION, Magazine of The Liberal Catholic Church in Australia, Annunciation 2006, vol. 25, no. 1, p.17. Reproduced with permission.)

In spite of his tireless work for the LCC as well for the TS, which involved an astonishing amount of travel, meetings, rehearsals, dictations, etc., Bishop Leadbeater always cultivated a good sense of humour. I will briefly present a few examples of it below.

In a letter to Captain Russell Balfour-Clarke, dated 19th November 1930, and written from Adyar, where he was living at that time, Bishop Leadbeater writes:

“As for myself, I think I may say that I am very fairly well, except for the fact that the axis of my right eye has not yet resumed its normal position. I do not know whether it will ever do so, but I hope that it may, because to see double is distinctly a nuisance, even though it has its humorous side. When one person is approaching me I see two, and I do not know with which to shake hands! When two or three are coming I see quite a crowd, which is a trifling confusing, but one grows used to it; and in descending a flight of stairs it is difficult to know where the edge of the step really is, so I am extra careful to keep hold of the rail! The most interesting experience is to ride in a motor-car, for then I see two roads stretching before me, with quite a considerable angle between them, and of course all the cars approaching on one of them appear to be rushing straight at my car!”

In the same letter he speaks about his cat:

“Pussy is sleeping on the big chair beside me as I write. I have been trying to analyse his excitement when the violin is played, and am much astonished to find that he imagines it is trying to talk to him, and thinks he can understand a word here and there! Then of course it trails off into unintelligibility, which annoys him.”

In *The Theosophist*, June 1935, we read:

The following item, hitherto unpublished, was written by Bishop Leadbeater from The Manor, Sydney, on May 18, 1932: “There is an item of news in this morning’s paper which so unusual that I think it is worth quoting. It seems that a man living near Daintree was out shooting in the bush one day last week, and fired at a cockatoo. He wounded the poor bird and brought it down to earth, where it lay struggling. He rushed forward and put his rifle butt on the bird to hold it down; the frantic creature’s claws caught in the trigger, the gun went off and shot the man! Unfortunately millions of men have shot birds, but I should think this is probably the first time in history when the bird returned the fire and killed the man. They managed to carry him to the hospital, but he died shortly after admission. What becomes of the bird is not stated. A very curious instance of what Mr. Sinnett used to call ‘Ready-money Karma’, though the jury will have to call it accidental death.”

In February 1934, on his return trip to Sydney from Madras, Bishop Leadbeater had been ill most of the time. The following excerpts of Harold Morton’s report of his last days, published in a circular letter dated 14 March 1934, clearly show that he cultivated his sense of humour to the very end:

“Another little incident of the Tuesday afternoon, two days before he passed over. He had been talking of his forthcoming death with a half-amused expression on his face, when he asked “But does this feel like the grip of a dying man?” And he held out his hand for Heather to clasp and pulled her along. He did the same with me, and we were astonished that he had so much energy left. Right till the very last he used to have most of his meals out of bed,

sitting at a table, and less than 24 hours before his expiry I helped the nurse get him in and out of bed.

The afternoon before his passing over, Brother [CWL] spoke for about three-quarters of an hour. As he had not slept much during the previous night, the nurse wanted him to settle down as early as possible. On helping him back to bed, it looked as though he were prepared to doze, so I prepared to leave him. When I got to the door, he sat up in bed, waved his hand in characteristic style, and called out “Well, if I don’t see you again in this body, carry on!” Those were the last words to us, for when we went back to the hospital the following morning, he did not speak to us at all. The nurse asked him if he wished to see his visitors. He opened his eyes and smiled, and I *think* recognized us; but he did not speak again. He sank then into unconsciousness from which he did not awake.”

Count Hermann Keyserling

(in his book *The Travel Diary of a Philosopher*)



Hermann von Keyserling
(Wikipedia)

The reality of many a strange phenomenon which, until recently, was considered impossible, has been proved to-day. Only the ignorant can doubt the truth of telesthesia, of action at a distance, of the existence of materialisations, whatever all that may mean. I was quite certain of this before they had been proved; I knew that they were possible in principle, and considered it out of the question that so many unimaginative people could go through extraordinary experiences which coincide so remarkably, without their being based on some real fact. Anyone who seriously concerns himself with the problem of the interaction of the body and the mind, of the substance and principle of life, will recognise that there is no difference in principle between moving your own hand and moving a distant object. There is also no real difference between affecting your immediate surroundings or some object at a distance. If I can convey thoughts to my neighbour, either by means of words, expressions, a look, or by communicating with him psychically in the technical sense of this term – it is all the same – then this must also be possible in principle in the case of the antipodes, for what is difficult to understand is the power of the mind in influencing matter at all. If this is true anywhere, then the limits of what the mind may effect cannot be discerned, for there are forces which link and permeate all points of the universe. In the same sense, I am quite certain of many things which still await objective proof. In this way I am sure of the existence of levels of reality which correspond with the astral and mental planes of theosophy. Undoubtedly the processes of thought and feeling mean, from a certain point of view, the formation and radiation of forms and vibrations which, although they may not be material in the sense that they escape physical proof, must still be regarded as material phenomena. All appearance is ipso facto material; that is to say, it must be understood in accordance with the categories of matter and force; this applies to an idea no less than to a chemical. For the expression of an idea – whatever be true of its meaning – belongs in all circumstances to the world of phenomena, and it is its expression which gives it substance, which makes it real and capable of being conveyed. In the case of the spoken or written word, this material character of mental formations is obvious; but the same is true in so far as they are only conceived, for even subjective mental images are appearances of something which hitherto did not exist in the visible world, and they are therefore real materialisations of which it has already been proved that they can be conveyed, and possess therefore objective reality. Let us suppose now that it is possible to perceive directly the material formations which are created and pass

away in the process of thought and feeling: we would thus have arrived at the higher spheres of occultism. It has not yet been proved scientifically that such a possibility exists in practice. In principle it does exist, and anyone who reads what C. W. Leadbeater, for instance, has told us about these spheres, can hardly doubt that he at any rate does feel at home in them, for all the statements which we can control, in so far as they are directly connected with events in our own sphere of life, are in themselves so probable and agree so perfectly with the known nature of psychic phenomena, that it would be much more remarkable if Leadbeater were wrong. Above all, however, I am inclined to accept as probable the assertion of the occultists for epistemological considerations. There is no doubt that the reality which we experience normally is only a qualified section of the whole realm of reality, whose character is conditioned by our psychophysical organism (this is the real significance of the teaching of Kant: 'My world is representation'). And this certainty allows us to draw a further conclusion, namely, that, if we should succeed in acquiring a different organisation, then the merely human barriers and forms would lose their validity. Nature, as we perceive her with our senses and our intellects, is only our 'Merkwelt,' as Uexküll would say. The forms of recognition which have been proved by Kant and his followers, relate only to the structural plan of specific souls. If therefore its boundaries can be moved, it should be possible, not only to enlarge, but to exceed the limitations laid down by Kant. Whether this is de facto possible has not yet been ascertained scientifically, but it seems to me to be most significant that the assertions of the occultists correspond from beginning to end with the postulates of criticism: they all teach that the power of increasing experience and experiencing differently is dependent upon the formation of new organs; that the acquisition of powers of clairvoyance is exactly like the acquisition of sight on the part of a blind man, and that the step on to 'higher' planes of reality means nothing but stepping beyond the frame of Kantian experience. In any case, all philosophers, psychologists and biologists would do well to concern themselves at long last seriously with occult literature. I have pointed, among the writers who are in question, to Leadbeater, although this clairvoyant does not enjoy general appreciation even among his own group: I did so because I have found his writings, in spite of the frequency of childish traits in them, more instructive than others of their kind. He is the only one whom I know, whose power of observation is more or less on the level of a scientist, and he is the only one whose descriptions are plain and simple. In the ordinary sense of the word he is not talented enough in order to invent what he declares he has seen, nor, like Rudolph Steiner, is he capable of working upon his material in such a way that it would be difficult to differentiate between that which he has perceived and that which he has added. He is hardly intellectually equal to his material. Nevertheless, again and again I meet with assertions on his part, which, on the one hand, are probable, and, on the other, correspond to philosophical truths. What he sees after his own fashion (very often without understanding it) is in the highest degree full of significance. He will, therefore, in all probability have seen something which really exists.

In writing the above I do not in any way wish to defend the system of the theosophists as it exists today, nor of any other traditional occult teachings. I have the most serious doubts of the correctness of most of the interpretations which are put upon the observed facts by these systems, and so far as the systems themselves are concerned, I lack every opportunity of testing everything which is not connected with the normal processes of consciousness. I do not know if each plane possesses its own fauna, and I do not know whether there are spirits, elementals or gods, and whether these creatures, if they exist, possess the peculiarities which clairvoyants ascribe to them with tolerable unanimity. It may be; it is certain that nature is much richer than it can possibly appear to our limited consciousness, and an honest man who asserts that he can perceive astral beings is, in all circumstances, more worthy of attention

than all the critics put together who deny the possibility of such experience from empirical or rationalistic considerations. Last but not least – not to leave unmentioned the most extreme possibilities – it is certain that ecstatic visionaries cannot be comprehended exhaustively by the science of medicine. Such men experience what no ‘normal’ being could possibly sense, and that their experiences are not merely phantasmagorical is proved conclusively by the fact that ‘godseers’ have always stood on a spiritually higher level than most other men, and history has shown that they have embodied, not only the strongest, but also the most beneficent forces. The most obvious objections against these visions of God was already answered by Al Ghazzali. ‘These are people,’ he wrote, ‘who are born blind or deaf. The former have no idea of light and colour, and it is impossible to teach it to them, and the latter have no idea of sound. In the same way, intellectuals are deprived of the gift of intuitions: does this justify them in denying it? Those who possess it see the design with the eye of the mind. Of course, one could say to them: communicate to us what you see. However, what is the good if I describe to a man possessed of sight a district which he has never seen? No matter how vivid my description may be, he can never acquire a correct idea of it, and a man who was born blind is still less able to do so.’ According to the express evidence of all occultists, a change in the condition of our consciousness is essential before we can experience the supernatural; it appears a priori impossible, therefore, to test occult experiences from our present plane of consciousness. We would be entitled to be radically sceptical if two things could be proved: if, firstly, a change in the condition of our consciousness, which is to open new possibilities of experience, were inconceivable in principle; and, secondly, if the means were not enumerated which would lead to this achievement. Neither supposition is true. The existence of different planes of consciousness, implying different possibilities of experience, is a fact. The observation of a dragon-fly differs from that of a starfish; the world of men is richer than that of the octopus. The differences between the possibilities of experience in differently gifted human beings is scarcely less great. The born metaphysician perceives mental realities instantly, whereas their existence can only be deduced by others, and all metaphysicians experience something of this kind. An intelligent man experiences more and differently than a stupid one; for ‘understanding’ is just as much a direct perceiving of specific realities as ‘seeing,’ and the stupid individual cannot understand. Finally, men, as everybody knows, display abilities in a hypnotic condition which are denied to them in their normal wakened state. In fact, there can be no doubt that there are different conditions of consciousness. As to the path which we must follow in order to reach occult experiences, it has been handed down to us with an exactitude which leaves nothing to be desired. Into the bargain, this tradition has been corroborated unanimously by every sect of occultists. Therefore, the second principal objection is also removed. Anyone who wishes to test the assertions of the occultists should undergo the training which is said to develop the organs of clairvoyance. He alone has a right to controvert the soundness of their dicta who has been trained according to their precepts, and then discovered that he can see nothing. If one of us attempts to dispute their statements, it is equally ridiculous as if he wished to test with the bare eye the soundness of observations which an astronomer makes by the aid of his telescope.

The Indians have done more than anyone else to perfect the method of training which leads to an enlargement and deepening of consciousness. And the leaders of the theosophical movement freely confess that they owe their occult powers to the Indian Yoga. I have discussed these questions in detail with Mrs. Besant as well as with Leadbeater. There is no doubt that both of them are honest, and both assert that they possess possibilities of experience, some of which are known under abnormal conditions, most of which, however, are totally unknown; both of them declare that they have acquired these powers in course of

practice. Leadbeater, for instance, originally possessed no ‘psychic’ gifts. As to Annie Besant, there is one thing of which I am certain: this woman controls her being from a centre which, to my knowledge, only very few men have ever attained to. She is gifted, but not by any means to the degree one might suppose from the impression created by her life’s work. Her importance is due to the depth of her being, from which she rules her talents. Anyone who is an adept with an imperfect instrument, achieves more than a clumsy individual does with superior means. Mrs. Besant controls herself – her powers, her thoughts, her feelings, her volition – so perfectly that she seems to be capable of greater achievements than men of greater gifts. She owes this to Yoga. If Yoga is capable of so much, it may be capable of even more, and thus appears entitled to one of the highest places among the paths to self-perfection.

* * *

What H.P.B. Thought of C. W. Leadbeater

By C. Jinarajadasa

[Originally published in *The Theosophist*, February 1927. In their letters the Mahatmas state, regarding H. P. Blavatsky, that she was an ‘initiated Chela’, their ‘*direct agent*’, and that they brought her to Tibet for a special occult training which prepared her for her future work under their guidance. As CWL said in his little book *How Theosophy Came to Me*, HPB could see through a person, probably due to highly developed powers of perception. Therefore, it is very unlikely that, if CWL had the grave moral flaws his critics claimed he had, HPB would have encouraged and supported him the way she did. It would have been equally unlikely that if those circumstances had prevailed, he would have received three letters from the Master, including one greeting him as a chela. The evidence presented by Mr Jinarajadasa in this article seems to indicate that HPB continued to encourage the young man she brought to Adyar in December 1884 until she died. *CWL World*]

INTRODUCTORY

C. W. Leadbeater, whose eightieth birthday falls on February 17th ¹, joined the Theosophical Society in 1882.² He was then a clergyman of the Church of England. On October 31, 1884, he received his first letter from the Master K. H. The letter came to him through the post to his residence in Liphook in Hampshire. This letter is published as Letter No. VII in “*Letters from the Masters the Wisdom – First Series*”. In that letter, the Master offered him the opportunity of going to Adyar “for a few months”. At this time a terrific attack was being launched on H.P.B. [H. P. Blavatsky] by the Christian missionaries of Madras, and what was known as the Coulomb “exposure” of H.P.B. had begun. Many professed ardent Theosophists had dropped away from the Movement in England.

C.W.L. came up at once to London and showed the letter to H.P.B., but she refused to give him any advice whatsoever regarding its contents. However, by the evening, he had decided to go out to India, and throw himself completely into the work of the T.S. As H.P.B. was sitting in front of the fire that evening, and C.W.L. and Miss Laura Cooper (the late Mrs. G. R. S. Mead) were facing her, he noticed that suddenly H.P.B.’s right hand seemed to be pulled out with a jerk, as if by some invisible hand. Immediately over the palm of the extended hand there appeared a white cloud, which the next instant condensed and fell flat on H.P.B.’s palm. It was a letter addressed to C.W.L. from the Master. It was a very brief letter, and appears as Letter No. VIII. In it, the Master noted C.W.L.’s decision to go to India and, approving of it gave him precise directions as to travel. These directions were to start, if possible, on the 5th

of the following month, and join H.P.B. at Alexandria. It was impossible for C.W.L. to travel with H.P.B., because she was leaving that same night when this second letter arrived.

C.W.L. was living at this time at Liphook, where his uncle the Rev. W. W. Capes, Reader in Ancient History at Oxford, was the Rector. He arranged with his uncle to cease from his clerical work immediately. All his affairs were quickly wound up, and on November 4th he left London for Marseilles. From Marseilles he took a steamer to Alexandria, and so joined H.P.B. in Cairo. With her he travelled to Colombo, where he formally took Panchasila from the High Priest Sumangala. The party arrived at Adyar on December 21.

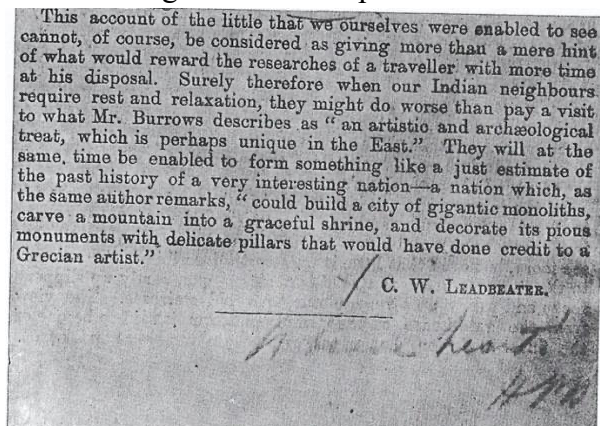
Early in 1885 he accompanied Colonel Olcott to Burma. When the General Council decided that H.P.B. should leave India, he offered to accompany her to Europe. But his services were required at Headquarters. His work was of many kinds; when a worker was needed he did whatever was required. He was by turns one of the Recording Secretaries of the T.S., manager of the book business, and acting editor of THEOSOPHIST. In January, 1886, the Colonel sent him to develop the Buddhist educational work in Ceylon.

It was during this period of work for Buddhists that he did things which astonished the Sinhalese Buddhists. He wrote a children's Buddhist Catechism and organised Buddhist Sunday Schools round Colombo. He wrote Buddhist carols and trained boys to sing them. He made a great point of training Sinhalese boys so that they might, as they grew up, take the Buddhist work in hand. I knew of these activities of C.W.L., though I was not one of the first band of the boys in Colombo whom he gathered round him; my elder brother was one of the first to be drawn to him. C.W.L. taught all the boys to swim, and each Saturday morning took them to swim in Colombo harbour. I recollect how my elder brother threw himself with enthusiasm into C.W.L.'s work, and tramped with him on Sundays from Sunday school to Sunday school. When the carol singing was organised, I was one of the choir boys, and I remember one year, at Wesak festival night, how we went in a decorated cart to several temples singing carols. C.W.L.'s aim was to rouse the Buddhists from their lethargy, to take hold of the development of their own religion.

Needless to say, the Sinhalese people being like all other peoples in this regard, stories were whispered of questionable conduct on the part of C.W.L. because he was the companion of boys; for wherever he was busy at work, a good many of them were round him helping him. Even when I was twelve and had not come into any prominence among this band of young people, I heard some of these vague whispers in 1888. Towards the end of 1889, he had established the Buddhist English High School, now grown into the famous institution in Ceylon, the Ananda College. It was about this time, that he finally was certain without question that I was his brother Gerald who had been killed in South America. On November 28, 1889, I left with him for England, and he thus ceased his connection with Ceylon. I might remark that, the Buddhists of Colombo being just as fond of gossip and malice as people in other lands, the innuendos about C.W.L. were quite well-known to Colonel Olcott. I mention this fact, because H.P.B. could be not so unpsychic as to be ignorant of a man's true nature, and would be the first to know whether they were true or not. That she knew they were not is shown by her regard for C.W.L.

What H.P.B. Said

What H.P.B. thought of C.W.L. is evidenced by three statements of hers which I give. The first, Fig. 1, is from her copy, now at Adyar, of THEOSOPHIST, Volume VII, August, 1886, p. 686. The volume is bound, and has her name stamped on it, and is one of the volumes which belonged to the European Section Library after her death. At the end of C.W.L.'s

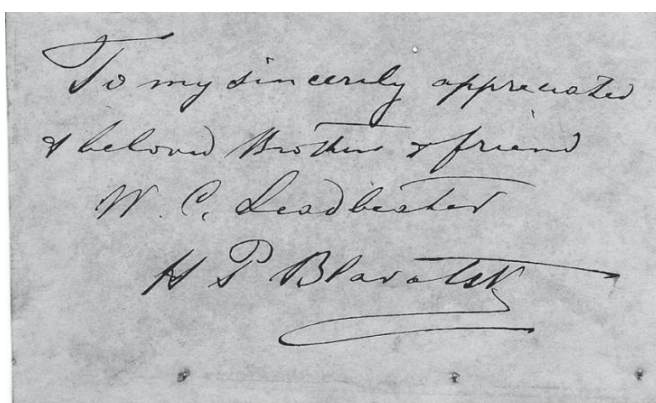


article on "Anuradhapura and Mihintale," two famous Buddhist places of pilgrimage, H.P.B. has made a cross in blue pencil and written in her own hand and signed with her initials, "A brave heart! H.P.B."

The second illustration is what she wrote in the copy of *The Voice of the Silence* which she presented to C.W.L. as soon as he arrived in England.³

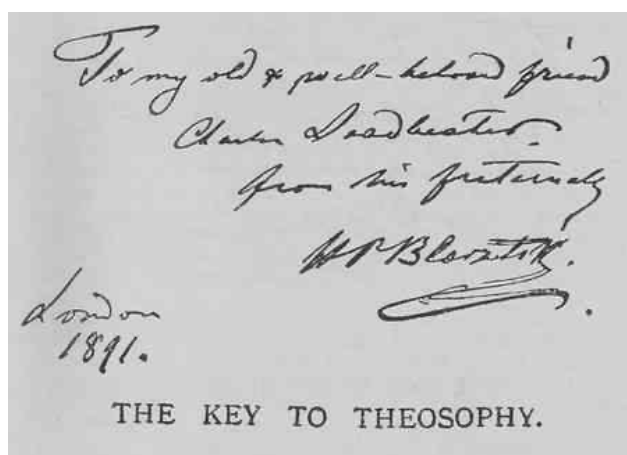
The third illustration is what she wrote on the copy of *The Key to Theosophy*, which also she presented to him in 1891.

CONCLUSION



We must note the fact that the particular advice on the sex problem for which C.W.L. has been censured had been given by him long before he joined the T.S., when he was a clergyman in the Church, he himself hearing of it from clerical sources, as he explained to the committee of enquiry in 1906. When in 1906 there was a furious indignation against him, he stood perfectly calmly by his advice, explaining that he had given it in

individual and special cases as a prophylactic, and as preferable to the advice not infrequently given by medical men. What most amazed me was that all those Theosophists, who had known and admired C.W.L.'s services to Theosophy for twenty-two years, should suddenly consider him as having lapsed morally all at once. They seemed utterly unable to remember



that, during those twenty-two years, during which he had not thought fit to revise his ideas, he was doing excellent work, and was without the slightest doubt the centre of the force of the Masters. They knew and admitted his spiritual eminence in the past; but he "fell".

This whole matter of the sex difficulties of youth and the best line of solution will no doubt be solved by the wisdom of the coming generations. I had not, and have not anything to contribute to that solution. But

though the whole problem came startlingly before me in 1906 I feel immensely grateful that C.W.L. opened my eyes to the biggest problem which confronts us men—a problem which is being constantly shirked by Theosophists as by all others. Since 1906, I have tried to keep my eyes open to this most perplexing problem, and to gain information about it. What roused my indignation in 1906 was the sudden fury of Theosophists who considered him as “fallen,” merely because they happened to discover for the first time ideas which he had been holding for about a quarter of a century. I was not championing C.W.L.’s ideas; but I did fight to maintain that C.W.L. had not changed in his nature, or in his value to the Theosophical movement, merely because some Theosophists thought they had “found him out”.

The three illustrations of H.P.B.’s high regard for C.W.L. will, I think, be sufficient for most people, who believe that H.P.B. was not an ordinary woman, but one who had deeper perceptions. She did not call every Theosophist round her a “well-beloved friend”. If she regarded C.W.L. as worthy of her high regard, during these years when he held his particular views on sex matters, and in spite of the slanders about him in Ceylon, I think many of us are not likely to make a mistake in following her example and holding him in a similar high regard.

C. Jinarajadasa

¹ The date he used for his birthdate was 17th February 1847, which is the date that appears in his passport. The date recorded on his birth certificate is 16th February 1854. In spite of speculations about this discrepancy his reason for doing so has not been found yet. (CWL World)

² Owing to the long delays in issuing diplomas in these early days of the T.S., his diploma however bears the date November 20, 1883. (C.J.)

³ Cynics have repeatedly stated that by addressing him as “W.C. Leadbeater” in this dedication she was showing her opinion of him. But this view is contradicted both by the words she used in the dedication as well as in the next one, in 1891. (CWL World)

⁴ For a study presenting all the relevant correspondence of C.W.L. during the 1906-08 crisis see *CWL Speaks: C. W. Leadbeater’s Correspondence concerning the 1906 Crisis in the Theosophical Society* by Pedro Oliveira, Olive Tree Publications, Woy Woy, Australia, 2018, www.cwlworld.info.

* * *



The envelope in which the letter was received

First Letter from the Master K.H. to CWL

[C. W. Leadbeater joined the Theosophical Society in London, in November 1883. After his contact with Madame Blavatsky in that city he became very keen to offer himself as a chela (disciple) of one of the Mahatmas. He wrote him a letter to that effect in March 1884 but only received his reply in October of that year. Below is the text of the Master's letter to CWL plus the facsimile of the original document which was part of an exhibition of the Adyar Archives during the 2018 International Convention of the Theosophical Society at Adyar, Chennai, India. It is interesting to note that the envelope containing the letter CWL is addressed by Master as "The Revd." as he still was the Curate of the Parish of Bramshott in Liphook. Also, on its top left corner the envelope is marked "Private" in blue ink and in the characteristic handwriting of Mahatma K.H. POJ]

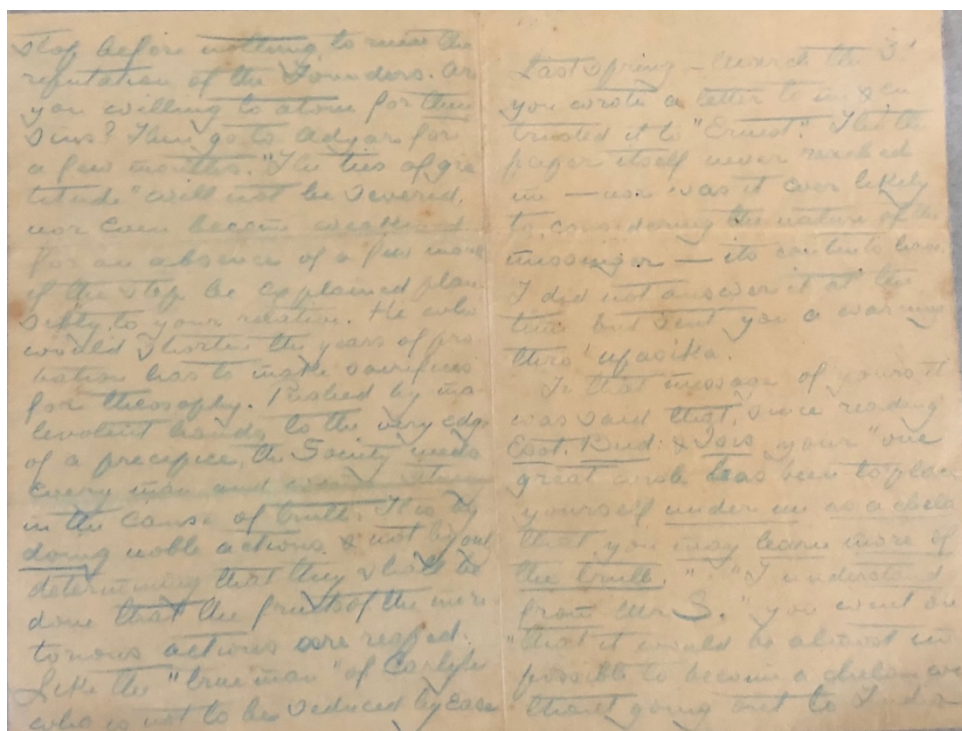
Last spring – March the 3rd – you wrote a letter to me and entrusted it to “Ernest”. Tho' the paper itself never reached me – nor was it ever likely to, considering the nature of the messenger – its contents have. I did not answer it at the time, but sent you a warning through Upasika.

In that message of yours it was said that, since reading Esot. Bud: and Isis your “one great wish has been to place yourself under me as a chela, that you may learn more of the truth.” “I understand from Mr. S.” you went on “that it would be almost impossible to become a chela without going out to India”. You hoped to be able to do that in a few years, tho' for the

present ties of gratitude bind you to remain in this country. Etc.
I now answer the above and your other questions.

[1] It is not necessary that one should be in India during the seven years of probation. A chela can pass them anywhere.

[2] To accept any man as a chela does not depend on my personal will. It can only be the result of one's personal merit and exertions in that direction. Force any one of the "Masters" you may happen to choose; do good works in his name and for the love of mankind; be pure and resolute in the path of righteousness [as laid out in our rules]; be honest and unselfish; forget your Self but to remember the good of other people – and you will have forced that "Master" to accept you.



Facsimile of two pages of the letter

So much for candidates during the periods of the undisturbed progress of your Society. There is something more to be done, however, when theosophy, the Cause of Truth, is, as at the present moment on its stand for life or death before the tribunal of public opinion – that most flippantly cruel, prejudiced and unjust of all tribunals. There is also the collective karma of the caste you belong to – to be considered. It is undeniable that the cause you have at heart is now suffering owing to the dark intrigues, the base conspiracy of the Christian clergy and missionaries against the Society. They will stop before nothing to ruin the reputation of the Founders. Are you willing to atone for their sins? Then go to Adyar for a few months. "The ties of gratitude" will not be severed, nor even become weakened for an absence of a few months if the step be explained plausibly to your relative. He who would shorten the years of probation has to make sacrifices for theosophy. Pushed by malevolent hands to the very edge of a precipice, the Society needs every man and woman strong in the cause of truth. It is by doing noble actions and not by only determining that they shall be done that the fruits of the meritorious actions are reaped. Like the "true man" of Carlyle who is not to be seduced by ease – "difficulty, abnegation, martyrdom, death are the allurements that act" during the hours

of trial on the heart of a true chela.

You ask me – “what rules I must observe during this time of probation, and how soon I might venture to hope that it could begin”. I answer: you have the making of your own future, in your own hands as shown above, and every day you may be weaving its woof. If I were to demand that you should do one thing or the other, instead of simply advising, I would be responsible for every effect that might flow from the step and you acquire but a secondary merit. Think, and you will see that this is true. So cast the lot yourself into the lap of Justice, never fearing but that its response will be absolutely true. Chelaship is an educational as well as probationary stage and the chela alone can determine whether it shall end in adeptship or failure. Chelas from a mistaken idea of our system too often watch and wait for orders, wasting precious time which should be taken up with personal effort. Our cause needs missionaries, devotees, agents, even martyrs perhaps. But it cannot demand of any man to make himself either. So now choose and grasp your own destiny, and may our Lord’s the Tathagata’s memory aid you to decide for the best.

K.H.

(Source: *Letters from the Masters of the Wisdom*, First Series, Edited by C. Jinarajadasa, letter #7, Theosophical Publishing House, Adyar, Madras, 1973. See Theosophy Wiki:

[https://theosophy.wiki/en/Mahatma Letter to Leadbeater - LMW 1 No. 7\)](https://theosophy.wiki/en/Mahatma_Letter_to_Leadbeater_-_LMW_1_No._7)

* * *

The Turning Point in C. W. Leadbeater’s Life: HPB and the Second Letter of Master K.H.

Compiled by Pedro Oliveira

C. W. Leadbeater was ordained a priest in the Church of England on 21 December 1879 and had been appointed as Assistant Stipendiary Curate of the Parish Church of Bramshott in the County of Southampton on 22 December 1878. He joined the Theosophical Society in 1883 after reading A. P. Sinnett’s The Occult World and corresponding with the author. When he joined the TS he was still a priest in the Anglican Church. He met Madame Blavatsky in London in 1884 when both she and Col. Olcott were in the city to address the problems besieging the London Lodge of the TS. Soon after the receipt of the second letter he departed for India.

In March 1884, C. W. Leadbeater wrote a letter to Master K.H. through an English medium, William Eglinton. He only received a reply in October 1884. The Master’s letter can be seen in the link below:

In his book *How Theosophy Came to Me* (The Theosophical Publishing House, Madras, 1930), C. W. Leadbeater describes the circumstances in which he received the second letter from Master K.H.:

I wished to say in answer to this that my circumstances were such that it would be impossible for me to come to Adyar for three months, and then return to the work in which I was then engaged; but that I was perfectly ready to throw up that work altogether, and to devote my life absolutely to His service. Ernest having so conspicuously failed me, I knew of no way to send this message to the Master but to take it to Madame Blavatsky, and as she was to leave England on the following day for India, I hastened up to London to see her.

It was with difficulty that I induced her to read the letter, as she said very decidedly that such communications were intended only for the recipient. I was obliged to insist, however, and at last she read it and asked me what I wished to say in reply. I answered to the above effect, and asked her how this information could be conveyed to the Master. She replied that He knew it already, referring of course to the exceedingly close relation in which she stood with Him, so that whatever was within her consciousness was also within His when He wished it.

She then told me to wait by her, and not to leave her on any account. She adhered absolutely to this condition, even making me accompany her into her bedroom when she went to put on her hat and, when a cab was required, declining to allow me to leave the room and go to the door to whistle for it. I could not at all understand the purpose of this at the time, but afterwards I realized that she wished me to be able to say that she had never been out of my sight for a moment between the time when she read my letter from the Master and my receipt of the reply to it. I remember as vividly as if it were yesterday how I rode with her in that hansom cab, and the bashful embarrassment that I felt, caused partly by the honour of doing so, and partly by my fear that I must be inconveniencing her horribly, for I was crushed sideways into a tiny corner of the seat, while her huge bulk weighed down her side of the vehicle, so that the springs were grinding all through the journey. Mr. and Mrs. Cooper-Oakley were to accompany her on the voyage to India, and it was to their house that I went with her very late that night—in fact, I believe it was after mid-night, so I really ought to say very early the next morning.

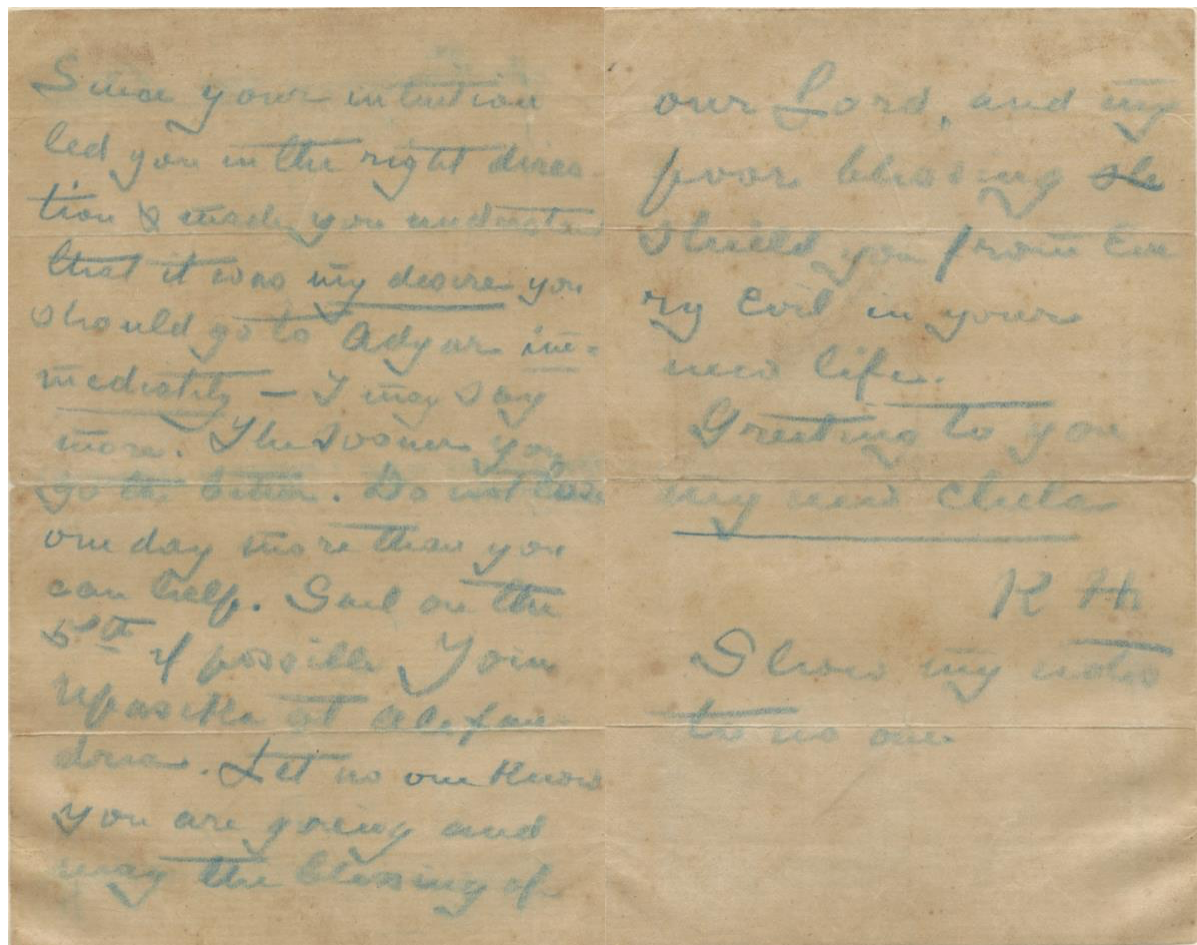
Even at that hour a number of devoted friends were gathered in Mrs. Oakley's drawing-room to say farewell to Madame Blavatsky, who seated herself in an easy-chair by the fireside. She was talking brilliantly to those who were present, and rolling one of her eternal cigarettes, when suddenly her right hand was jerked out towards the fire in a very peculiar fashion, and lay palm upwards. She looked down at it in surprise, as I did myself, for I was standing close to her, leaning with an elbow on the mantel-piece: and several of us saw quite clearly a sort of whitish mist form in the palm of her hand and then condense into a piece of folded paper, which she at once handed to me, saying: "There is your answer." Everyone in the room crowded round, of course, but she sent me away outside to read it, saying that I must not let anyone see its contents. It was a very short note and ran as follows:

Since your intuition led you in the right direction and made you understand that it was *my desire* you should go to Adyar *immediately*, I may say more. The sooner you go the better. Do not lose one day more than you can help. Sail on the 5th, if possible. Join Upasika¹ at Alexandria. Let no one know that you are going, and may the blessing of our Lord and my poor blessing shield you from every evil in your new life.

Greeting to you, *my new chela*.

K. H.

¹ Upasika means a disciple in a female body; our Masters often spoke of Madame Blavatsky by this title.



Facsimile of the second letter from Master K.H. to CWL. Source: Theosophy Wiki

* * *

CWL receives his third letter from Master K.H.

In an article entitled 'Two Letters of H.P.B.', originally published in *The Theosophist*, February 1927, and reproduced below, C. Jinarajadasa presents the transcript of Madame Blavatsky's letter to C. W. Leadbeater, written on 23 June 1886, while he was residing in Colombo, Ceylon (now Sri Lanka). On the top paragraph of page 61, twice HPB refers to CWL as a disciple of Master K.H. (*CWL World*)

[The first of these two letters gives a brief insight into one of the many "situations" in the early days of the T.S. After the Missionary attack on H.P.B. in 1884, she left Adyar with "Bawajee", Dr. Franz Hartmann and Miss Mary Flynn on March 30, 1885. "Bawajee" was a familiar name for S. Krishnamachari, a young Tamil Brahmin of Tanjore. Bawajee was sent to assist H.P.B., but he got his head turned by the adulation given to him by his western admirers. Finally, he suffered from such an excessive "swelled head" that he considered himself superior to H.P.B. An interesting fact about Bawajee was the use of his body for a while by another and more advanced chela of the Master K.H., by name Darbhagiri Nath. It was Darbhagiri Nath in his own body who had been with the Master in Tibet; later, on the strength of having given his body for a while to Darbhagiri Nath, Bawajee claimed that he had been in Tibet. After Bawajee returned to India, he lost his Theosophical interest, and died a few years later.]

I

TO C. W. LEADBEATER

Elberfeld, June 23/86

MY DEAREST LEADBEATER,

I was glad—sincerely—to receive your welcome letter. As to the enclosure I really do not take upon myself to send it. I *cannot* do it, my dear friend; I swore not to deliver any more letters and Master has given me the right and privilege to refuse it. So that I have put it aside and send it to you back as I received it. If Mahatma K. H. had accepted or wanted to read the letter he would have taken it away from my box, and it remaining in its place shows to me that he refuses it.

Now learn new developments. Bawajee is entirely *against us and bent on the ruin of the T.S.* A month ago he was in London and ready to sail back to India. Now he is here—heaven knows *when* he will go away for he lives with Frank Gebhard (the elder son who sides with him and whom he has entirely *psychologized*) and he has sown dissention and strife in the Gebhard family, the mother, father, and two sons Arthur and Rudolph remaining true to the teachings of Masters and me and Frank siding with him. He never comes to us though he lives over the way—and he writes and writes volumes of teachings *against our doctrines*. He does more, he declared to all that he was going to publish a *manifesto* in which he will express regret at having contributed for five [years] to bamboozle the public as to the character of the Masters and what They *will* and *can* do. He maintains that he was for five years under *maya*, a psychological illusion. He firmly believed during that time that all the phenomena were produced by the Masters, that he himself was in direct communication with Them, and received letters and orders, etc.; but now he (Bawajee) knows better. Since he came to Europe he has learned the truth having been *illuminated* (!!!) He learned that the Master could NEVER, in no case communicate with us, *not even with their chelas*; They could never write themselves or even *cause* to be precipitated letters or notes by Their chelas. All such were the production of *maya*, Elementals, spooks, when not “frauds”, he says, “Esoteric Buddhism” is all nonsense and hallucination. Nothing what is given out in *The Theosophist* is true. My “Isis” and even the *Secret Doctrine* may he said have been dictated to me by some occultist or “spirits” —never by Masters. When asked how is it that he came with me to Europe on an *order from* his Master as he said—he now declares coolly that he was *mistaken*; he has “changed his mind” and knows now it was an illusion of his own. Olcott has never, never healed anyone with mesmerism; never was helped by Masters, etc., etc.

Moreover, he has slandered persistently Subba Row, Damodar, Olcott and everyone at Advar. He made many Europeans lose confidence in them. Subba Row, he says, never said a truth in his life to a European; he bamboozles them *always*; and is a liar; Damodar is a great liar, also; he alone (Bawajee) knows the Masters, and what They are. In short, he makes of our Mahatmas inaccessible, *impersonal* Beings, so far away that no one can reach Them!!! At the same time he contradicts himself; to one he says he was 10 y. with Mahatma K.H.; to another 3 years, again he went several times to Tibet and saw the Master only from afar when He entered and came out of the temple. He lies most awfully.

¹ C.W.L. wrote a letter to his Master, the Master K.H., and sent it to H.P.B. to forward. This she did not do. However, as will be seen at the end, the Master acknowledged direct, writing on H.P.B.’s letter, after she wrote end posted it.—C. J.

The truth is that he (B.) has never been to Tibet and has never seen his Master 100 miles off. Now, I have the assurance of it from my Master Himself. He was a chela on probation. When he came to Bombay to the Headquarters, your Master ordered me to tell all He accepted Krishna Swami, and had sent him to live with us and work for the T. S. He was sent to Simla to Mr. S. that is to say, *he gave up his personality to a real chela*, Darbhagiri Nath, and assumed his name since then. As I was under pledge of silence I could not contradict him when I heard him bragging that *he* had lived with his Master in Tibet and was an *accepted* regular chela. But now when he failed as a “probationary” owing to personal ambition, jealousy of Mohini and a suddenly developed rage and envy even to hatred of Colonel and myself—now Master ordered me to say the truth. What do you think he did? Why, he looked me in the face and asked me what I knew of his past life! That certainly he did not go to Master during the five years he was with us, but that he knew Mahatma K.H. 12 years before he had heard of the T. S.!!! When I showed him Master’s writing in which your Mahatma corroborated my statement and affirmed that he (Bawajee) “had never seen HIM or go to Tibet”—Mr. B. coolly said it was a *spook* letter, for the Mahatma could neither write letters, nor would He ever say anything about his chelas.

Thus he hides himself behind a triple armour of *non responsibility*—and it is impossible to catch him for him, who, like Frank Gebhard believes that every word of B.’s is *gospel*. B. denies nothing; admits everything, every phenomenon, and gets out of it by saying that it was an *illusion*, his Karma. When caught in a flagrant contradiction, he gets out of it by saying that *no chela has any recollection of time, space or figures* (!!) hence the contradictions. When shown over his own signature that he defended phenomena and preached the doctrines of the Society and the Masters, he answers “Oh yes; but I was under an illusion. *Now I have CHANGED MY MIND.*” What can you do? He is bent upon the destruction of our Society and when he returns to India he will throw doubt into every Hindu’s mind. Damodar who knows the truth about him and could *expose* him is far away and has no desire to return. Thus, unless Subba Row and a few earnest Hindus help Colonel to expose him (and Subbaya Chetty knows *he never was in Tibet*) the Society is lost, or will have another tremendous convulsion. Good bye [sic] my dear fellow don’t lose courage however. The Masters *are* with us and will protect all those who stand firm by Them. Write to Ostende, poste restante to me. I will be there tomorrow.

Yours ever faithfully and fraternally,
H. P. BLAVATSKY

[P. S. added at top of first page]

My love and blessings to Don David² and all the Brethren. My greatest respectful salaams to the High Priest Rev. Sumangala. Ask his blessing to me.

[Written *during transits*³ in the post —from Elberfeld to Colombo, where C.W.L. was residing, across the writing on the last page, in blue pencil:]

TAKE COURAGE. I AM PLEASED WITH YOU. KEEP YOUR OWN COUNSEL AND BELIEVE IN YOUR BETTER INTUITIONS. THE LITTLE MAN HAS *FAILED* AND WILL REAP HIS *REWARD*. SILENCE MEANWHILE.
K.H.

² H. Dharmapala; with several other Sinhalese young men, “H. Don David” changed his Christian name to a Buddhist one, as a result of the Buddhist revival by Colonel Olcott.

³ See the facsimile of the letter on the next page.

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gets out of it by saying that we shall
have any recollection of time, space, or
figures (!!) hence the contradiction. When
shown over his own signature that
he defended phenomena & preached the
doctrines of the Society & this etc. etc.
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a few earnest friends help Colquhoun
expose him (although Chetty knows
he never was in Tibet) the Society is
lost, or will have another tremendous
convulsion. Good bye my dear fellow
Don't lose courage however. The chests
are with us & will protect all those who
stand firm by them. Write to Ostende post
restante to me. I will be there tomorrow. Yours

Facsimile of HPB's letter to CWL with Master K.H.'s precipitated message in transit.
Source: *The Theosophist*, February 1927.

An Hour With Mr Leadbeater by Ernest Wood

(Originally published in the *Adyar Bulletin*, November 1909)

I looked up again enquiringly from the piles of letters, answered and unanswered, that lay before me on the little round-cornered, black table in the famous octagon room. The sunlight glared at me from the smooth river, and smiled upon me from the luscious grass and the green palm- fronds. The hum of distant liquid voices reached my ears. The white cat lay coiled asleep upon the sofa. The round clock pursued its humble patient song. But he did not move his head, still bent upon the facile fingers, scribing obediently the message of the inner worlds. My eyes rested with open admiration and gratitude upon his form, powerful as a Greek statue, though seated at the prosaic desk.

Involuntary I sighed, as I laid down a small handful of selected letters with a little rustle.

“Yes?” and I looked up again, to find his eyes smiling at me half-humorously over the rims of his spectacles.

“More articles,” said I, – a formula in constant use. “The ‘Theosophical Thirst Quencher’ would like one on ‘Parabrahman’; ‘The Shining Light’ wishes to publish full details about ‘Avitchi,’ ‘The Peaceful Aspirant’ desires you to dows with an authoritative statement its long and heated correspondence on the subject of ‘Taking the Kingdom of Heaven by Storm’; the ‘Practical Theosophist’ desires an article on ‘Comets and Falling Stars’; the —”

“Enough!” I remained silent, waiting, while he mused a while. “I wonder if people really want to know these things; and if they do, if they know why?”

I waited silently for a few moments, and then took up the question.

“How different all these questions must seem to the Ego on his own plane; I suppose that when he is awake at all he has his own interests and activities on the higher mental plane; which must be rather different from those of the personality! Yet I don’t quite see why the personality should favour different activities if it is, so far as consciousness is concerned, only a reflection of the Ego!”

My generalship succeeded beyond all expectations. The noise of the rabbit drew even the white cat, a gentlemanly ruffian, out of his slumbers; he yawned and stretched himself, wiped his feet on my immaculate dhotie and sharpened his claws in the calf of my leg.

Mr. Leadbeater disposed his paper-weights to save his treasures from the snatching fingers of the monsoon wind, and sat up.

“Certainly,” said he, “The Ego lives a life and has interests and activities on his own plane; but you must remember that he only puts down a very small part, so to speak, of himself. That part gets itself entangled in interests which because of their partiality are often along different lines than the general activities of the Ego itself. In fact, the Ego lives a life of its own on its own plane, and does not pay particular attention to the lower life of the personality, unless something rather unusual happens to it.”

“I fancy I have heard you say that it is one of the works of the Masters to ray out upon the Ego a constant stream of divine influence. Does any or much of this get passed on to the personality?”

“Well, that depends upon the connection between the Ego and the personality, which is very different in different cases. There is almost infinite variety in human life. The spiritual force rays upon the Ego and some little of it certainly comes through into the personality; because, you see, though the Ego has put forth a part of himself he does not cut himself off entirely from it, though in the case of all

ordinary people the Ego and the personality are very different things. The Ego in such cases has not much grasp of the personality, nor a clear conception of its purpose in sending it forth; and, again, the small piece which meets us in the personality grows to have ways and opinions of its own. It is developing by the experience which it gains, and this is passed on to the Ego; but along with this real development it usually gathers a good deal which is hardly worthy of the name. It acquires knowledge, – but also prejudices, – which are not really knowledge at all. It does not become quite free from the prejudices – not only of knowledge, or rather the absence, but of feeling and action as well – until the man reaches adeptship. It gradually discovers these things to be prejudices, and progresses through them; but has always a great deal of limitation from which the Ego is entirely free.

“You ask how much of the spiritual force passes on to the personality. One could only decide in a particular case by using clairvoyance. But something of it must flow through always, because the lower is attached to the higher, just as the hand is attached to the body by the arm. It is certain that the personality must get something, but then it can only receive what it is able to receive. It is also a question of qualities. The Master might quite conceivably be playing upon certain of the qualities of the Ego which were very obscure in the personality, and in that case, of course, very little would come down.”

“It is not unlike the reverse action in which the personality, as it were, feeds the Ego,” I remarked. “There the lower experience may be retained in the tendencies of the permanent atoms of the physical, astral and lower mental planes, and draw the Ego again into like experiences according to their vibration rates; but only those things can be handed on to the spiritual or permanent Ego which are compatible with its nature and interests.”

“Precisely. Remember, though, that one tends to exclude the good and the other the bad, or rather I should say the spiritual and the material, for nothing is bad. You can sometimes see many of the influences at work, by clairvoyance. On a certain day, for example, you may see a characteristic

very much intensified, with no outward reason. The cause is often to be found in what is taking place at some higher level, – the stimulation of that quality in the Ego. Sometimes a man finds himself overflowing with affection or devotion, and quite unable to understand why on the physical plane. The cause is usually again the stimulation of the Ego, or it may be that the Ego is taking some special interest in the personality for the time being.”

“Perhaps in our meditation we draw such attention on the part of the Ego?” I queried.

“Yes, certainly. But it is well to keep in mind that we must try to reach up to join that higher activity, and not try to interrupt it to draw down its attention to the lower. As regards the influence it is certainly invited by right meditation, which is always effective, even though things may seem to be very dull and quite without zest in the physical. The reaching up of the Ego itself often means its neglect to send energy down to the personality, and this, of course leaves the latter feeling rather dull and in the shade. The extent, then, to which the personality is influenced depends upon two things principally – the strength of the connection at the time between the Ego and the personality, and the particular work which the Master is doing upon the Ego, that is, the particular qualities He is playing upon.”

“Meditation, and the study of these spiritual subjects makes a very great big difference, then, in the life of the Ego?”

“Yes, very much indeed. The usual person who has not taken up these matters seriously has, as it were, only a thread of connection between the higher and the lower self. The personality seems to be all, and the Ego, though it undoubtedly exists on its own plane, is not at all likely to be doing anything actively there. It is very much like a chicken which is growing inside an egg. But in the case of some of ourselves who have been making efforts in the right direction, we may hope that the Ego is

becoming quite vividly conscious. He has broken through the shell, and is living a life of great activity and power. As we go on we become able to unify our personal consciousness with the life of the Ego, as far as that is possible; and then we have only the one consciousness and all that we have here is the consciousness of the Ego, who knows all that is going on. But with many people at the present day there is often considerable opposition between the personality and the Ego. In fact, there are many things to be taken into account. If you have to deal with a fairly advanced Ego you will often find him somewhat inconsiderate to his body. You see, whatever is put down into the personality is so much taken from him. I have again and again seen cases where the Ego was somewhat impatient and withdrew into himself somewhat – but in cases such as these is always a flow, which is not possible with the ordinary man. In the ordinary man the part is as it were put down and left, though not quite cut off, but at this stage there is constant communication between the two along the channel. Therefore he can withdraw whenever he chooses, and leave a very poor representation of the real man behind. So the relations between the lower and higher self vary very much in different people and at different stages of development.”

“And at what does the Ego work in these cases?”

“Oh, he may be learning things on his own plane; or helping other Egos – there are very many kinds of work for which he may need an accession of strength. You may have noticed that sometimes, after you have completed a special piece of work that has needed the cooperation to a large extent of the Ego – as, for example, sometimes lecturing to a large audience – he takes away the energy and leaves the personality with only enough to feel rather dispirited with. For a time he admitted there was some importance in the work, but afterwards he leaves the poor personality feeling rather depressed. Of course, depression comes much more from other reasons, such as the presence of an astral entity in a low spirited condition, or of some non-human beings. And joy also is not always due to the influence of the Ego – in fact, the man does not think much about his own feelings when he is in a fit condition to receive an influx of power – but may be produced by the proximity of harmonious nature-spirits, or in a variety of other ways.”

“Is the channel a permanent thing, always open?”

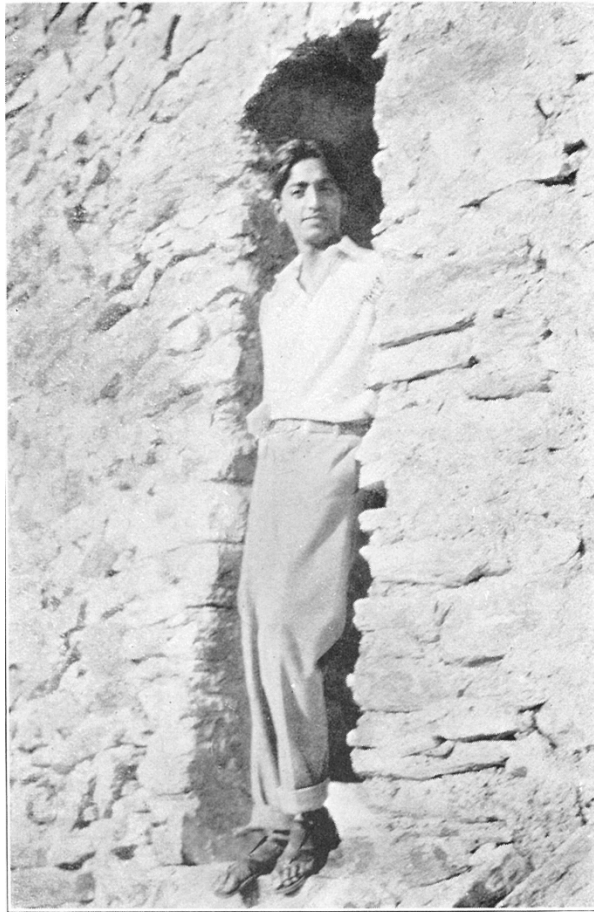
“By no means. Sometimes it appears almost choked up, which is quite an easy possibility in view of the narrowness of the thread in most cases. Then the force may break through again on some occasion such as that of a conversion. But for many of us there is a constant flow in some measure. Meditation conscientiously done, opens the channel and keeps it open.”

“Will you explain how the different kinds of meditation affect the flow, and how we may best bring it down?” I queried.

“Don’t bring it down. It is better to go up to it,” – he glanced reproachfully at me, and meaningly at the clock. I transferred my eyes to its relentless face, and abashed by its stony gaze lapsed into silence, burying myself in the stacks of correspondence.

Krishnaji and CWL

Compiled by Pedro Oliveira



J. KRISHNAMURTI AT PERGINE

The received tradition about Charles Webster Leadbeater, which begun in 1906, maintains that he was a “paedophile”, a “child molester”, a “Black Magician”, a “sex magician” as well as a “Tantric magician”. This tradition is at variance with and ignores the testimonies of many people that worked with him and knew him well for many years, in different countries.

One of the elements of the received tradition about CWL is that J. Krishnamurti regarded him as ‘evil’. The evidence contained in this article shows that, once again, the statement ascribed to Krishnamurti seems to be at variance with what Krishnamurti actually said about the man who discovered him in 1909, at Adyar.

Krishnamurti and CWL: a Brief Timeline

1909 - One day in the second half of April 1909, while walking back from the beach with his assistant Ernest Wood, CWL told him that one of the boys he had seen on the beach [Krishnamurti] had “the most wonderful aura he had ever seen, without a particle of selfishness in it”. He predicted that the boy one day “would become a spiritual teacher and a great orator.” “As great as Mrs Besant?” asked Wood. “Much greater” replied CWL.

1910 – After received help from CWL in preparation for his first Initiation, Krishnamurti wrote about the experience:

‘The next night I was taken to see the King, and that was the most wonderful experience of all for He is a boy not much older than I am, but the handsomest I have ever seen, all shinning and glorious, and when He smiles it is like sunlight. He is strong like the sea, so that nothing could stand against Him for a moment, and yet He is nothing but love, so that I could not be in the least afraid of Him.’

1914 to 1922 – Corresponds with CWL, who had moved to Australia. Grows more independent as an individual and declares not be interested in ceremonies, including those of the Liberal Catholic Church.

1922 – Visits Sydney and participates in the TS Convention, during which CWL was the target of violent attacks. This is how Krishnamurti described his intervention at the Convention:

‘There were those who spoke for C.W.L. and those against him. He was there all the time. The storm of accusation & defending went on for about 2 1/2 hours. [T.H.] Martyn spoke & said C.W.L. could not be trusted because he was associated with Wedgwoode [sic]. Then Fritz Kunz, Nitya & I finally spoke. We thundered at them. I said that I knew C.W.L. better than most of them & so I could speak with some authority. I declared he was one of the purest & one of the greatest men I had ever met. His clairvoyance may be doubted but not his purity. As to his style Bishop, a man can call himself what he liked, etc.’

(From Mary Lutyens’ *Krishnamurti – Years of Awakening*, Shambala, Boston, 1997, p. 143.)

1925 – At the Ommen Camp of the Order of the Star in the East, there were some personal proclamations by individuals who had claimed to have achieved higher Initiations, including that of an Arhat. Some of them were anxiously expecting C.W.L. to confirm those so-called advancements. However, no confirmation came from him. But when C.W.L. met Krishnamurti in December he greeted him saying: ‘Well, at least you are an Arhat.’

1928 – In a letter to Lady Emily Lutyens, Krishnamurti wrote:

‘I had a long talk with him [C.W.L.] for an hour and a half. He agrees with me to an astonishing extent. He asked me what I felt like & and I told him there was not Krishna – the river & the sea. He said yes, like the books of old, it’s all true. He was nice and extraordinarily reverential.’

1934 – Harold Morton, one of the pupils of CWL in Sydney, writes the following in March 1934, following CWL’s death: ‘The next important thing is that we are at last having the long promised visit from Krishnaji. Owing to my absence in Perth, I have tonight met him. He is certainly a most fascinating figure, and I am looking forward to a conversation with him. He has very kindly asked me to visit him to tell him all about Bishop Leadbeater’s last days in Perth.’ (See www.cwlworld.info)

CWL was cremated on 17th March 1934 at the Northern Suburbs Crematorium in Sydney. Harold Morton added the following in his report:

‘There was seating accommodation for 200 people, but the crowd that gathered stood all around in the aisles and up in the organ loft. I was told that there were close to 500 people present (I think the 300 mark might be nearer, but we could not estimate properly from inside). It was especially pleasing to note that Krishnaji and Rajagopal were present at the cremation. Some have suggested that Krishnaji was unfriendly towards Bishop Leadbeater because of his changed view on discipline, ceremonial, discipleship, etc. But (though it ought not to be necessary to say such a thing) I am glad to report that this is far from the facts, and is borne out by the fact that Krishnaji sent for me to tell him about C.W.L.’s passing.’



AT THE FOOT OF THE CASTLE WHERE IN THE MORNINGS
KRISHNAJI GAVE HIS TALKS

Above: The Krishnamurti Group at Pergine

The extracts that follow are from the little book Towards Discipleship – A series of informal addresses for aspirants for Discipleship by J. Krishnamurti, The Theosophical Press, Chicago, 1926. In the summer of 1924 Krishnaji and a group of friends stayed in the Castle of Pergine, in the region of Trento in Italy. Krishnaji at that time was 29 years old and had come into his own profound understanding of life, following life-altering experiences in Ojai, California, in 1922. Nityananda, his younger brother, would pass away the next year, which turned out to be another profound experience in Krishnaji’s life.

KRISHNAJI: We are all so ambitious. We want so much to see the Masters. But what have we done to deserve that They should show Themselves to us? Look at Amma [Annie Besant] and C.W.L. Look at what they have suffered, and what they have gone through in life; and it is only then that they realized the Masters.

KRISHNAJI: Take C.W.L., for instance. Do you think that he ever waited for us to make up our minds? He said: “Look here, whether you like it or not, I am going to help you; I have this piece of work to do for you.” And there was no question of our decision. He just drove us into it. He insisted on making a background for us. It is the same with you here. You may go

from here and become multi-millionaires, or anything else you like, as long as you have the background. But I think you are too far away from the background as yet to fit into it. I have been wondering for the last two or three days who is going to give to each one of us the inspiration which will make us go and switch on that light?



THE GROUP AT PERGINE

Back Row: N. S. Rama Rao, D. Rajagopalacharya, J. Cordes, V. C. Patwardhan
 Middle Row: Helen Knothe, J. Nityananda, Lady Emily Lutyens
 Front Row: Mrs. Malati Patwardhan, Betty Lutyens, Mary Lutyens
 Mrs. N. Sivakamu, Ruth Roberts

KRISHNAJI: C.W.L. just drove us like mules. He will not do that with you, because you are much more grown up, much more individualistic. Therefore, we have to have the desire and the urge ourselves. Why do you want to go to C.W.L. or A.B., when you have something here, when every morning you have meditation here, when every morning you think of the Buddha? Why do you not get sufficient desire and impulse here? C.W.L. and Amma might put you off, for all you know.

Those who are selfish have not usually sufficient desire to become unselfish; it is the same with other failings. Just imagine if we went to C.W.L. as we are, what would he find in us? He would not think: "By Jove, here is someone whom it is worthwhile to help."

KRISHNAJI: There is another thing. You notice how any stranger who came to the Buddha sat respectfully at a distance on one side, and not right in front. That is the Eastern way of showing respect. Personally, I feel awkward when sitting in front of Amma [Annie Besant]. In the West that reverence is lacking. If you have that true reverence in your heart, you can never be unkind to anybody. You notice when you are with Amma how reverent she is to you, and so kind; she treats you as if you were some big person. When a person of that height can do it, it is still more important for us to do it to an even greater extent.

You want to make progress, and you want everybody to evolve. It is like looking at that beautiful Castle and wanting everybody to come and look at it. Look at Amma or C.W.L., they are unconquerable in their happiness.

They are true disciples. Do you not see what a thrill it gives to be in such a position that you can honestly say that from every avenue which is open before you the self is absent? We ought to examine every avenue, take it in turn, and destroy the self in that avenue. You have got to fight it out. But if you are a real devotee, sitting at the feet of the Master, then there is no need to explore any avenue, because you do not recognize any other avenue except the one, that of a disciple; and nothing else matters.

* * *

E. L. Gardner's Criticism of CWL and Krishnaji's Response

Edward L. Gardner was a distinguished member of the Theosophical Society in England and a profound student of H. P. Blavatsky's *The Secret Doctrine*. In 1963 he published a booklet entitled *There is No Religion Higher than Truth: Developments in the Theosophical Society*². In it Gardner presents a strong criticism of CWL's perception of the Masters, encapsulated in the following statement:

'With the advantage of forty years perspective, plus the letters to Annie Besant and the events of 1920-30, it is now clear (as some have long known or suspected) that the Lord Maitreya and the Masters with whom Leadbeater was on such familiar terms were his own thought- creations.'

He also stated that the World Teacher movement was a creation of CWL – who was, according to Gardner, self-deluded – and that the supposed manifestation through Krishnamurti had gone wrong. He said that what had happened to CWL was a 'projection ... a vivid example of the phenomenon of 'unconscious *kriyāśakti*', the power of thought to create vivid images in the mind.

I quote an extract from my article on the subject:

http://www.cwlworld.info/There_is_No_Religion_Higher_than_Truth.pdf

It may prove interesting to compare Gardner's above statement that 'that the first letter of C.W.L.'s to A.B. in 1916, introduces the 'Lord Maitreya' so abruptly and easily as to imply a long familiar topic between them. Looking back at all the happenings I feel certain that the source and only source of the COMING was C.W.L.'s 'Lord Maitreya', with the following passage of Mary Lutyens' book *Krishnamurti: Years of Awakening* (1975). It contains an account by C.W.L. to Fabrizio Ruspoli, who was at Adyar, of an event that took place on 28 December 1911 in Benares, when Krishnaji, as the Head of the Order of the Star, was handing over certificates of membership to new members. Approximately 400 people were present, including Mrs Besant [President of the TS], C.W.L., Miss Francesca Arundale, J. Nityananda and a number of European members, besides many others:

All at once the hall was filled with a tremendous power, which was so evidently flowing through Krishna that the next member fell at his feet, overwhelmed by this mighty rush of force. I have never seen or felt anything in the like of it; it reminded one irresistibly of the rushing, mighty wind, and the outpouring of the Holy Ghost at Pentecost. The tension was enormous, and everyone in the room was most powerfully affected. It was the kind of thing that we read about in the old scriptures, and think exaggerated; but here it was before us in the twentieth century. ... At a meeting [of the Esoteric Section] the President said for the first time that, after what they had seen and felt, it was no longer possible to make even a pretence

² The little book *C. W. Leadbeater – A Great Occultist* (1965), contains important testimonies from Geoffrey Hodson and other Theosophists, including many of CWL's pupils, in response to E. L. Gardner's book. The book can be read here: <http://www.katinkahesselink.net/his/leadbea2.html>.

of concealing the fact that Krishna's body had been chosen by the Bodhisattva, and was even now being attuned by Him. (p. 55)

From 1983 until shortly before her passing in 2013, I was privileged of having had a number of conversations with Mrs Radha Burnier, who was the President of the Theosophical Society. Some of them were included in an article in *The Theosophist*, January 2014 issue. This was the episode she mentioned to me at Adyar before my return to Australia in September 2011.

Following the publication of Gardner's booklet on CWL, she went to Saanen to meet Krishnaji as part of her European visit. She said someone present described to Krishnaji the nature of the central claims in E. L. Gardner's booklet and asked him for his views. Krishnaji replied: 'Give me a minute.' He then said: 'This man does not know what he is writing about.' The same person then asked him: 'How do you know that?' To which Krishnaji replied: 'I can see. It is all there.'

As we shall see, Krishnaji's last statement seems to indicate a discrepancy between Mr Gardner's reasoning regarding CWL's perceptions and the depth of Krishnaji's experience.

* * *

Krishnaji's last statement

[Below is the verbatim transcription of Krishnaji statement from 7th February 1986, recorded in his residence at Ojai, California. It was published in Mary Lutyens's book *Krishnamurti – The Open Door*, London, John Murray Publishers, 1988, pp. 148-149.]

'I was telling them this morning—for seventy years that super energy—no—that immense energy, immense intelligence, has been using this body. I don't think people realise what tremendous energy and intelligence went through this body—there's twelve-cylinder engine. And for seventy years—was a pretty long time—and now the body can't stand any more.

Nobody, unless the body has been prepared, very carefully, protected and so on—nobody can understand what went through this body. Nobody. Don't anybody pretend. Nobody. I repeat this: nobody amongst us or the public, know what went on. I know they don't. And now after seventy years it has come to an end. Not that that intelligence and energy—it's somewhat here, every day, and especially at night. And after seventy years the body can't stand it—can't stand any more. It can't. The Indians have a lot of damned superstitions about this—that you will and the body goes—and all that kind of nonsense. You won't find another body like this, or that supreme intelligence operating in a body for many hundred years. You won't see it again. When he goes, it goes. There is no consciousness left behind of that consciousness, of that state. They'll all pretend or try to imagine they can get into touch with that. Perhaps they will somewhat if they live the teachings. But nobody has done it. Nobody. And so that's that.'

Mary Lutyens adds:

'When Scott [Forbes] asked him to clarify some of what he had said in this statement for fear it might be misunderstood he became 'very upset' with him and said, 'You have no right to interfere in this.'

'As I said earlier, K knew far more than anyone else can ever hope to know about who and what he was, and in this last recording he ever made was he not sharing with us all something

of what he did know which he had never revealed before? This sharing is surely an ineffable privilege. Did he not intend this message to be for all of us? Is he not telling us that the work is done, that it will not, and does not need to, be done again—at any rate not for a very long time? Nor is he taking away hope from us, for he tells us again, as he had maintained most of his life, that if we live the teachings we may be able to touch ‘that’. If. The teachings are there. The rest is up to us.’

* * *

Annie Besant’s Vision

In a note in *The Theosophist*, February 1926, Dr Annie Besant stated:

‘Last summer, in Holland, I mentioned to a large audience (in a Camp held by members of an Order to which only those are admitted who believe in the Coming of the World Teacher) that J. Krishnamurti was the chosen vehicle, a fact already largely recognised among them in consequence of his speeches and writings. I suppose this was the basis of the inaccurate statements made subsequently in the London papers. I have never had any idea of “proclaiming him as Messiah”. Modern psychology recognises some of the subtler and rarer aspects of consciousness, from the cases of the influence of one mind over another through higher cases of inspiration – such as those of “prophets” – to complete temporary change of “personality”. I believe, with many of the early Christians, that the World Teacher, named by them the Christ, assumed, at the stage of the Gospel story called the Baptism, the body of a disciple, Jesus, to carry on His earthly work at that time. A similar event is to take place among us. Without inflicting the reasons for my belief on this occasion – I have given dozens of lectures on the subject – I will merely add that which may have given rise to this telegram.

‘Mr. Krishnamurti was lecturing, on December 28th, to a very large audience under the Banyan Tree. He was concluding his lecture, speaking of the World-Teacher, with the words: “He comes to lead us all to that perfection where there is eternal happiness: He comes to lead us and He comes to those who have not understood, who have suffered, who are unhappy, who are unenlightened. He comes to those who want, who desire, who long, and –

‘There was a slight start, and a Voice of penetrating sweetness rang out through his lips:

“I come to those who want sympathy, who want happiness, who are longing to be released, who are longing to find happiness in all things. I come to reform, and not to tear down: not to destroy, but to build.”

‘The meeting shortly after broke up in silence. Probably some account of this filtered out. That the World-Teacher spoke through the then speaker I believe. Since 1909, as said above, I have known that he was chosen as the vehicle, and I expect an ever-increasing tenancy of the selected body by Him for whom it has been prepared. I believe that we are at the beginning of a New Age, a new civilisation, as has occurred five times already in the Aryan race – in Central Asia, Egypt, Persia, Greece and Palestine – as well as before in human evolution.’

* * *

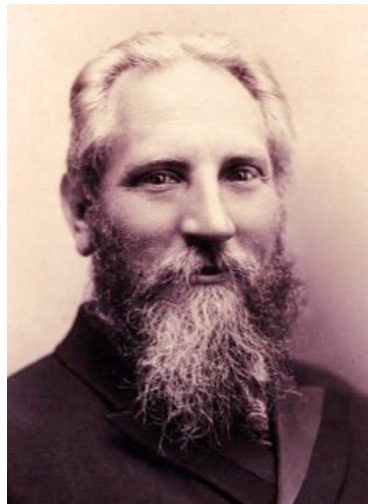
This compilation would not be complete without her testimony. She – and CWL – endured widespread ridicule because of their faith that Krishnaji had been chosen to give to the world

a new wisdom-teaching and be the embodiment of that compassionate intelligence that has never abandoned the world. Theirs was a job well done.

* * *

Sydney Police Investigates C. W. Leadbeater

Conclusions of the First Police Investigation (28 December 1917)



Compiled by Pedro Oliveira

Thomas Hammond Martyn was in the early 1890's President of The Theosophic League in New South Wales. He was elected President of Sydney Lodge in 1892, and served as Australian Section Treasurer in 1895. He was elected General Secretary of the TS in Australia in 1898, but was too ill to serve. He served as General Secretary of the Australian Section between 1916-19 and had a strong influence in the Section for many years. He was the founder of Sydney Theosophical Education Trust. (Source: *Theosophical Year Book 1938*.)

C. W. Leadbeater met T. H. Martyn in Australia during the former's tour of the Section in 1905. They also met in London in May 1906, just after CWL had resigned from the Theosophical Society at the Advisory Board Meeting on 16 May 1906. Although Martyn was aware of the charges against CWL he invited him to come to Australia. Thomas Martyn was also at Adyar in 1913 when the custody case between Annie Besant and Naraniah, Krishnamurti's father, was taking place at the Madras High Court. One of the main arguments of the prosecution was that CWL had sexually molested the boy Krishnamurti. Although the presiding Judge dismissed that charge the press in Madras was circulating highly defamatory statements about CWL and Thomas Martyn was aware of them. Soon after that Martyn invited CWL for a longer period of residence in Australia, and to stay in his own home.

Work is under way to produce a comprehensive document about the second Police investigation.

Below are some of the reports about CWL's visit to Sydney in 1905, published in *Theosophy in Australasia*:

MR. LEADBEATER.

Our latest news is that he considers his visit to us of next year as definitely fixed. He will leave San Francisco on 12th January, pay a short visit to Honolulu on the way over, and be in Auckland about the end of February. Two months are to be spent in New Zealand, and Sydney is to be reached before the end of April. Remaining in Sydney until the end of May or beginning of June, he will then go to Queensland, and work south and west, following Miss Edger's route, finally leaving our territory, as she did, at Fremantle, and at about the same time of year—10th November.

LEADBEATER LECTURES.

We have a few specimens to hand of some of these single lectures in the form of neatly printed little booklets, a supply of which we are obtaining from Harrogate, Yorkshire, where they were printed. As shewing [sic] the activity, present and prospective, at most of our Branches, large parcels of these have been ordered from home; even a small Branch like Launceston taking 500 of them. They are marked price 2d., and are admirably suited for members to have on hand to supply to casual enquirers, and we advise the isolated member, often at a loss how to meet an enquiry, to provide himself with a few of these. The subjects selected are under ten in number and include –

“The Soul and its Vestures.”

“Guardian Angels.”

“What Theosophy does for Us.” “Purgatory.”

“Heaven World.”

“Law of Cause and Effect.” “Reincarnation.”

We shall, as soon as we get the supply, be ready to send a parcel of not less than a dozen (price 2/3, including postage), to any who express a wish for them.

MR. LEADBEATER IN SYDNEY. (*Theosophy in Australasia*, June 1905)

The pent up expectation of the Sydney members of the T.S. has now crystalised into an actual visit, which will now become part of the history of Theosophy in Sydney, and in the days that are coming many are there amongst us who will speak of the great times there were when Mr. Leadbeater first came to Australia. As yet it is a little premature to say what the harvest has been, or to prophecy what it may be, but that there has been a very remarkable gathering of people as attentive listeners to what Theosophy has to say there cannot be a shadow of doubt. In taking stock of the audience at any of these special propaganda lectures, anyone who can look below the surface at all, must see the wonderful variety of minds brought together on the common ground of *some* attraction to the mystical and the superphysical side of life. Where a lecturer stands up gifted with great eloquence, great power to move people by the charm of his rhetoric, of his pathos, there is always room for the supposition that it is for the pleasure which these things give that the audience are mostly attracted. When, however, there is but a

minimum of any pretence to these qualities, when the appeal to the audience is founded rather upon the clear, plain, lucid statement of what is *claimed to be fact*, then one is justified in assuming that it is for the ideas which are voiced themselves that the bearers seek when they come, as many of them have done again and again, to listen to these lectures. Of course there is some attraction in a cultivated voice, a pleasing and commanding presence, and a select choice of English, which may account for the presence of a few, but the majority of the audience gave sign of keen critical attention, foreign to the attitude of the pleasure seeking dilettanti.

Members who carry on the weekly Activities of the Branch in humdrum times fall easily into the idea that the two or three hundred people who month in and month out, come into any touch with the Branch lectures, represent as many as there are of the city population who have at any time been brought under the influence of Theosophic thought. It is when we set going some special stir such as the advent of a capable world evangelist, from some other part of our camp, that we discover how many there are who nightly pillow heads around us more or less occupied with thoughts certain to bring them in the future to a knowledge of the great truth. That this must be so, that there must be a great preparation of many of what we think outside minds going on, is shown by the quietness with which the statements made in the lectures have been received. Two or three generations ago such statements would have been received with ridicule, contempt, fanatical denunciation; probably would not have been permitted a hearing. As it is, the quiet receptivity of the mixed audiences, proves how largely the great centres of life must now be permeated with thoughts based upon the existence of an unseen world, in the minds of a class of people seldom seen inside any place of worship.

There has been no beating about the bush, no qualifying loopholes of escape in the statements made; almost dogmatic they have been in their undisguised sincerity; and surely it may be claimed that the way in which they have been received by the hundreds of people who have listened to them, that the continuous work of the Society, and the literature it has spread, has prepared the soil for a good deal of future sowing. Taking the whole series of lectures given, they have formed a complete structure in the mind leading from its foundation upon the rock of "Mission of Theosophy" before the world to the apex of the Crown of Peace, which it is the aim of that mission to bestow upon everyone. If one could single out any one particular subject which above all others seemed to hold the listener's attention, it might be "Life After Death," perhaps a tribute to the belief that the speaker was dealing with facts in what, to the audience, was a maze of conjecture—an ocean of doubt. Mr. Leadbeater confesses to dislike the subject of Christian Theosophy, yet it is doubtful if any of his lectures did better work than that which dealt with it. Such distinctions, however, are like isolating a few bars in a great symphony, or half-a-dozen words in a grand peroration—the whole must be taken as a complete structure, such as would stand the decaying hand of time. An object lesson has been given our working members in what not to do, and what not to say. Throughout there has been a studious avoidance of any student's terms, of the use of any Eastern words where plain English could be made to do. Also, there has been no attempt to explain the palpably inexplicable.

"Fools rush in where Angels fear to tread." has been an axiom quietly acted upon, as to what should be left alone. There has been no attempt to dissect Parabrahm or to explain the

Absolute; on the contrary the discourses have been about the life which everyone of us has to live, and an effort throughout to make us understand the extent, the grandeur and the scope of *that*.

Many who come only within reach of the Society's work at some special time like this are accustomed to get opportunities by private interviews, or questions at the lectures, of ventilating their own particular difficulty, or of dilating upon their own particular experiences; and all of these will, this time, go away with a grievance, we suppose. We can afford to risk all this in the object lesson given us to do our own work and not to allow anything to hinder the effectiveness of that. Mr. Leadbeater realises that he cannot keep pace with the work he has laid out as possible to him, if a large share of the day is to be taken up in listening to 'experiences' of those who very often are able to give but a hazy account of what they do see. Our lecturer realises that all these things will keep until they do see with clearness, when, in all probability, they will not want to talk much about it.

The close of this visit leaves one with a settled conviction that the Society's centres everywhere in the Commonwealth may be certain of just that spur to fresh effort which all of us need from time to time.

MR. LEADBEATER.—Our visitor and his party leave Sydney on 13th June by S.S. "Wodonga" for Cairns direct, reaching there on 22nd, and remaining until the end of the month. He then departs for Townsville, where a stay of about ten days is made. From Townsville he goes direct to Brisbane, which is reached on 13th July, so that the activities and lectures there will be in full swing when our July issue goes to press. An obvious printer's error appeared in our May summary of the itinerary. The Sydney visit closes on 13th June, not 30th.

After receiving a letter of Joseph Fussell, Secretary to Katherine Tingley, Leader of the Universal Brotherhood and Theosophical Society, Point Loma, California, dated 1 June 1917, to the Attorney General and Minister of Justice, New South Wales, Police authorities in Sydney decided to conduct an investigation on the conduct of C. W. Leadbeater. Mrs Tingley was conducting at that time a relentless defamatory campaign against both Annie Besant and CWL in several countries.

Fussell attached to this letter a testimony by Douglas Pettit, who had travelled with CWL in the United States in 1903, and to whom the latter had given advice on regular masturbation. However, and in spite of friendly letters to CWL before, in the testimony, given personally to Mrs Tingley, Douglas claimed that he and CWL had sexual relations. Information about the previous attitude of Douglas towards CWL can be found in the book *CWL Speaks – C. W. Leadbeater's correspondence concerning the 1906 Crisis in the Theosophical Society*, Olive Tree Publishing, Woy Woy, Australia, 2018. (See www.cwlworld.info)

We include below facsimiles of letters from Douglas Pettit to CWL, from a private collection, written after his travels with him in 1903. They present clear evidence of his attitude to CWL, with a keynote of friendliness and respect. The 'attacks' he mentions in some of his letters are episodes of epilepsy.

Lee Avenue Post-Office,

Toronto, Canada.

May 15th., 1904.

My dearest Uncle,

We have at last got somewhat settled down at Kew Beach as you will see from the heading. It is very delightful down here among the trees and it is quite near to the lake. I do not think that you visited this part of Toronto when you were here, but it is one of the prettiest

The Sunday before last we celebrated our White Lotus day. We did a good deal of decoration, and everything turned out very nicely. We had a great many flowers, so that we were able to make things look quite pretty. We had music, and then some of the members gave little speeches. Last Sunday we had a lecture from a Mr. Houston on "Tennyson". It was very interesting, but I think it is rather out of place to have people lecture on such things without any Theosophy in it.

Yesterday we went for a walk along the cliffs down here by the lake. It was very pretty and I enjoyed it very much.

I am enclosing a rather absurd press-cutting about Mrs. Besant. It is rather silly for people to write such idiotic stuff.

I know that Basil is continually taking photographs while in Australia and on the tour generally, and as I know that you usually send the films home to Harrogate, I wondered if you would mind sending them to me first. I could take copies of them for myself, and then forward them on to Harrogate. Of course I should be most careful with them, if you could do this. What do you think?

Everything is getting along nicely. I have had one or two attacks lately, but they have been very much milder in form, so I expect that I am getting over them. With much love to you all

I am ever

Yours most affectionately

Douglas

Toronto, Canada.

May 30th., 1905.

My dearest Uncle,

Very many thanks for your two letters of the 17th. and 20th. of April, one from Napier and the other from Auckland. Many thanks to Basil also for his very nice letter from Invercargill. Your visit there must have been quite an interesting experience. You must be having a very delightful time, and I hope that the rest of the tour will as interesting. All the news that your letters contained was most interesting, and I only wish that I could have been with you to see all the sights. Many thanks also for the various postcards, and for the stamps. They were all quite new to me. I also noticed that there seem to be two types of the penny king's head. One has a portion of the nose and ear red while the other is without this colouration.

I have met Russel Fox whom you mention and he seems to be a very nice boy, and he is reading some of your books, and seems to be quite interested.

Everything here is getting along very nicely. The weather we are having is delightful, although there has been a little rain for the last two days. I am getting quite well and strong again, and the attacks have become less frequent, and very much milder, so I hope that I shall soon be over them. I shall get a boat as we are near the lake, and get a good deal of exercise out of that. I hope that you are all in good health, and that the tour is not proving too great a strain for you.

In reading the last chapter of the "Ancient Wisdom", I came upon a quotation from the "Secret Doctrine" in which, speaking of the moon and the earth, it says "A new moon will appear during the seventh round and our moon will finally disintegrate and disappear". If this is so then as Venus is in its seventh round may we expect the appearance of a new moon as the old one has disintegrated---or does this only apply to chains when they are in the fourth incarnation?

The Branch meetings are getting along smoothly, and everything is going very well. Miss Hayward noticed the difference in the heading and body of a letter Basil wrote to her lately and asked me about it, and as I could not get round I had to acknowledge that it was a carbon. She sends her love to you all, and why she does not write is because she is busy. With very much love to you all

I am ever Yours most affectionately

Douglas

Lee Avenue Post-Office,

Toronto, Canada.

June 16th., 1905.

My dearest Uncle,

Very many thanks for your two letters of the 7th. and 15th. of May; the former reached me on the 5th. of June and the latter on the 14th., so that it seems that the San Francisco way is the quickest. although Vancouver seems more direct. Your letters were of the deepest interest, and I am glad to hear that you had such a good voyage on the "Sonoma". I am also very glad to hear that the public lectures have been attended so well; Australia seems to be a most excellent field. It is a pity that it is so far away, and that more people could not visit it. Mrs. Besant has never been there, has she?

Very many thanks for the stamps enclosed, and also for the envelopes and post-cards. They were all quite new to me, and will be very nice for my collection. Why is that you put 5d. and 2½d. on your letters. Surely the postage to Canada is not as much as that. I have only been putting two cents on mine to you---I hope very much that none of them have been overweigh. However, in looking it up in the Toronto Guide, it seems that the postage from here to Australia is only two cents. You also put three cents on your postcards---they seem to cost more also.

I traced your little excursion on the postcard and found it very interesting. I am going to get a map of New Zealand and Australia and draw your tour on it, so if you could send me the timetables of some of the railways you went by with maps in them it would be very useful. Very many thanks for the very nice post-cards. They are all printed very nicely and Sydney must be indeed a pretty place. Those from the "Sonoma" menu---~~they~~ are quite a curiosity, and I like them much.

We hope to be able to have Raja here when he makes his tour of the Middle and Eastern states, and I hope that he will be able to stay for as long a time as possible. Many thanks for those photographs of Basil and the party. In that one of Basil's in which he is alone his long neck is very prominent!!

We are having a delightful time out here among the woods and pines and I am enjoying it very much. I am practically all right in health now. I shall send this letter by Vancouver as it will probably be the quickest, and the next boat leaves there on the 23rd. With very much love to you all

I am ever

Yours most affectionately

Douglas

P.S. A big batch of clippings and a copy of the New Zealand Theosophical Magazine

Lee Avenue Post-Office,

Toronto, Canada.

June 22nd., 1905.

My dearest Uncle,

I shall aim to send this letter by way of San Francisco. By calculating how many days ahead, I shall be able to send you about three letters a month---two by San Francisco and one by Vancouver. I believe I mentioned that I received from you that package of press-cuttings, the New Zealand Theosophical Magazine and the Report of the Convention. They were all very interesting, and I was very glad to get them.

I do not think that there is very much news since last writing. On last Saturday, a boy friend and myself went for a bath along the cliffs near here, and although it was a little cold we had a very nice time. It will get much warmer later on probably. That day we bathed over on the island, it was very cold in the lake because we were a long way away from the regular coast line, but on the beach here it is much warmer. Do you have much bathing in Australia? If the climate is so good I should think that the water would be delightful. However, you did not mention any bathing in any of your letters.

The meetings of the Society will stop during the months of July and August. The meetings of the members will not stop, however, but will be some what modified during those two months. We shall take up certain topics each Saturday instead of continuing the study of the Ancient Wisdom, as a great many of the members are likely to be away during those two months. These meetings will be open to friends and will be held at the ^{homes} ~~meetings~~ of various members.

The weather here has been very wet, and we have really had very little summer. I suppose you are revelling in the heat. We have a lot of birds about here, for which we put food out. Sometimes we have as many as a dozen out here eating from the bread we put out. With very much love to you all

I am ever

Your most affectionate

Douglas

Other papers attached by Joseph Fussell to his letter of June 1917 to the authorities in Sydney included the Minutes of the Advisory Council held in London, on 16 May 1906, and presided by the President-Founder of the TS, Col. H. S. Olcott.

Below are facsimile reproductions of the official Police Report carrying the conclusion by the Police Officers who had conducted the first investigation on CWL in Sydney, J. Develin and P. J. Downey:

SUBJECT: Charles W. Leadbeater, Leader of Theosophic Thought, alleged to
be giving immoral teachings to young boys.

Police Reference: —

Forwarded to the
Inspector General of Police,
[Signature]
Inspector, C. I. Branch.
28 DEC 1917

POLICE DEPARTMENT,
CRIMINAL INVESTIGATION BRANCH,
SYDNEY, 28th Decr. 1917.

ST 4126

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

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

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

(over)

THE INSPECTOR OF POLICE,
CRIMINAL INVESTIGATION BRANCH.

72181

bound

to have heard or seen something to arouse their suspicion.

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

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

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

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

A. J. Dench
Det. Sergt. 1/c

P. J. Downey
Det Const 1/c

Source: State Records NSW – SRNSW: NRS 333, Attorney General Special Bundles, Police enquiry into alleged immoral teachings of C.W. Leadbeater, "Bishop" of the Liberal Catholic Church (Enquiry held 1922), 1915-25, [5/7771.2] Reproduced by permission.

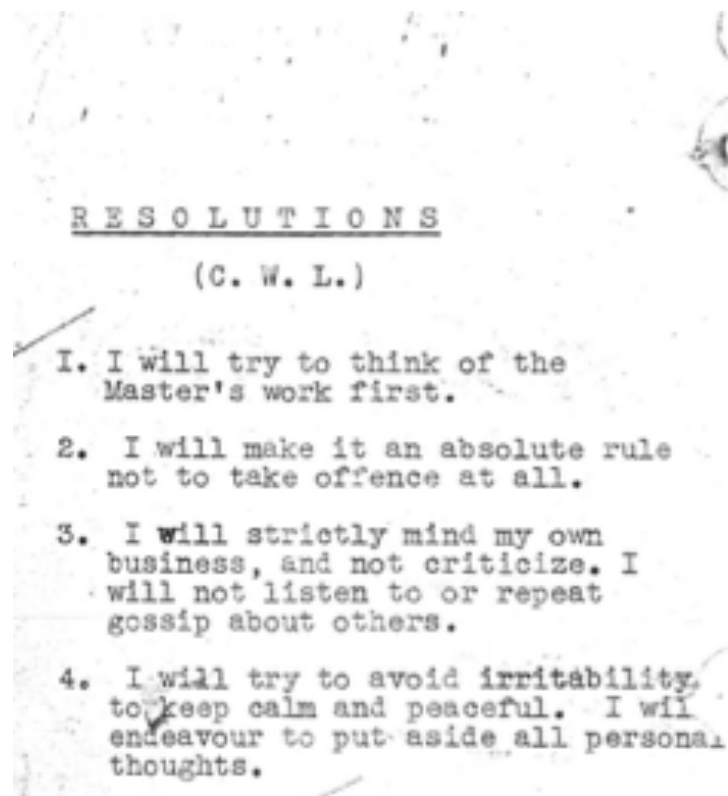
The importance of this report cannot be overstated. It shows the trust of Thomas H. Martyn and his wife Hilda in CWL and how they unequivocally vouched for his integrity in the face of very hostile accusations. CWL had lived in their house since his arrival in Australia in 1914 and the Police Report states that 'he [CWL] was continually under the eyes of Mr. &

Mrs. Martyn and they assure us that his conduct and work with these boys was pure and free from the slightest taint of immorality, had anything of that nature obtained they were bound to have heard or seen something to arouse their suspicion’.

It was only after the involvement of Sydney theosophists in the Old Catholic Church, later on known as the Liberal Catholic Church, the presence of James Wedgwood, its Presiding Bishop, in Australia and CWL’s profound involvement in the Church, including his consecration as a Bishop, that provoked an irascible reaction on the part of Thomas Martyn and the beginning of a nasty trial by the press of CWL.

Such a “trial” was strategically started by Thomas Martyn’s letter to Annie Besant in 1921, which was marked “private” but was leaked in Sydney and from Sydney to individuals around the world. It was that letter that triggered the second Police investigation. Significantly, the four accusers in that investigation were members of the Thomas H. Martyn family and household.

The example of CWL, in the middle of a never ending storm that sought to destroy his reputation and that of Annie Besant, as President of the TS, can be found in his “Resolutions”, reproduced below:



The Leadbeaters: Brief Biographical Information

Pedro Oliveira

www.cwlworld.info



A young Charles W. Leadbeater and his mother, Emma

According to archival documents in the United Kingdom, obtained through the National Archives, *Family Tree* and *Find My Past*, Charles Leadbeater was born on 24 June 1825 in Manchester, Lancashire, to John Leadbeater, a builder, and Mary Leadbeater. He was baptized on 18 September 1825 at the Church of St. Mary in Manchester. The family lived in Chorlton Row, Manchester. The 1851 Census reports his profession as a Clerk to Railway Contractor. The 1861 Census saw the Leadbeater family living in Kensington, London, again with his profession reported as Railway Contractor Clerk. He died at Rutland Cottage, in 1862 in Hampstead, London.

Emma Morgan was born in Liverpool, Lancashire in 1821, to Webster and Mary Morgan, he being a merchant, and resided at Jubilee Street, West Derby. Charles Leadbeater and Emma Morgan were married on 19 May 1853 at St. Jude Church, West Derby, Lancashire. He at that time resided at Stockport, Cheshire, and Emma at Edge Hill, West Derby. His profession was declared in the marriage register once again as a Book-keeper.

Emma and Charles Leadbeater had a son, Charles Webster Leadbeater, born on 16 February 1854 at Stockport, Cheshire, and baptized on 19 March 1854. The record of his baptism (reproduced below) includes an interesting information: the parents declared two different addresses – Charles Leadbeater’s address is recorded as Thomson Street and Emma Leadbeater’s address as Greek Street. Current Google maps for Stockport show that both streets are close to each other but along parallel lines.

The England and Wales Census for 1861 saw the Leadbeater family living at 28 Seymour Place, Kensington, London, and Charles Leadbeater’s profession is stated to be a Railway Contractor Clerk. The England and Wales Census of 1881 reports

Page 54.						
BAPTISMS solemnized in the Parish of <u>St. Thomas, Stockport</u> in the County of <u>Cheshire</u> in the Year 1854						
When Baptized.	Child's Christian Name	Parents Name.		Abode.	Quality, Trade, or Profession.	By whom the Ceremony was performed.
Christian.	Surname.					
1854 March 5 No. 425.	Mary	Robert	Kirkman	Edgerton St. Heaton Norris	Housemaid	John Willington
March 5 No. 426.	Elizabeth Ann	Samuel	Kirk	Ridgway Lane	Miscellaneous	John Willington
March 12 No. 427.	Anna	William	Taylor	Heaton Norris	Carter	John Rife
March 12 No. 428.	Charles	Thomas	Green	High Bankside	Carter	John Rife
March 19 No. 429.	Charles Webster	Charles	Leadbeater	Thomson St. Greek St.	Book-keeper	Joseph Taylor
March 19 No. 430.	William	George	Brustwick	Quercusgate	Joiner	Joseph Taylor
March 24 No. 431.	John Henry	John	Barcroft	Mottisam	Shemman	Joseph Taylor
March 26 No. 432.	Joseph	James	Hatfield	Wellington Road	Sailor	Joseph Taylor
Page 55.						
BAPTISMS solemnized in the Parish of <u>St. Thomas, Stockport</u> in the County of <u>Cheshire</u> in the Year 1854						
When Baptized.	Child's Christian Name	Parents Name.		Abode.	Quality, Trade, or Profession.	By whom the Ceremony was performed.
Christian.	Surname.					
1854 March 26 No. 433.	Thomas	George	Littler	Inkfield Lane	Mechanic	Joseph Taylor
April 2 No. 434.	Sarah	George	Walker	Booth Street Edgely	Walter	Joseph Taylor
April 9 No. 435.	William	Ann	Oldfield	Laitham		Joseph Taylor
April 14 No. 436.	Amelia	John	Hart	St. Thomas	Commercial Traveller	Joseph Taylor
April 16 No. 437.	Thomas	Joseph	Seedham	Westley Street	Weaver	Joseph Taylor
April 16 No. 438.	Mary	John	Barry	Lower Broughton	Manager of a Mill	Joseph Taylor
April 16 No. 439.	John Henry	John	Kitcher	Lord Street	Post Office	Joseph Taylor
April 16 No. 440.	William	John	Turner	Dryden Weaver		Joseph Taylor

The record of CWL's Christening.

Emma as a widow living Headley Rd, Bramshot, Hampshire, living with her son, Charles Webster Leadbeater, and a servant, Catherine Ellen Wigg.

Below is the information regarding Charles Leadbeater's Will.

“Wills. 1862. 29 July Leadbeater Charles

The Will

Effects under £ 1,500

of Charles Leadbeater late of Rutland Cottage Hampstead in the County of Middlesex deceased who died 17 June 1862 at Rutland Cottage aforesaid was proved at the Principal Registry by the oaths of Emma Leadbeater of Rutland Cottage aforesaid Widow the relict and James Tomlinson Morgan of 47 Parliament-street Westminster in the said County Gentleman two of the Executors.”

The following quote mentions the changes in passport regulations in England from 1858 onwards:

In April 1858, the Foreign Office published regulations regarding all the changes to passport procedures in *The Times*. The regulations finally abandoned the old pretense of respectability as the criterion of eligibility for a passport and opened obtaining a passport to “any British subject who shall produce ... a certificate of his identity, signed by a mayor, magistrate, justice of the peace, minister of religion, physician, surgeon, solicitor, or notary resident in the United Kingdom.” [“Passport Foreign Office Notice”, *The Times*, 28 April 1858, 5] The British passport was thus transformed into a national document of individual identity for all Britons.



Military Passports, UK 1857
The National Archives

Anderson, Martin. “Tourism and the Development of the Modern British Passport, 1814—1858.”, *Journal of British Studies* JSTOR, vol. 49, no. 2, 2010, pp. 258–282.

www.jstor.org/stable/23265202

Below is the facsimile of the Index to Register of Passport Applications 1851-1903, for England, Great Britain (source: *Find My Past*), containing Charles Leadbeater’s

passport application.

It was obtained through a search by using his name, year of birth (1825) and year of death (1862). It is dated May 3, 1858. Such an application is entirely consistent with the departure of the “Tamar”, the vessel which left Southampton on 10 May 1858 and which would eventually reach Bahia, the northeast of Brazil, on 30 May 1858. The facsimile of the “Tamar” ship manifest for that date is presented further down.

2c.

Name of the Bearer of the Passport	Number of the Passport.	Date of the Passport.	OBSERVATIONS.
Leadbeater Charles	4186	May 3 1850	
Leadbetter, Blanche	8869	" 26 "	
Leadbetter Robert	5870	" " "	
Leadbetter John	2005	July 5 "	
Leader Henry	4090	Apr. 30 "	
Leadsay Sarah S.	6812	July 29 "	
Leaf William L.	10041	Aug. 14 "	
Leahy James	18711	Nov. 11 "	
Leak Thomas	1265	Sep. 1 "	
Leake George	11142	May 1 "	
Leaker William W.	9271	Aug. 10 "	
Leakey Peter R.	12735	Sep. 2 "	
Lean Capt. R. Lam'	392	June 17 "	
Leane George	5841	May 22 "	
Leapingwell George	7144	July 31 "	
Lear James G.	1582	June 25 "	
Lear Thomas	6173	July 27 "	
Lear John	1933	Aug. 2 "	
Lear William	9417	" 11 "	
Lear Joseph B.	13701	Sep. 9 "	
Lear Emma	14732	" 20 "	
Lear John	19806	Dec. 14 "	
Learmouth Alice	18185	Dec. 30 "	
Learoyd Alfred J.	4070	July 12 "	
Learoyd Charles W.	9913	Aug. 13 "	
Leary John F.	18225	" 16 "	
Leason Anne	58785	Feb. 17 "	
Leath Anne	3738	July 8 "	
Leather Annie M.	6642	" 29 "	
Leathes Stanley	2370	June 30 "	
Leary Patrick	18018	Oct. 27 "	
LeBlanc René J. Z.	56598	Feb. 12 "	
Leblanc Margaret	2998	Apr. 20 "	
Leblanc René J. Z.	2343	July 7 "	
Leblanc Arthur	7329	" 31 "	

Official List of Passport Applications including the name of Charles Leadbeater (UK National Archives)

England in 1861. In view of currently available evidence it was not correct for him to say that Charles Leadbeater was the “chairman of the Company owning concession of the Bahia and San Francisco Railway” as well as that CWL had a brother called Gerald, as there is no evidence of his existence. But there is evidence that the family went to Bahia in Brazil and that Charles Leadbeater worked for a Railway contractor, although the year of the family’s return to England was 1859 and not 1861.

Among the passengers who arrived in Salvador, Bahia, on 30 May 1858, together with Charles Leadbeater and his wife and son, were Richard Tiplady and James Overend. Both of them were associated with the construction of the Bahia and San Francisco Railway. The website *Grace’s Guide to British Industrial History* has the following to say about Richard Tiplady:

Richard Tiplady, born in Blackburn, Lancashire, on the 7th February, 1843, was a son of the late Mr. Charles Tiplady, bookseller and printer, and Alderman of that town. After being educated at Balderstone Grammar School, the subject of this notice was articled to Mr. Hugh Wilson, then Borough Surveyor, whom he accompanied to Brazil in 1858, Mr. Wilson having obtained occupation in superintending road-making works in the State of Bahia. After Mr. Tiplady’s term of service as apprentice to Mr. Wilson was completed he remained as the latter’s assistant until the completion of the works. He was then engaged on the construction of the Bahia and San Francisco, and from 1864 to 1870, he acted as a District Engineer on that line.

(https://www.gracesguide.co.uk/Richard_Tiplady)

In his Doctorate thesis, ““Se Eles São Livres ou Escravos”: Escravidão e Trabalho Livre Nos Canteiros da Estrada de Ferro de São Francisco: Bahia, 1858-1863” (‘If They Are Free or Slaves: Slavery and Free Work at the Work Sites of San Francisco Railway: Bahia, 1858-1863’), presented to the Programme of Post-Graduation in History at the Institute of Philosophy and Human Sciences, Federal University of Campinas, Brazil, 2013, Robério Santos Souza, on page 26, writes thus about James Overend:

No curto espaço de tempo em que teve negócios na praça comercial da Bahia, o empreiteiro Watson contou sempre com os serviços de outros ingleses, muitos deles engenheiros designados ainda em Londres para tratar de seus vários contratos. O seu representante junto à Cia. de Diques era o inglês James Overend, conforme procuração assinada em Londres no ano de 1857. Naquela ocasião, Watson dizia constituir Overend como seu bastante procurador, uma vez que o mesmo seguiria para a “Bahia do Império do Brasil em referência a um certo contrato por uma escritura datada no dia 20 de abril de 1856 [...] na dita cidade de Londres pela construção de um dique no paquete inglês Tamar, que partiu do porto de Southampton, o engenheiro civil Overend desembarcou na Bahia, em 31 de julho de 1857, a serviço da estrada de ferro. O fato de, em 30 de maio de 1858, ter desembarcado com a família sinaliza que pretendia fixar residência e, provavelmente, trabalhar como engenheiro nas obras da empreiteira de Watson ou assumir contratos de empreitadas de obras públicas provinciais.

(English translation): In the short space of time he had business in Bahia’s commercial community, the contractor [John] Watson always counted with the

services of other Englishmen, many of them engineers who had been appointed in London to look after his contracts. His representative at the Dams Company [in Brazil] was the Englishman James Overend, according to the power of attorney signed in London in 1857. On that occasion Watson declared to constitute Overend as his power of attorney, once he would travel to “Bahia of the Empire of Brazil regarding a certain contract according to a legal instrument dated 20 April 1856 [...] in the said city of London for the construction of a dam.” Travelling in the English vessel Tamar, which left the port of Southampton, the civil engineer Overend arrived in Bahia on 31 July 1857, at the service of the railway. The fact that he arrived again with his family on 30 May 1858 was a sign that he wanted to establish residence and, probably, to work as an engineer on the work sites of Watson’s contractor firm or undertake contracts in provincial public works projects.

(http://repositorio.unicamp.br/bitstream/REPOSIP/280990/1/Souza_RoberioSantos_D.pdf)


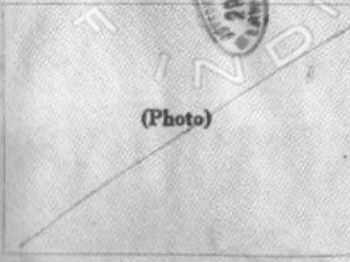
The engineer John Watson was the contractor for the Bahia and San Francisco Railway. The following is the information about him to be found in *Grace’s Guide to British Industrial History*:

John Watson (1816-1890) Civil engineer. Born in Blackburn. 1848 Associate of Inst. Civil Engineers. 1851 Living at Stonewell, Lancaster. 1851 December 11th Married at Darlington to Elizabeth Overend
1857 Member of Inst. Civil Engineers, working in Lancaster
1864 of Albion Lodge, Stamford Hill; offices at 47 Parliament St, London SW 1885 of 70 Bishopsgate, London EC
1890 August 8th. Died age 74. ‘On the 8th Inst., at Colintrave, Beckenham, John Watson, M.I.C.E., in his 75th year’.

([https://www.gracesguide.co.uk/John_Watson_\(1816-1890\)](https://www.gracesguide.co.uk/John_Watson_(1816-1890)))

It is to be noted that John Watson’s offices’ address in 1864 coincides with the address mentioned in Charles Leadbeater’s Will in 1862: 47 Parliament St, London SW.

CWL’s date of birth, according to his birth certificate, was 16 February 1854. The information about him in the Censuses of 1861, 1871 and 1881 presents an age consistent with the birth in 1854. The Census of 1891 presents an age related to a birth in 1847 and that is the date which appears in his passport.

2		3	
DESCRIPTION SIGNALEMENT		PHOTOGRAPH OF BEARER	
Profession Profession	Bishop		
Place and date of birth Lieu et date de naissance	England 17.2.1847		
Domicile Domicile	S. India		
Height Taille	5 ft. 11 in.		
Colour of eyes Couleur des yeux	Blue		
Colour of hair Couleur des cheveux	White		
Visible distinguish- ing marks Signes particuliers	/		
CHILDREN ENFANTS			
Name Nom	Date of birth Date de naissance		
Sex Sexe			

WIFE FEMME

(Photo)

SIGNATURE OF WIFE ET DE SA FEMME

(CWL Leadbeater)

CWL's passport identification page (<https://www.cwlworld.info/html/archives.html>)

PASSPORT		This passport contains 32 pages. Ce passeport contient 32 pages.	
<p>These are to request and require in the Name of the Viceroy and Governor-General of India all those whom it may concern to allow the bearer to pass freely without let or hindrance, and to afford him every assistance and protection of which he may stand in need.</p>			
<p>Given at Fort St. George the 29th day of January 1934</p>			
<p>By order of the Viceroy and Governor-General of India. <i>Chinnappa Rao</i> Secretary to the Govt. of India. S. 108, <i>Chinnappa Rao</i>, Law Department.</p>			
<p>PASSPORT. PASSEPORT. EMPIRE OF INDIA. EMPIRE DES INDES BRITANNIQUES.</p>			
No. of Passport No. du Passeport	11159		
Name of Bearer Nom du Titulaire	BISHOP CHARLES WEBSTER LEADBEATER		
Accompanied by his wife (Maiden name) Accompagné de sa Femme (Née)	/		
and by et de	children enfants		
National Status Nationalité	British subject by birth		

CWL's passport, information page

Below are the Passport Regulations (year 1934), issued by the British government in India, the year CWL obtained his last passport before dying in Perth, Western Australia, on 1 March 1934:

EXTRACT FROM PASSPORT REGULATIONS.

1. Applications for Indian Passports must be made in the prescribed form and submitted either direct or through the local authority—
 - (a) in the case of a resident in British India, to the Local Government concerned.
 - (b) in the case of a resident in an Indian State, to the Agent to the Governor-General or Political Resident concerned.
2. The charge for an Indian Passport is Rs. 3.
3. Indian Passports are granted to—
 - (a) British Subjects by birth.
 - (b) Wives and widows of such persons.
 - (c) British Subjects by naturalisation.
 - (d) British protected persons.

A married woman is deemed to be a subject of the State of which her husband for the time being a subject.

4. Passports are granted upon the production of a declaration by the applicant in the case of a child under 15 requiring a separate Passport by the child's parent or guardian in the prescribed form of application verified by a declaration made by a *Political Officer, Magistrate, Justice of the Peace, Police Officer not below the rank of Superintendent, or Notary Public*, resident in India.

5. If the applicant for a Passport be a British Subject by Naturalisation, the certificate of naturalisation must be forwarded with the form of application to the officer empowered to grant the Passport. It will be returned with the Passport to the applicant through the person who may have verified the declaration.

British subjects by Naturalisation will be described as such, in their Passports, which will be issued subject to the necessary qualifications.

6. Small duplicate unmounted photographs of the applicant (and wife, if to be included) must be forwarded with the application for a Passport, one of which must be certified on the back by the person verifying the declaration made in the application form.

7. Indian Passports are not available beyond five years from date of issue. They may be renewed for a further maximum period of five years after which fresh Passports must be obtained. The fee for renewal is Re. 1 for each year, or portion of a year, for which the Passport is renewed.

8. Passports cannot be issued or renewed on behalf of persons already abroad; such persons should apply for Passports to the London Foreign Office or nearest British Mission or Consulate. Passports must not be sent out of India by post.

9. In the case of an applicant for a Passport being unable to write English, a transcription in English should be placed below the applicant's vernacular signature in the form of application. In the case of an illiterate person, a thumb impression should be substituted for a signature on the form of application.

12. British subjects resident abroad should in all cases register their names and addresses at the nearest British Consulate. Such registration constitutes the most ready means in emergency or difficulty of enabling all proper assistance or advice to be afforded them. Changes of address in or departure from the country of residence should also be notified to the Consulate.

Persons merely passing through a foreign country or making a short stay there are not regarded as residents, and need not register unless their stay exceeds three months.

* * *

More research is needed to ascertain what was behind the change in birth year: was it a lie, as the 'received tradition' about him maintains, or was it a moment of personal discovery?

Harold Morton: CWL's last days

Harold Morton (1904-1988) was one of the many pupils of CWL at The Manor in Mosman, Sydney, and was at one time his personal secretary. He was a popular broadcaster for Radio 2GB which was started originally at a cottage in The Manor property in 1926. He was also General Secretary of the Australian Section of the TS and served as a priest in the Liberal Catholic Church. The following letter by Morton narrates the events surrounding the passing of CWL in Perth, on 1 March 1934, and the subsequent cremation and funeral service which took place in Sydney.

c / o Theosophical Broadcasting Station 29 Blight Street SYDNEY

14 March 1934

Dear Friends:

I have just returned from Perth, and wish to share with you as soon as possible the latest news concerning Bishop Leadbeater. He had been ill most of the time from Bombay to Fremantle. Heather [Heather Kellett, CWL's private secretary] having to adopt the further role of nurse. When the *Mooltan* arrived at Fremantle on February 13th, the Doctor said he must go to hospital immediately as he could not possibly stand the journey through the Great Australian Bight while in that condition. The trouble was dropsy, and its worst feature was congestion in the right lung. Accordingly, the Bishop was taken straight to St. Omer Hospital, Perth, and put under Dr. Nelson. The ship's doctor and another consulting specialist held out no hope of recovery from the very first, but Dr. Nelson was an optimist who talked of recovery until the beginning of the last week.

As he knew he was dying, C.W.L. asked Heather to send for me to assist in some arrangements he wanted made, and the 2GB Directors gave me leave to go straight across to him. By taking the plane from Adelaide I arrived in Perth on the Sunday afternoon. (I do not like flying for I get airsick; but apart from the urgency of the visit, I was glad to see this part of Australia from the air. It was particularly interesting to come down at Forrest, away out in the treeless desert, with only a dozen wooden huts to represent civilization, and discover a clean and up-to-date hotel with hot and cold water, electric light, sewerage, good food, ice, and radio. But I came back by train!)

When I saw C.W.L. that Sunday afternoon [18th February], I was surprised to discover him looking so well. He was weak; but he was exactly the same cheerful C.W.L. that we have always known, and his thoughts were all about the different departments of work which needed strengthening. He was concerned with the future of all the T.S. activities; wanted everything done to see G.S.A. [George Sydney Arundale] elected President of the Society with an overwhelming majority; wanted the E.S. to work as an army for the Brotherhood ("...they are thinking of personal progress, many of them. Confound their progress. They are an army, and must work!"); wanted the ideal of discipleship held up and made real; expressed himself as satisfied with the future of the Church in the hands of the Bishop he has nominated to succeed him as Presiding Bishop; and he was concerned that people should not make Krishnaji's teaching an excuse to return to meat-eating, smoking, and other similar habits. He talked along these lines most of the time, but when he referred to his own condition it was with an amused twinkle in his eye. He knew he was dying, and he remarked how odd it was that "They" should send him to die in Perth and not let him do so in Adyar or Sydney; but of course "They" know what they are doing, and we must obey instructions".

During that week the Bishop grew steadily stronger, and it looked as though our hopes of bringing him on to Sydney might be realized. The change came at the weekend when the temperature rose to 108° and the Bishop's strength waned accordingly. The treatment for the dropsical condition was proving successful, for without tapping the doctor's drugs were eliminating the superfluous liquid. Actually, the day before he passed on, the lung was practically clear, but the heart had been subjected to too long a strain and was worn out. Though the Bishop's condition became worse at the weekend, there was a slight improvement even after that. It was only temporary, for by the Monday Dr. Nelson gave us his first intimation that the Bishop could never leave the hospital; on the Wednesday he said it

was only a matter of a couple of days; and on the Thursday morning he told us to expect the end during the coming night.

All this time, however, Brother was by no means idle. A number of matters were brought up and he gave instructions. He even went so far as to dictate part of an article for the next E.S. publication and sent a special message to the Perth E.S. group whose meeting he could not attend personally. Heather and I made it a point not to introduce any business on our own account. When he asked a question, we answered. When his remarks required comment, we made it. But all the time we refrained from bringing up business on our own account as it was so important for him to rest as much as he could.

An interesting point arose one day when he was discoursing on the different methods of Yoga and their place in the School. He referred to the hymn “Three doors there are to the temple”. [See the Archives page for CWL’s handwritten note of it.] Of course I have sung it many times, but I was not prepared to recite it. Yet he recited it verse after verse without difficulty. A few days later he said something about memory, and I ventured to say it was surely remarkable that he could remember the words of the hymn quoted. Whereupon he reminded me that at one time he knew every hymn in the *Ancient and Modern* by heart (he mentioned that in those days there were only a couple of hundred, after all!), and forthwith recited in Latin the four verses of “Holy, Holy, Holy”, the Tantum Ergo, “O Salutaris Hostia”, and another hymn to Our Lady.

Another little incident of the Tuesday afternoon, two days before he passed over. He had been talking of his forthcoming death with a half-amused expression on his face, when he asked “But does this feel like the grip of a dying man?” And he held out his hand for Heather to grasp and pulled her along. He did the same with me, and we were astonished that he had so much energy left. Right till the very last he used to have most of his meals out of bed, sitting at a table, and less than 24 hours before his expiry I helped the nurse to get him in and out of bed.

The afternoon before his passing over, Brother spoke for about three-quarters of an hour. As he had not slept much during the previous night, the nurses wanted him to settle down as early as possible. On helping him back to bed, it looked as though he were prepared to doze, so I prepared to leave him. When I got to the door, he sat up in bed, waved his hand in characteristic style, and called out “Well, if I don’t see you again in this body, carry on!” Those were the last words to us, for when we went back to the hospital the following morning, he did not speak to us at all. The nurse asked him if he wished to see his visitors. He opened his eyes and smiled, and I *think* recognized us; but he did not speak again. He sank then into unconsciousness from which he did not awake.

The doctor told us that the end was very near and expected the death to take place during the night. However, it happened earlier. At 5 minutes past 4 in the afternoon (March 1st), a haemorrhage occurred; at 4.15 life departed, Brother not having regained consciousness since the morning. Thus passed out of this incarnation one who will be Guru to many of us for all time to come.

The body was dressed appropriately in alb and white stole, and during the evening some of the members from nearby assembled in his room at the hospital to look their last on this wonderful body and to pledge themselves to the teacher who had used it for so long. Calm and confident in life, the Bishop’s features were peaceful and serene in death.

On the Sunday, at Mr. Fisher’s request, I had the great honour of celebrating the Requiem Eucharist in the Perth Church, and of preaching the sermon. The casket containing the body was brought to the Church and placed in the sanctuary – head towards the altar according to the ancient custom for those in Major Orders. [See the Gallery page for the photographs of this Requiem Mass] We had no mournful hymns but sang some of the finest for Festivals of Saints. The feeling in the Church was intense. We tried to make a record that not one tear should be shed in that Church that morning, for we were celebrating the most happy of all events, the release of our beloved Brother from physical bonds – perhaps – probably – his Ascension to the Asekha level. At any rate we were determined that

our service should be as joyful as possible. It was a most impressive celebration. I am sure that Brother was there – many felt his presence, some actually seeing him – and as we processed round the Church at the conclusion to the majestic and triumphant funeral march from Saul, many were conscious that our Presiding Bishop took his appropriate place at the end of the procession. My sermon of tribute was that C.W.L. had taught three things which are fundamental to life, viz. Life shall be reasonable, Life shall be useful, Life shall be happy.

There is no crematorium in Perth, so we have arranged to bring the body to Sydney for cremation here. That event will take place on Saturday next, St. Patrick's Day, at the Northern Suburbs Crematorium. Bishop Tweedie will conduct the service. On Sunday he will celebrate the Requiem Eucharist in St. Alban's and preach the memorial sermon.

Thus ends my account of the last days of C.W.L. I was more impressed with the last words than I can tell you, for it is a fine thing to be able to quote this teacher of reincarnation on voicing in the last sentence one of the truths that he has battled to establish in the western world. Heather, as Bishop Leadbeater's private secretary, will send the official account to Adyar for publication in *The Theosophist* [May, 1934] There remains for us all the fulfilment of his last injunction, "CARRY ON!"

The next important thing is that we are at last having the long promised visit from Krishnaji. Owing to my absence in Perth, I have tonight met him. He is certainly a most fascinating figure, and I am looking forward to a conversation with him. He has very kindly asked me to visit him to tell him all about Bishop Leadbeater's last days in Perth. Even in the half hour that I listened to his answering questions tonight, I marvelled at his intense sincerity. How he hopes to give any teaching of a lasting nature by the dialectic method, I frankly do not see. We surely expect a teaching which will stand beside the other great philosophies of the world; it hardly seems as though this method can produce such. I suppose that this was an assembly of at least average mentality. But most people are not trained in this method of logical analysis, and it seemed to me that such training would be necessary before any worthwhile results could be reached along these lines. So far there seem to have been no resignations from the Society in consequence of his visit here, which is encouraging.

With all good wishes,

Sincerely yours,

HAROLD MORTON

P.S. 18 March. I have withheld this until I could add further information concerning Bishop Leadbeater's cremation. The cremation took place yesterday afternoon (St. Patrick's Day) at 5 o'clock. At 2.30 the funeral cortege left *The Manor* and set out for the Northern Suburbs Crematorium. I think that everyone of us who has had to conduct funerals and cremations welcomes a crematorium of such simple dignity in the midst of beautiful trees instead of the unpleasant graveside scenes where we have to console bereft relatives made still more miserable by the cold wind and dismal surroundings – and it almost always rains. This crematorium is a most satisfactory place, for it is light and airy, and arranged so as to remove all sights which would create an unpleasant effect.

There was seating accommodation for 200 people, but the crowd that gathered stood all around in the aisles and up in the organ loft. I was told that there were close to 500 people present (I think the 300 mark might be nearer, but we could not estimate properly from inside). It was especially pleasing to note that Krishnaji and Rajagopal were present at the cremation. Some have suggested that Krishnaji was unfriendly towards Bishop Leadbeater because of his changed view on discipline, ceremonial, discipleship, etc. But (though it ought not to be necessary to say such a thing) I am glad to report that

this is far from the facts, and is borne out by the fact that Krishnaji sent for me to tell him about C.W.L.'s passing.

When people were in place, the procession began, thurifer, crucifer, acolytes, priests, Bishop Tweedie, and finally the pall bearers. We processed in to the strains of the funeral march, up the centre aisle to the catafalque on which the casket was placed, Bishop Tweedie meanwhile reciting in sonorous tones "I am the Resurrection and the Life, etc." In the words of the ritual as compiled by C.W.L., Bishop Tweedie called upon that assembly to put aside all thoughts of grief and sorrow, to think not of themselves and their personal loss but of his most glorious gain; and to give effect to this, he called on them to join in singing the Church's greatest hymn of praise, the Te Deum. Proceeding further, there came the sprinkling of holy water, the censing of the casket, and the formal absolution. At the moment when in a burial service the casket would be lowered into the grave, the signal was given to commit the body to the flames. Silently the dark glass door was raised, the casket passed smoothly through the aperture into the further chamber where it was surrounded by golden curtains, and the door closed once more. (Mr. St. John points out how well they have employed the symbolism that here we see as through a glass darkly, the view into the further chamber symbolising the clearer vision of the astral world.) The tension in the crowd was high. It increased in the recitation of the fine address of the omnipresence of God. It found a splendid and confident release in the final singing of "O God our help in ages past", to which the procession returned to the vestry.

Yet the finest tribute of all was that offered at the Bishop's cathedral Church of St. Alban this morning when Bishop Tweedie celebrated the Requiem Eucharist. The altar was wonderfully decorated with the most lovely flowers. We had asked that flowers should not be sent to the funeral service, and the many beautiful flowers that were ordered were used on the altar for this commemoration service. On this occasion the opening March was used as processional. A large congregation had met for the purpose of paying tribute to Bishop Leadbeater, people whom we had not seen for years were there, and one lady, a stranger, told me that Bishop Leadbeater had helped her many years ago, that she never attended his Church, but having come to this memorial she would be coming back again. When the procession reached the sanctuary, the Te Deum was once more sung in joyful thanks for our great Leader's release, and then the Requiem Mass was celebrated. Mr. Edgar Maddocks, our choir master, had arranged special music after the Gospel and during the Communion. Bishop Tweedie's sermon was a dignified and inspiring tribute to a great man (the address will be published later), and once more there was the sure conviction that C.W.L. was very near. Of course it is the congregation that receives most benefit from a service of this nature, and I believe that in doing honour to our Presiding Bishop we were the recipients of great blessings.



Bishop Leadbeater's Church and Masonic regalia during the celebration of the Requiem Eucharist in Perth, March 1934

CWL: A Life in Pictures



With mother, Emma, 1862



At Adyar, 1885



Krishnamurti in 1910



With Col. Olcott, the young Jinarajadasa and Buddhist leaders in Colombo, 1889



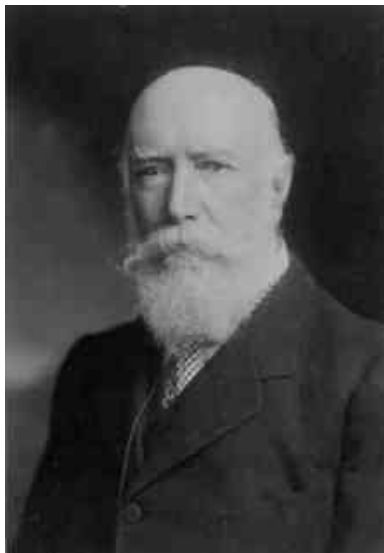
In USA, 1900



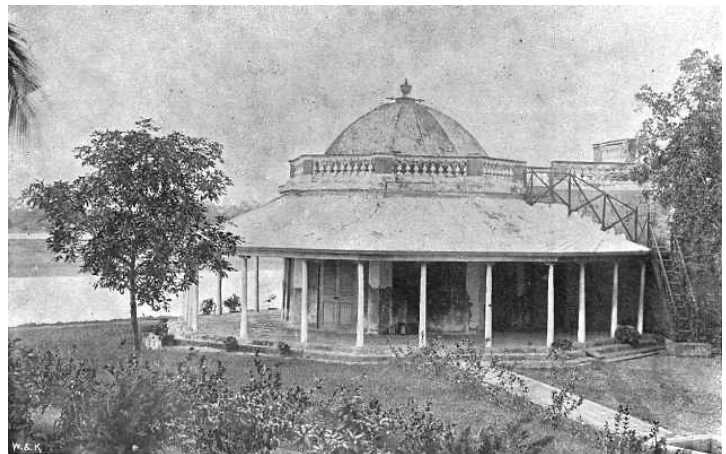
T. Subba Rao



At the 1885 Convention at Adyar, with Col. Olcott, T. Subba Rao and others



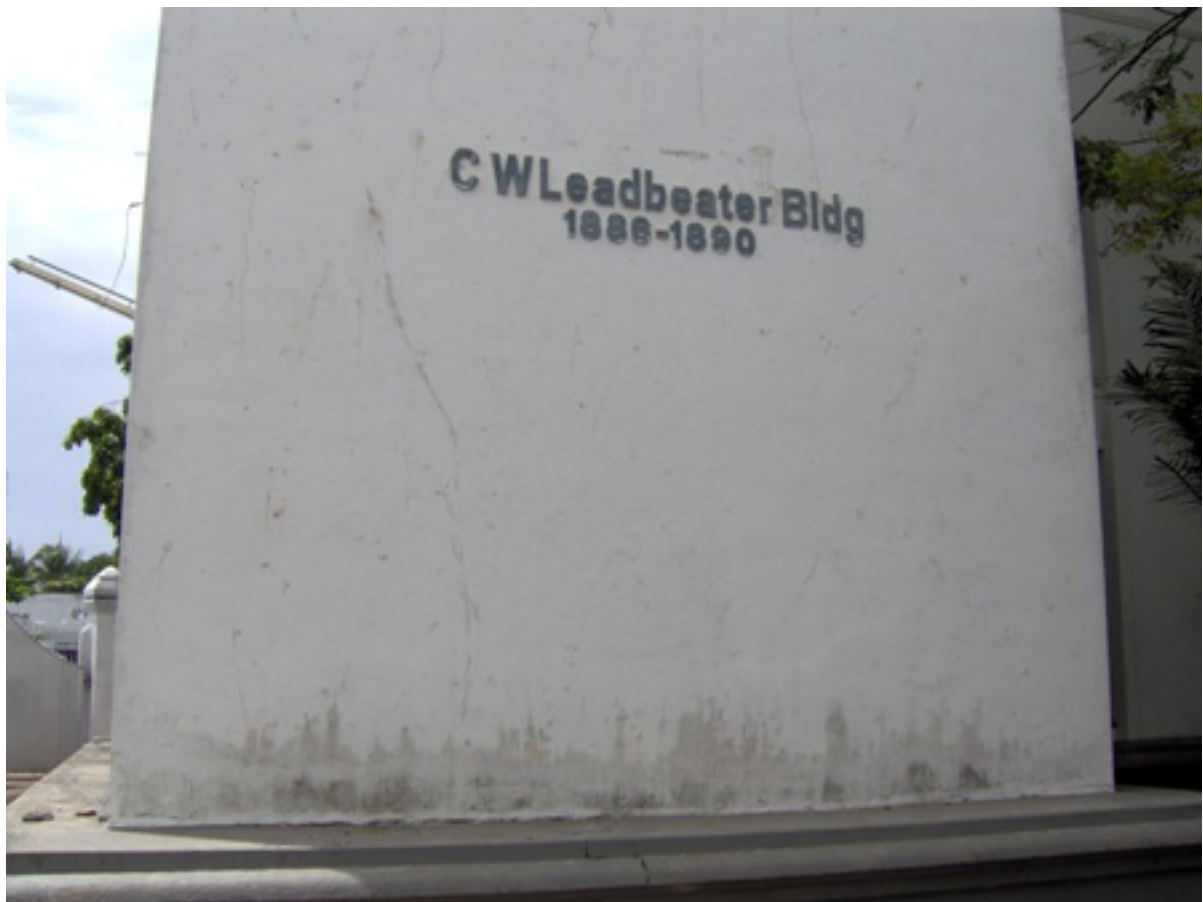
A. P. Sinnett



The Octagonal Bungalow at Adyar, where CWL resided



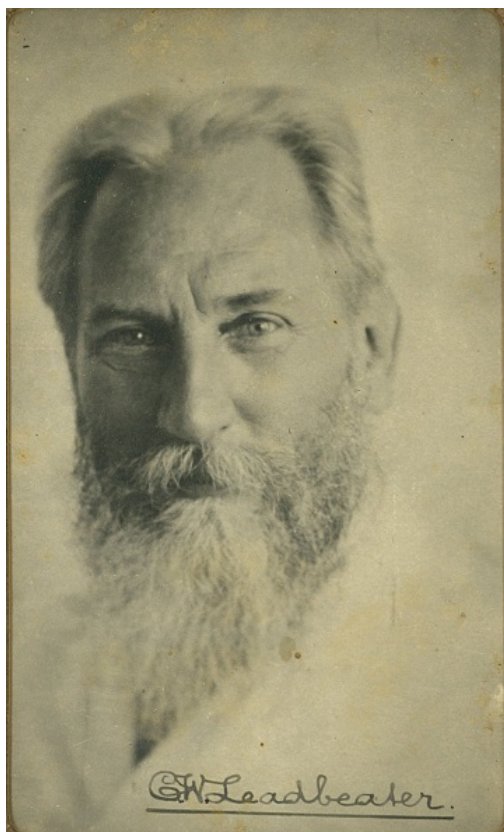
With a group of American Theosophists, 1904



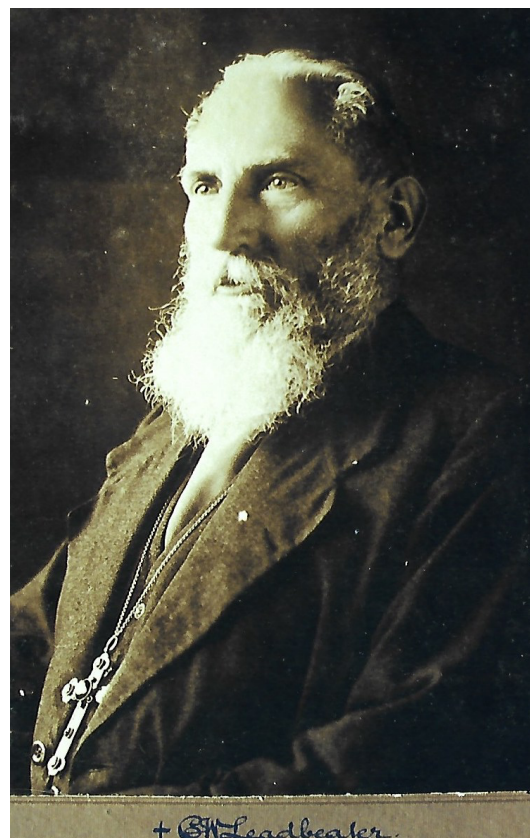
The Leadbeater Building at Ananda College, Colombo



With Col. Olcott and Annie Besant at Adyar, 1905



CWL in 1914



Bishop Leadbeater in Sydney, 1918



With a group of young residents at The Manor Garden, 1925



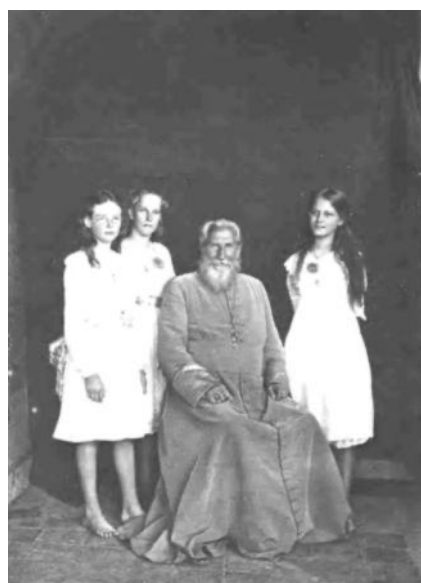
Harold Morton



Lady Emily Lutyens



An outing with Bishop Leadbeater



With girls at The Manor, the one on his right is Dora Van Gelder



At a meeting of the Order of the Star in the East at the Manor, 1923



A group at the Mackeys residence, Sydney, 1922

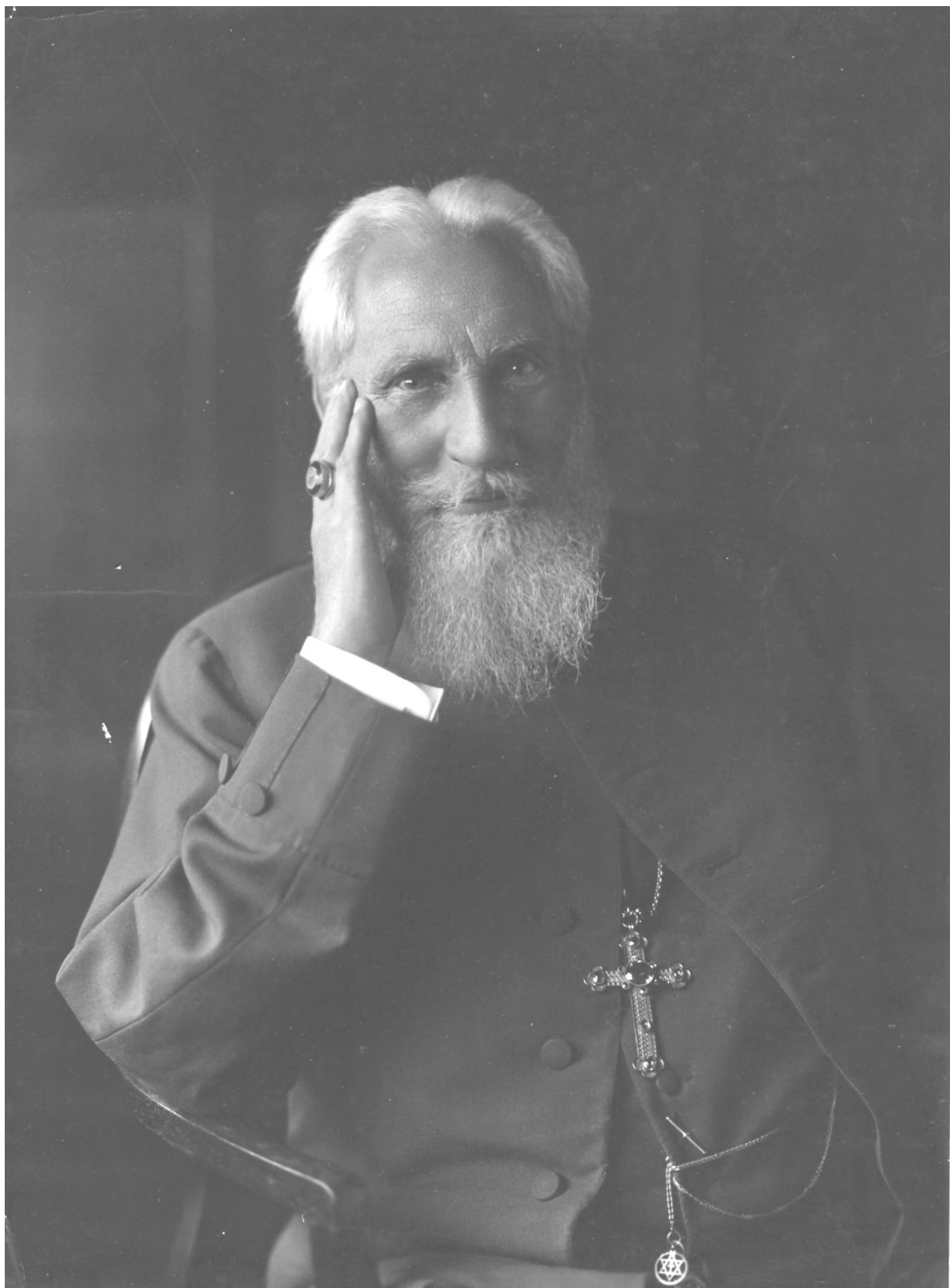


Photo by Judith Fletcher, Sydney