

any other way since this affair of the Coulombs and the Missionaries ; and I will bring about one of the greatest events in history. I proposed the same thing before, some years ago, when Timasheff was still minister ; but I did not receive any answer. But now it is much easier for me ; I can arrange the whole thing in a year. Help me in such a patriotic cause". This conversation with Solovyoff reported in "A Modern Priestess of Isis" will tell our readers what she was politically. They have already seen what she was morally.

We should think that our readers have enough material now before them to judge of Madame Blavatsky. We will only quote one more passage from her letters, and that is to let her introduce to our readers that extraordinary Theosophical performer, Mr. Leadbeater. Madame Blavatsky in describing her voyage to India in 1884 says "I sail in company with Mr. and Mrs. Cooper Oakley (amicide Madame de Morsier) and the Reverend Leadbeater (a week before our departure from London he was a parson, *un cure*, and now he is a Buddhist), and we sail with a party of eight disgusting Missionaries, with whom we all but quarrelled every day about myself. These four males and

four females of American Methodists had already read the lampoons of their devilish brethren the Scotch Calvinists, and they cackled. I looked at them as an elephant looks at a pug-dog, and got my own restlessness calmed down. They go for my Protestant parson, and he goes from them to me, in my defence. In Ceylon I took public vengeance on them. I sent for the High Priest of the Buddhists, and introduced the English parson Theosophist to him; I proclaimed in the hearing of every one that he was to enter into Buddhism. He blushed, but was not greatly disturbed, for he had seriously made up his mind to do it, and in the evening a solemn ceremony was performed on shore in the temple of Buddha. The parson Theosophist uttered the pansil (*les cinq preceptes*); a lock of hair was cut from his head; to become a Buddhist and a novice and—I was revenged". Little did Madame Blavatsky realise when she took her revenge on the Missionaries by thus capturing a Reverend clergyman of the Church of England and making him a Buddhist and a Theosophist that she was laying a mine under the Theosophical Society itself. But perhaps she knew and did not care. She said to Solovyoff on one occasion that in order to rule

men it is necessary to deceive them. She had a very poor opinion of Theosophists as a class, and even about the best of them, Colonel Olcott, she said: "Olcott is useful in his place; but he is generally such an ass, such a blockhead!

How often he has let me in; how many blunders he has caused me by his incurable stupidity!" Perhaps she knew what Leadbeater was capable of developing into. However, if she thought that she was revenged on the Missionaries, by the conversion of Leadbeater, the Missionaries, we are sure, now consider that the Christian Church is well rid of such an ordained clergyman. Madame Blavatsky is dead, Mr. Leadbeater is still living. We shall leave the dead in peace and study the progress and development of the living Theosophist who "has reached the threshold of divinity."

XVIII

Next to Mrs. Besant the most important individual in the Theosophical Society within recent years has been Mr. C. W. Leadbeater. We learn from the *Theosophist* for November 1911 that Mr. Leadbeater was born on February 17th 1847 and that as a child he went with his parents to South America where he lived a life of

manifold adventure. After returning to England he entered Oxford University, but his career there was cut short by the failure of Overend, Gurney & Co., in which his fortune was invested. He managed however to take holy orders, and he worked as a curate of the Church of England until 1884 when he joined the Theosophical Society. Prior to that time he had been much interested in spiritualism and had made various investigations and experiments. We have seen how Mr. Leadbeater travelled from England to India in 1884, and how he became a convert to Buddhism in Ceylon when he arrived in that country. He worked in Ceylon for some years on behalf of the Buddhist educational movement, subsequently returned to England taking with him a young Sinhalese named Jinarajadasa. In England he became tutor to Mr. Sinnett's only son and among his other pupils was Mr. George Arundale. In 1905 Mr. Leadbeater was a member of the British section of the Theosophical Society and held the office of Presidential Delegate. At that time some unsavoury charges were made against him in America and the American section of Theosophists first communicated these charges to Mrs. Besant and Mr. Leadbeater and subsequently appointed Mr.

Burnett as Commissioner and sent him to London to lay the matter before Col. Olcott, the President of the Theosophical Society. We shall give the charges formulated by the American section of the Theosophical Society against Mr. Leadbeater in the words of Mrs. Dennis, the Corresponding General Secretary, American section, Esoteric Section. Here is her letter to Mrs. Besant.

Chicago, January 25th, 1906.

DEAR MRS. BESANT,

I have suddenly learned the cause of the boy's bitter hatred and contempt for Mr. Leadbeater, of which I spoke to you in London and which cause he had at that time refused to reveal. It is not, as I had supposed, a childish and personal grievance, but as you will see from the charges and evidences formulated below, was the result of morally criminal acts on the part of Mr. Leadbeater himself. Before he was allowed to go to with Mr. Leadbeater, Mr. Leadbeater had told the parents of this boy that his first effort in training boys was a frank talk on the sex question with careful instruction to them of the necessity of an absolutely pure and virgin life. He stated that he liked to gain their confidence while they were very young and before they had erred through ignorance. He wished to inform them before even a first offence, which he said was fatal, so absolute must be their virginity. This was the understanding between Mr. Leadbeater and the boy's parents in arranging for his travels with him, and in connection with which the following charges are made against Mr. Leadbeater.

THE CHARGES

First, that he is teaching young boys given into his care habits of demoralising personal practices.

Second, that he does this with deliberate intent and under the guise of occult training or with the promise of increase of physical manhood.

Third, that he has demanded, at least in one case, promise of the utmost secrecy.

Then Mrs. Dennis proceeds to give the testimony of two boys. The testimony as contained in Mrs. Dennis's letter is not fit for publication.

One boy said to his mother " Mr. Leadbeater told me that it would make me strong and manly." The other boy said, when asked what excuse Mr. Leadbeater gave for such conduct :—" Mother, I think that was the worst part of the whole thing. Somehow, he made me believe it was Theosophical !"

Mrs. Denins then continues as follows :—

Only after searching questions by the parents was the foregoing evidence given ; they have persisted maintaining secrecy as long as possible. At the present time neither of these boys knows of the other's experiences, neither is aware that the other has told his story. There is, therefore, no possibility of collusion as they live some distance apart and practically never see each other. This constitutes the substance of the charges and the evidence which I went to New York to submit to the officials who sign this statement with me. They agree that these charges are so grave, the evidence so direct and substantial, the possible consequences to the movement so calamitous, that immediate consideration, searching investigation and prompt action are demanded. Together

we decided that in justice to the cause which has associated us, to Mr. Leadbeater and to you, we could do no less than place this whole matter before you asking you to advise us what action you will take. We, therefore, await your reply and scarcely need to say that we will do everything in our power to protect the good name of the Theosophical Society, and to keep this matter from the public, not merely to screen an individual but to protect the cause. To this end, those who know have pledged each other to the utmost secrecy and circumspection so that no hint of it shall escape them. A copy of this letter and statement is sent to Mr. Leadbeater registered in the same mail with this. You will also receive by registered book-post, a copy of the "Adams Cable Codes" on the fly leaf of which is written my cable address. This is the code which I use. With deep regret over the necessity for sending you this statement, I assure you that I hope to stand by you in your effort for wise action all along the line.

Faithfully,

(Sd.) HELEN. I. DENNIS.

I Subscribe,

(Sd.) E. W. DENNIS.

The undersigned having heard the statement of Mrs. Dennis respecting her investigation into the alleged fact concerning Mr. Leadbeater are emphatically of opinion that justice to Mr. Leadbeater, as well as to the American section and the whole Theosophical Society, require from Mrs. Besant, as head of the Esoteric Section of Theosophical Society, the most thorough enquiry. And they no less emphatically concur with Mrs. Dennis in her opinion that the gravity of the case demands that such an enquiry

should be carried out with all possible promptness and Mrs. Besant's decision to be made known to them.

(Sd.) ALEXANDAR FULLERTON,

*General Secretary,
American Section,
Theosophical Society.*

FRANK F. KNOTHE.

Asst. General Secretary.

HELEN. I. DENNIS.

*Corresponding General Secretary,
American Section, Esoteric Section.*

ELIZABETH. M. CHIDESTER,

*Asst. Corresponding Secretary,
American Section, Esoteric Section.*

To this Mr. Leadbeater at once replied in the following terms :—

Shanti Kunja, Benares, India,

February 27th 1906.

MY DEAR FULLERTON,

I have received the document signed by you, Knothe, Mrs. Dennis and Mrs. Chidester. Fortunately it arrived while I was staying with Mrs. Besant, and I at once took into her room and discussed it with her as my copy came before hers. She concurs with me in thinking it best for me to answer it by explaining to you the principle underlying my action and then commenting upon the particular cases adduced. I hoped that my friends in America know me well enough not to attribute to an immoral motive anything that I do, but since this is apparently not yet so I must write with entire frankness about some subjects which are not usually discussed at the present day.

The business of discovering and training specially hopeful and younger members and preparing them for Theosophical work has been put into my charge. Possibly the fact that I have been associated with the training of young men and boys all my life (originally of course on Christian lines) is one reason for this because of the experience it has given me. As a result of that experience, I know that the whole question of sex feeling is the principal difficulty in the path for boys and girls, and very much harm is done by the prevalent habit of ignoring the subject and fearing to speak of it to young people. The first information about it should come from parents or friends, not from servants or bad companions. Therefore, always I speak of it quite frankly and naturally to those whom I am trying to help, when they become sufficiently familiar with me to make it possible. The methods of dealing with the difficulty are two. A certain type of boy can be carried through his youth absolutely virgin and can pass through the stages of puberty without being troubled at all by sensual emotions ; but such boys are few. The majority pass through the stage when their minds are filled with such matters and consequently surround themselves with huge masses of most undesirable thought-forms which perpetually react upon them and keep them in a condition of emotional ferment. These thought-forms are the vehicles of appalling mischief since through them disembodied entities can and constantly do act upon the child. The conventional idea that such thoughts do not matter so long as they do not issue in overt acts is not only untrue, it is absolutely the reverse of the truth. I have seen literally hundreds of cases of this horrible condition, and have traced the effect which it produces in after-life. In this country of

India the much-abused custom of early marriages prevents all difficulty on this score.

(Mr. Leadbeter here enters into details of "This trouble" and of his remedy for it which are not fit for publication)

Proceeding he says :—I know this is not the conventional view but it is quite true for all that and there is no comparison in the harm done in the two cases even at the time quite apart from the fact that the latter plan avoids the danger of entanglement with women or bad boys later on. You may remember how St. Paul remarked that while it was best of all to remain a celibate, in the rare cases where that was possible, for the rest it was distinctly better to marry than to burn with lust. Brought down to the level of the boy, that is practically what I mean and although I know that many people do not agree with the view, I am at a loss to understand how any one can consider it criminal especially when it is remembered that it is based upon the clearly visible results of the two lines of action. A doctor might advise against it, principally on the ground that the habit might degenerate into unrestrained. . . but this danger can be readily avoided by full explanation and it must be remembered that the average doctor cannot see the horrible astral effects of perpetual desire. Having thus explained the general position, let me turn to the particular cases cited.

Particulars concerning the two boys who had confessed certain things to their mothers that they alleged to have taken place while they were in the charge of Mr. Leadbeater, are here given and these particulars are unfit for publication. In speaking of the first boy Mr. Leadbeater

admitted that he tried one experiment and only one and that he did mention to the boy that physical growth is frequently promoted by the setting in motion of those currents, but that they needed regulation. The second boy, he stated, had entered into undesirable relation with a person designated "Z" before coming under his care, and the boy had promised to try to drop these relations and to lead the life of an ascetic. Later on this boy wrote to him and said that he could not lead the ascetic life, and asked for advice; and then Mr. Leadbeater gave him certain advice which he considered under the circumstances the best to meet the case.

Concluding Mr. Leadbeater says :—I write this to you as the first signatory of the document; how much of it you can repeat to the ladies concerned is for you to decide. I have shown it to Mrs. Besant as I shall do any other correspondence that may ensue, for I have no secrets from her. I am very sorry indeed that this trouble has arisen and that any act of mine, however well intentioned, should have been the cause of it. I can only trust that when my friends have read this perfectly frank statement they will at least acquit me of the criminality which their letter seems to suggest, even though they may still think me guilty of an error in judgment.

Mr. Dennis announces his intention of returning unopened any letter from me, which seems scarcely fair, as I believe even a criminal is usually allowed to state his cases. But since he prefers to close all communication with me, it is not for me to ask him to reconsider his decision. If he later becomes willing to allow correspondence with his family to be resumed I am always ready on

my side, for nothing will change my affectionate feeling towards all its members.

Yours ever most cordially,

(Sd.) C. W. LEADBEATER.

P. S.—I see that there is one point in Mrs. Dennis' letter on which I have not commented—her reference to a conversation on the necessity of {purity for aspirants for occult development and to the fact that (for a certain stage of it) one life without even a single lapse is required. It is of course obvious that the lapse mentioned meant connection with a woman or criminal relations with a man and did not at all include such advice as is suggested in the body of my letter, but [since there has been so much misunderstanding it is better for me to say this in so many words, so please paste this slip at the foot of my letter on the subject.

Mrs. Besant sent the following reply to Mrs. Dennis :—

SHANTY KUNJA, BENARES CITY.

Feb. 26th, 1906.

MY DEAR MRS. DENNIS,

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

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

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

All who have had much experience with boys know that as puberty approaches, they stand in great peril ; new and upsetting impulses come to them, and very large numbers of boys ruin their health for life at that age from sheer ignorance, and suffer all their lives hopelessly. Some are ruined by self-abuse, some by seeking immoral women. Also, even when they resist these, they are tormented by sexual thoughts which poison the whole nature. Most boys are left to struggle through this period as best they may ; they learn about sex from other boys, or from servants, or bad men, and are ashamed to ask help from parents or teachers.

Some think no one should speak to them beforehand. Others think it wiser to speak to them frankly, warn them of the dangers and tell them to ask help if necessary.

Personally I think the latter course the right one. A boy should learn first of sex from his mother, father or teacher. Then comes the question, what advice should be given when sex thoughts torment him. Many doctors advise commerce with loose women ; this I believe to be ruinous. Others, knowing that nature gives relief under these conditions, when they become severe, by involuntary emission, advise that rather than let the mind be full of unclean images for a long period, when the torment becomes great, the whole thing should be put an end to by provoking nature's remedy, and that this, rarely necessary, is the safest way out of the trouble, and does less harm than any other. This I learn is Mr. Leadbeater's

view, a rare hastening of the period of discharge that nature would later cause. I do not agree with it. I think it might cause a very evil habit, and though this evil habit is lamentably common, I would close the door on it by prohibition, and await the natural involuntary relief. I can, however, understand that a good man might with many a precaution, look on this as the least of many evils. (Personally I believe the right way is careful diet, plenty of exercise, occupation and amusement, and rousing of the boys' pride and self-respect against yielding.) Mr. Leadbeater would do all this, but as a last resort the other. While we may dissent from this, it is very different from the charge of teaching boys self-abuse, pre-supposing foul intent instead of pure. He says he has in three or four cases given this advice believing that it would save the boys from worse peril.

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

I have explained to him my reasons for disagreeing with him, though I know that his motives were pure and good, and he has agreed with me not again to give such advice. He offered at once, if I thought it better, to retire

from active work, rather than that the Society should suffer through him. Believing as I do in his perfect honesty of purpose and knowing him to be pure of intent, though mistaken in his advice, I am against the retirement. All of us make mistakes at times, and where the mistake is honest and will be avoided in future, it should not carry with it disassociation from T. S. and E. S. work.

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

With constant affection,

Yours always,

(Sd.) ANNIE BESANT.

Mrs. Besant wrote again to Mrs. Dennis at a later date. That letter is very interesting. Here it is.

May 10th, 1906.

" You ask me what you are to think of my position. This I know, Mr. Leadbeater to be a disciple of Master K. H. I have constantly met him out of the body and seen him with the Master and trusted their work. I know that if he were evil-minded this could not be. I cannot therefore join in hounding him out of the T. S., in which he has been one of our best workers. Further, I know how much terrible evil exists among young men, and the desperate straits in which many find themselves to deal with these evils and which fall to the lot of many clergymen, parents and teachers and I cannot bear unlimited condemnation of the attempt to deal with them. Trials come from time to time—Coulomb attack on H. P. B. Doubtless from the worldly point of view, I should save trouble by deserting Mr. L. but I do not see that to be my duty.

But the American section of the Theosophical Society, as we have already said, appointed a Commissioner and sent him to England to lay the matter before Col. Olcott.

XIX

The American section of the Theosophical Society issued a circular signed by the Secretary, Mr. Alexandar Fullerton. In this Mr. Fullerton narrated in detail the circumstances under which the section had come to the decision to take action against Mr. Leadbeater. He mentions the

memorial that was addressed to Mrs. Besant a copy of which was supplied to Mr. Leadbeater. It analysed the evidence on which the charges were founded and then proceeded to state that the whole case had been carefully considered by a committee which came to a unanimous decision (1) that Mr. Leadbeater should be presented for trial to the Lodge whereto he belonged, (2) that a special delegate should proceed as quickly as possible to England and personally see Col. Olcott, the General Secretary of the British section, the authorities of the defendant's Lodge and the defendant himself. This delegate, Mr. Robert A. Burnett of Chicago, sailed on April 20th armed with discretionary power as to the settlement of the case. It was understood that if Mr. Leadbeater agreed to retire absolutely from all membership in connection with the Theosophical Society and its work, the prosecution before his Lodge would not be pressed. Successive telegraphic reports by the delegate were that the local sympathy with him in his mission was very strong and that Col. Olcott had telegraphed to Mr. Leadbeater to go at once from Italy to attend the meeting of the British Executive Committee on May 16. The committee of enquiry met in London at the Grosvenor Hotel

on May 16, 1906. Its members were Col. Olcott (in the chair) Mr. Smith, Dr. Nunn, Mrs. Mead, Mrs. Stead, Miss Ward, Miss Spink, Mrs. Hooper, Mr. Keightly, Mr. Thomas and Mr. Glass who acted as Secretary. There were also present Mr. Burnett as representing the American section and M. Bernard as representative of the French section. Mr. Leadbeater was present at the committee and had the fullest and amplest opportunity of explaining, defending and justifying himself.

He admitted that the charge which was brought against him of teaching self-abuse to boys was true and also admitted something else which both in England and in America would bring him within the pale of the criminal law. Mr. Thomas put this question to him : "There was definite action?" Mr. Leadbeater, "You mean touch. That might have taken place." Mr. Leadbeater had asked Col. Olcott what he had better do and the Colonel told him he should resign. A few minutes before the committee opened Mr. Leadbeater wrote a letter of resignation to Col. Olcott to be used if necessary. The letter was in these terms : "Dear Col. Olcott.—In view of recent events and in order to save the Society from any embar-

rassment I beg to place in your hands my resignation of membership.—Yours as ever—(Sd.) C. W. Leadbeater.” At the end of the enquiry the committee deliberated as to whether Mr. Leadbeater’s resignation should be accepted or whether he should be expelled from the Theosophical Society. There was a close division of opinion. But in the end the resignation was accepted in the terms of the following resolution: “That having considered certain charges against Mr. Leadbeater and having listened to his explanation, the committee recommend the acceptance by the President Founder of Mr. Leadbeater’s resignation already offered in anticipation of the committee’s decision.” Thus Mr. Leadbeater’s connection with the Theosophical Society was severed in 1906.

The story of how he came back to the Theosophical Society we shall unfold in a later article. There is this to be said for Mr. Leadbeater. Rightly or wrongly he held certain opinions, and he has honestly stuck to those opinions. In 1913 when Mr. Leadbeater appeared in the witness box of the Madras High Court as witness for the defence in the action brought by Mr. Narayaniah against

Mrs. Besant for the recovery of his children, in cross-examination he again admitted the advice that he had given to certain boys, and he further said that some doctors condemned such advice and others were in favour of it. He said that physical growth is frequently promoted by setting in motion all these currents. He further said that in his opinion matrimony is good when there is really strong mutual affection, but matrimony without love and prostitution are both worse than the remedy he suggested. All sexual intercourse is forbidden in the practice of occultism, and Mr. Leadbeater had practised practical occultism. We have already seen in Mr. Leadbeater's postscript to the letter he sent to Mr. Fullerton, that purity meant the absence of any lapse in connection with women or criminal relations with men and did not at all include such advice as was suggested in his letter. Nay, more. In a letter written to Mrs. Besant by Mr. N. D. Khandalwalla, he says : "The whole of Leadbeater's attitude seems to indicate that he believed the foul practice was permissible in occultism and that his Master would not object to it. You say that excitement and misuse of the sexual organ is one way of stimulating astral powers and is largely used by

some schools of occultism. You have put it as a fact before the esoteric section members that excitement and misuse of the sexual organs leads to the acquirement of astral powers" and so on. Thus it would appear that habits of self-abuse are not only intended to develop physical powers but are also capable of stimulating astral powers. If that represents the Theosophic view of this disgusting practice, no wonder that Mr. Leadbeater, the high priest of onanism, is supposed to have arrived on the threshold of divinity. The history of the period after the resignation of Mr. Leadbeater from the Theosophical Society and his return to the Society is unfolded in a series of letters from Mr. Leadbeater to Mrs. Besant. And we intend to let these letters speak for themselves. We shall publish these letters one by one without any comment of ours and let our readers draw their own conclusions from them.

On May 11, 1906 Mr. Leadbeater addressed the following letter to Mrs. Besant :—

NAPLES, May 11th, 1906.

MY DEAR ANNIE,

I have your note of April 19th, forwarded from Genoa. I have to-day received a telegram from the Colonel as follows :—

" American commission bringing official charges

meets British Section executive committee in London May 16th. Your presence urgently desired answer Harrowgate—H. S. Olcott, President.”

I suppose that is the “call to London” to which your telegram referred and so I suppose that I must go although I do not at all like the prospect, nor do I in any way acknowledge the jurisdiction of the court: but I think I shall be obeying your wish in going. I wish you were yourself to be present physically on the occasion. The Colonel has concealed my entire programme. Charles Blech advises me as a friend to consider well all the possibilities before going to England, so I suppose he fears that there may be legal arrest and prosecution; it seems as though they were vindictive enough even for that. Raja has spoken very strongly to the Americans, and has sent a letter (denying that the grosser form of the charges can be true) to some of the principal men there. Mrs. Holbrook and Mrs. Tuttle write assuring me of devotion and friendship.

I presume the Colonel will either expel me or request me to resign; the latter I am very willing to do, as you know, to avoid causing any trouble in the Society. I think I might still do the work in Burma, but as a Buddhist not as a Theosophist. What is your opinion as to this? If it all gets into the newspapers I shall be unable to do even that. I want much to see you and talk things over; where and when can we meet? Benares may not be desirable if the minds of our brothers there are poisoned against me. Let me hear fully from you; address Harrowgate until further notice.

With very much love from us all.

I am ever,

Yours affectionately,

(Sd.) C. W. LEADBEATER.

On May 17th, after the Committee had accepted Leadbeater's resignation, he sent the following cablegram to Mrs. Besant :—

Brief report of Committee meeting Col. advised resignation. Best course. Copies of your letter to Mrs. Dennis and of mine to Mr. Fullerton put before the Committee. Mead exceedingly hostile. Bertram implicated you, stormy debate. Col. accepted resignation. What work should I do now? Cannot do public lecturing? Burma good. I should prefer to spend time in the tropic rather than in England. If there is any work that I can do, please let me know. I might be useful in Australia or in New Zealand. Technically my resignation from the T. S. remove me from the E. S. But I can answer question in unofficial capacity as friend.

On receipt of the above cablegram Mrs. Besant wrote to Mr. Leadbeater the following letter :—

SHANTI KUNJA,

Benares City, May 17th, 1906.

MY VERY DEAR FRIEND,

I have just received your telegram. I hope you will have had mine before this reaches you. I wrote to you to Genoa advising resignation as the charge was officially made. It is right to save the Society at our own sacrifice. I wish I might resign also as a protest but have no right to leave it. I fear to write to England lest I should neutralise any action you have taken, but have written strongly to E. Ward. I propose to exclude from E. S. all who have taken active part in this insane action and cancel my American visit. How Fullerton could act

with this indecent precipitance and render impossible any rational action, I fail to imagine. But the time came for T. S. trouble and he was the unfortunate agent. I wish it to be distinctly understood that while I think you have acted rightly in sacrificing yourself to save the T. S. from being entangled in a scandal I am fully, utterly, certain that you acted with good intention in the most difficult problem that parents and teachers have to face. I am writing also to Mrs. Bright on the subject and giving her a free hand to use what I say.

And now, dear Charles, what is to be done ? Shall you go and live at Cambridge till Basil is through his University work ? Can I do anything in any way to help ? If the door is closed to public work it is because Master has other and more important work for you to do. They are so indifferent to the silly world's opinion.

The Bernard business was part of the underhand policy of Keightley and his friends, the effort to undermine all who have now influence by private attacks. He said to H. S. O. that the committee would not have you as Vice-President because you were narrow and bigoted on vegetarianism and smoking etc., were rude to women and so on. H. S. O. showed the letter to Dr. English, to Davidson and Keagy ; Keagy wrote to me and others. I did not tell you about it as you had so much else to worry you.

With steadfast love and trust,

Yours affectionately,

(Sd.) ANNIE BESANT.

XXI

On the same day that Mrs. Besant wrote to Mr. Leadbeater from Benares, Mr. Leadbeater also wrote the following letter to Mrs. Besant from England :—

10 East Parade,
Harrowgate, England,

May 17th, 1906.

MY DEAR ANNIE,

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

the Committee seemed friendly towards me, and the Colonel especially so ; but Mead showed exceedingly bitter hostility, and Bernard, though silent for the most part, asked one very nasty question obviously intended to implicate you in the matter. I appealed to the Chairman as to whether such a question was permissible and the opinion of the majority clearly was that it was not, so I left it unanswered. After two hours of discussion and cross-examination, and then an hour and a half of stormy debate at which I was not present, the Committee recommended the Colonel to accept the resignation, which I had previously placed in his hands ; he formally did so, and so the matter stands at present.

This being so, to what work should I now apply myself ? It is, of course, obvious that I cannot, at any rate for a very considerable time, do anything in the way of public lecturing. I think that Burma might perhaps still be possible : or is there any other piece of work in India which I could undertake ? I could not take the Head-Mastership of a school, because of the want of the University degree, but I might nevertheless be of use in giving English lessons at some such school, or something of that sort. I want a quiet time in which to do some writing, but naturally I should prefer to spend that time in the tropics rather than in England. As far as we know at present Basil and Fritz will continue to be with me and to act as secretaries just as they have been doing so, though during this time the former at any rate will be preparing for his University course with my assistance, as we arranged in India. So if there is any work that I can do, please let me know of it. Please continue to wire to this address as I shall stay here or in this neighbourhood until I hear from you.

I met Martyn in Rome, and told him of this accusation. I found that he had already received a letter from Dennis giving it in a wildly exaggerated form, but had simply put the letter in his pocket and kept silence. (It is possible, by the way, that I might find an opportunity to be useful in Australia or New Zealand). Martyn seemed to feel a little difficulty with regard to the circulation of the last E. S. notice. He asked whether it would not be wiser to send it only to those whom you might choose for the inner school, as if it were sent to members obviously unfit for admission, it could only arouse in them sense of jealousy and wounded pride. He instanced such old members as Mrs. Crozier and Pascoe—both good people in their way, yet always involved in quarrels with others, so that to admit them would be to foredoom the experiment to failure. Mrs. Wilhelmena Hunt is another case in point. He thought that it would make the work much easier if no one knew of the existence of the inner school except those whom you choose as eligible for it. Considering the condition of affairs in Australia there does seem reason in this, and Martyn is so eminently a man of common sense that I always feel disposed to allow great weight to any suggestion which he ventures to make. His earnest desire was that you should yourself personally select members for the inner school when you visit Australia; would it be possible to allow the majority of Australian members to wait until then? Martyn himself and John are, I should think, fully worthy of immediate admission and I think that I should feel sure of three others in Australia but hardly more than that. Martyn also mentioned that you had one time told him that to save time he might receive his E. S. papers for distribution direct from you,

instead of through Mrs. Mead, but that up to the present that promise had not come into effect, as everything still reached him *via* London, and thereby much time was lost. He further says that in sending out such papers Mrs. Mead fails to give any instructions as to how they are to be used, and that in this way he is sometimes left in doubt as to exactly what you wish.

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

With very much love from us.

I am ever,

Yours most affectionately,

(Sd.) C. W. LEADBEATER.

XXII

On May 23, 1906 Mrs. Besant wrote the following letter to Colonel Olcott, then in England :—

Shanti Kunja,
Benares City, May 23, 1906.

MY DEAREST HENRY,

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

statements forced from frightened boys by people determined beforehand to convict?

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

I think the Americans have behaved disgracefully in making all this public without waiting for you to see the evidence and give your decision. No one is safe, if he is to be condemned on evidence wrung from frightened boys without cross-examination. Charles had far better challenge a legal investigation, where some semblance of justice would be granted.

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

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

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

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

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

Ever affectionately yours,

(Sd.) ANNIE BESANT.

P. S.—Please do not show this letter as it may only increase bad feeling, but I wish you to know what I think of the matter.

XXIII

On June 12, 1906 Mr. Leadbeater sent the following letter to Mrs. Besant :—

Permanent Address—10, East Parade,

Harrowgate, England,

June 12, 1906.

MY DEAR ANNIE,

Your letter of May 17th and 24th have been forwarded to me together. *Your* resignation is absolutely unthinkable; it will not do to desert a ship because some of its crew mistake their line of action under difficult conditions. My own resignation was because there must not be even a possibility that the Society may be credited with an opinion from which the majority of its members dissent. I quite agree that the action in America has not only been precipitate but insane. I think Fullerton now begins to doubt somewhat, for he tries to justify that precipitancy by complaining that Raja was writing to certain friends in my favour, and that so he was forced to abandon his wish for secrecy. Dates, however, show this claim to be inaccurate; your reply to Mrs. Dennis' letter was dated February 26th, and could not therefore reach her before the end of March, whereas those letters from Miss Munz which I sent you were dated March 9th and 15th respectively; so that the matter was known to many, Fullerton was telegraphing and writing about it, considerably *before* our answers were received. Even if this were not so, it would seem ridiculous that the Committee of a Section should feel itself forced into suicidal action by anything that Raja could say or do. The truth seems to be that they all lost their heads, and so were hurried into a serious mistake,

... perhaps impelled by those who are always ready to take advantage of our errors. I am enclosing a copy of a letter which I recently wrote to Fullerton, pointing out what I think should have been done ; but it is useless to assail his triple-armoured prejudice when once he has made up his mind. As to the E. S. that is your province, and I dare not even attempt to advise ; but I feel strongly that, though the action of these people seems to me insane, cruel and ungrateful, they have yet persuaded themselves somehow that it is their duty—even their painful duty ; so that their error is one of judgment, not of intention, and I have made too many mistakes in judgment myself to feel in the least angry with them.

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

You suggest my living at Cambridge or Oxford until Basil takes his degree. I also had thought of this, but our best friends in London are strongly of opinion that if I stay in England the enemies of the Society will make some endeavour to set the law in motion against me. While I cannot see how such a charge could be sustained, it is

unfortunately true that if it were publicly made, the harm to the Society would be the same whether it succeeded or failed ; so I am taking their advice, and waiting quietly in *pralaya* for a while. As to the future, I should like your advice. For the moment I am living comfortably and inexpensively in retirement, and I can continue so until matters settle down a little, so that we can see what is wise. If there is still work that I can do—work not openly Theosophical, so that the eager Mead and Keightly cannot follow me with their persecutions—I shall be glad to do it, if it be in India so much the better, of course. Is there any possibility of Rangoon, considering the Chakravarthi and Dhammapala influence? Also if it brings me in enough to live upon, it will be well, for I suppose the income from royalties will drop almost to zero. While I am quiet here I shall probably do some more writing, though I must wait some time before I can publish, unless I can do so under a *nom de plume*. But in any case there is no harm in resting quietly here for a few months, if you have no suggestion which requires immediate action.

With very much love from us both,

I am ever,

Yours most affectionately,

(Sd.) C. W. LEADBEATER.

P. S.—I have had remarkably good letters from Keagy and Mrs. Courtright ; they seem to have had some intuition which guided them nearer the truth than most people.

XXIV

On June 30, 1906, Mr. Leadbeater wrote as follows to Mrs. Besant.

Permanent Address :—10, East Parade, Harrowgate,
June 30th, 1906.

MY DEAR ANNIE,

Your letter of the 7th has just reached me, and I will try to answer it as clearly as possible. I do not know what you have heard, but evidently some exaggerated or distorted story. I held back nothing consciously when we spoke at Benares—why should I from you, whom I have always so fully trusted? Besides, you are perfectly able to see all for yourself, so I could not conceal anything even if I would. I could ask no better statement of my case, if it had to be stated, than that which you yourself suggested in one of your recent letters. But, dear, you are now bringing in all sorts of occult and complicated reasons which for me have not existed. My opinion in the matter, which so many think so wrong, was formed long before Theosophical days, and before I knew anything about all these inner matters. I did not even originate it, for it came to me first through ecclesiastical channels, though I should be breaking an old promise if I said more as to that, save that there also there were unquestionably none, but the highest intentions. It was put somewhat in this way. There is a natural function in the man, not in itself shameful (unless indulged at another person's expense) any more than eating or drinking; but, like them, capable if misused and uncontrolled of leading to all kinds of excesses and sins. The Church would say that a very few, the great saints (as we should say, those who had practised

celibacy in past lives) can altogether repress this and rise above it, just as a very few have been able in ecstasy or trance to pass a long period without food ; and certainly where that is possible it is the highest course of all. But for the majority this function also will have its way, the accumulation takes place, and discharges itself at intervals—usually a fortnight or so, but in some cases much oftener the mind in the latter part of each interval being constantly oppressed by the matter. The idea was to take in hand before the age when it grew so strong as to be practically uncontrollable, and to set the habit of the regular, but smaller artificial discharge, with no thoughts at all in between. This, it was said (and I think truly enough) would prevent the boy from turning his attention to the other sex, save him from any temptation later towards prostitution, and bring him to the time of his marriage (if he was to marry) without previous contact with any other woman (prostitution was always held up to us as the summit of wickedness because its effect on the woman, its degradation of another to minister to our lust). I have known cases in which precisely that result was attained, though I think the suggestion was intended chiefly for those who were-expected to adopt a celibate life as priests or monks. The interval usually suggested was a week, though in some cases half that period was allowed for a time. The recommendation was always to lengthen the interval so far as was compatible with the avoidance of thought or desire upon the subject. Of course, you will understand that this sexual side of life was not made prominent, but was taken only, as one point amidst a large number of directions for the regulation of the life.

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

Pardon me for going into these distasteful details but I do not wish to leave anything unexplained. I thought I have conveyed all these in my letter to Fullerton (please look at it again and see) and in our conversation at

Benares : but now at least it is surely clear. It appears to me that arguments hold good...that probably on the whole this is the least dangerous way of dealing with a very difficult problem ; but, as I told you at Benares, I am entirely willing to defer to your judgment, and since so many good sensible friends, besides yourself, are decidedly against my view, I am ready to yield my opinion and refrain from mentioning it in the future ; so you will not hear any more of it.

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

who are still friendly to me) you know how glad I shall be.

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

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

With very much love

I am as ever,

Yours most affectionately,

(Sd.) C. W. LEADBEATER.

Some three weeks ago Basil sent you a copy of a letter of mine to Fullerton on some of these points ; I suppose it reached you safely !

XXV

Mrs. Besant wrote the following letter to Mr. Leadbeater on July 14 1906,

SRINAGAR, July 14, '06.

MY DEAR CHARLES,

Thanks for yours of June 19th, that came to me by the last mail. A week is lost on the journey here.

Leblais of Marseilles sends you an affectionate greeting, with thanks for what he learned from you when you visited Marseilles in 1902 and for all he has gained from your books.

I suppose all that is going on in America is the excited attempt to justify their methods. Mrs. Dennis, Mrs. Brougham, Mrs. Haveris and others have resigned E. S., because I uphold you. Mrs. Balche has resigned because Mrs. Dennis and others persecute you. Certainly America is having a violent shaking. Mr. Fullerton is setting himself a little against the extremists, and objects to the people who would refuse to sell your books. There was a good letter from Mr. and Mrs. Pettit quite quiet and reasonable objecting to their boy being taught anything he might not tell them, but asking my general opinion on the whole matter.

I agree with Martyn and other friends that silence is the wisest and most dignified course. Nothing you could say, on the charge no one has ventured to make openly, would carry weight. I think the calm and absence of resentment you have shown are very fine ; few could have borne such a trial as you have borne it.

I shall be in Europe, I expect, next year and we must certainly meet. This cannot break the bond of affection and trust between us wrought out of knowledge these things cannot touch. I have thought that the old Greek view of these matters perhaps largely dominates you, coming as you do from old Greece, without intermediate touches with this world. The view taken then was so very different from the present.

I shall do nothing about the general E. S. wreck in America for some months to come. I had thought that it

would have been better to leave the officers as they were, just to keep things going till I should go over, but I think that is becoming impossible as Mrs. Dennis seems to be getting wilder and wilder. I have suspended everything till the whirl subsides.

I have been up here since June 20th making arrangements for the new college. I had a long talk with the Resident and won him over and on the 17th instant we lay the foundation stone of the new building, both the Maharaja and the Resident being present. The Maharaja has given a splendid piece of land and a State grant of Rs. 1,500 p. m. Having got this done I leave again on July 20th. You remember I asked the Princess of Wales to try to get a signed portrait of the King for our college at Benares. I have just had a note to say she has obtained it and is sending it to me to present to the college on her behalf. That is very kind and good of her to have remembered in all her whirl of duties.

For the moment Good Bye, with constant affection

Ever Yours,

(Sd.) ANNIE BESANT.

XXVI

Mr. C. W. Leadbeater wrote the following letter to Mrs. Annie Besant on August 7th 1906.

Permanent address :—10, East Parade, Harrowgate,
England,

August 7th, 1906.

MY DEAR ANNIE,

I have your letter of July 10th. I am more and more disgusted with the way in which the officials in America are acting, I literally should have refused to believe it of

them, and it is a lesson to me as to how one may be deceived about people. Of course, I knew that they had possibilities of evil, like others, but I thought they had strength enough to hold them down. I have seen a letter of Fullerton's to one of the boys which is mean and despicable—trying to worm out evidence as to personal secrets, yet refusing to accept it when it does not tell in the direction he wishes. My affection for the old man cannot change, but I am so sorry to find him descending to this, quite unwittingly I am sure yet there it is. Then Mrs. Dennis sets on foot the theory that you have dishonestly obtained possession of Masonic secret and that you are maintaining in Italy a woman proved guilty of immorality—poor Mrs. . . . I suppose. However, Mrs. Dennis will probably find it wise now to forget what she has said on these subjects on the strength of your E. S. message. Did you see in her circular of May, (which has only just now reached me) that she quite definitely is not in accord with the ideas of the new inner school, and consider it entirely subversive? This business is sorting out and testing people in the strongest manner and the results are often unexpected. There are some, however, who show up well. The chief people in Australia telegraph to me of sympathy and continued respect and many letters from America take the same line. Have you noticed how grandly Keygey and Mrs. Courtright are coming out under it? I wish I could show you a letter of Raja's which I saw; it was to a lady who had been much disturbed by the E. S. message, and was consequently doubting you; one passage ran, I recollect:—Remember, the queen can do no wrong, our hearts may ache now for a while but everything will be righted soon. Of that I feel sure, for our queen is the

essence of bravery, and she will right the wrong when she sees it. In any case do not let us for a moment say anything criticising her." I wish there were more of that spirit, it is like the remark of the psalmist "though he slay me yet will I trust in him", and it re-echoes so exactly what I have felt myself. Raja mentions by the way, that he has heard from you that you have sent a statement to Mrs. Dennis which you asked her to show him, but though many days had passed she had not shown it. I fear you simply cannot depend upon her now ; she will act only as she thinks good for her side. Mrs. Tuttle seems to be coming out well under this stress ; she is emotional, but utterly loyal, and we may depend upon her to tell the truth as far as she knows it. I hear that they have telegraphed to you to go over to the American Convention ; I suppose that will scarcely be possible for you, will it ?

You mention in your letter a cipher note of mine to one of the boys ; that is just an example of the extraordinary unfairness and the savage prejudice with which they have behaved all through. They have never sent that note to me ; they have left me to guess to which boy it belongs, they never asked for the previous note, so that they might have understood to what the words refer. If I had chosen to descend to their level and violate confidences in my turn I might perhaps have surprised even *them* ; but I will never do ; and when people are capable of thinking as these our critics seem to do, it is surely of no interest to any decent person *what* they think ! But it is all done now, and it does not matter.

What you say in your letter as to the law is exactly what (without knowing much about such matters) I had

always supposed—that it requires to be *put in motion*. Now who in England would or could *put it in motion* ?

I do not know anything about the fruitful field of labour in Japan of which you write, but I should much like to know. Have you any definite information as to what there is to be done—that comes within my power, I mean ? I think I should like to look round a little and study the possibilities of the country before assuming the Yellow Robe; but am willing to be guided by your advice. We shall see what offers itself during the next month or two ; I am not sorry to have a little time to be quiet and to try to write some of the books that I have in mind ; but will such books now repay their cost when they are published ? With very much love,

I am as ever,

Yours most affectionately,

(Sd.) C. W. LEADBEATER.

XXVII.

Mr. C. W. Leadbeater wrote the following letter to Mrs. Annie Besant on August 10th, 1906 :—

Ye Olde Grasshopper Hotel,

St. Helier's, Jersey,

Established 1789,

F. G. Alpin, Proprietor,

August 10th, 1906.

MY DEAR ANNIE,

I wrote to you a few days ago, but have just received your letter of July 14th, and hasten to congratulate you most heartily on the two happy events therein described.

The signed portrait of the King is a grand acquisition, and ought soon to become a very highly magnetised centre of the loyalty and noble feeling, capable of affecting for good, generations of Indian boys. The Emperor has done a wiser thing than perhaps he knows; and it was nice of the Princess to remember—but I thought she would. Then the satisfactory arrangements for the Kashmir College is another great victory, and cannot but be specially pleasing to the Master K. H., who still loves his beautiful native land. I am indeed glad of these two brilliant gleams of light, for in other directions our sky is dark enough.

Letters continue to pour in from America. I suppose you can hardly realise what a crushing blow your E. S. message has been to those who, up to that point, had come nobly through the test, and still held loyally to both of us and to our Masters. You know they were quietly arranging to resist in the name of charity and common-sense the passing at the Convention of Sept. 16th of those resolutions which Fullerton ordered them to support in his abominable "confidential circular" which he sent even to unattached members! and I think the majority would have declined to endorse the persecution; but now they quote your name in its support, and our faithful friends are utterly paralysed, while I am told that the most savagely spiteful of the persecutors actually danced with unholy glee on reading the message. And it is too late now to undo that effect! After this I am a convert to our theory of the minute and detailed interference of malicious powers in the minor events of life, for it must have been a really ingenious demon who engineered that such a blow should fall just at such a time.

The same hand, probably, has been interfering with our posts, for even to this day I have never received a copy of that message from you, and of course I know that you would not have so written about me without sending one to me. I have sometimes cherished a wild hope that the whole thing may be a ghastly forgery, and not yours at all, because it seems so unlike you ; how happy I should be if that could be so ! For you see I really do not care what all these other people think, who have so little opportunity to know ; but when you also misunderstand me—yet suppose the thing would not be perfect if you did not.

But I *don't* quite understand, You have been in daily contact for years with my astral and mental bodies, and you know they are not impure or sensual in the ordinary meaning of those words and there are other higher things too. You doubted the highest once, you remember, not unnaturally, but summoned up again, and said at leave-taking : " You will not think again that I am only a dream will you ? " Can you have doubted again ? Remember, He spoke other words also, and we discussed the whole interview on the physical plane at the time there was no faintest possibility of mistakes. You *know* that all that was so, and that it could not have been if my intention had not been good ; you *know* better than I that *that* life is the grand reality, and that *this* is only a pale world of shadows in comparison with its glorious light. If anything in *this* seems out of harmony with the certain truth as we know it in *that*, it is *this* which is false, *this* which is distorted, never *that*. And you knew all this when we were together at Benares ; and nothing fresh has since occurred, whatever falsehoods may have been told to you. I held back nothing consciously from you then

you must *know* that also. Details may have been mentioned since which did not occur to us then ; if they *had* occurred to us they *would* have been mentioned. I have always been perfectly frank with you, and I clearly understood your attitude then—that you disapproved of the advice and consequent action, but held my intention to be good, in which you were absolutely right. Yet your circular says I have fallen as Judge fell. Well, you must have thought of all this often, and I have no lightest thought of blame in my mind ; I can bear all these things, but it is hard to see the suffering of the poor souls who trusted us, and now feel all the ground cut away from beneath their feet. For they naturally say “if there can be so much of doubt as to so large a block of the testimony, how can we know of any certainty anywhere ?” There are some who trust sublimely even through this hour of darkness. Raja writes. “I am utterly sure she will realise the truth one day, and will make amends on a royal and magnificent scale.” But I don’t see how even you can undo what is so efficiently done. It all comes from this disastrous separation on the physical plane ; but you see these people cannot understand what a difference that makes, because they do not know that you do not always remember, and so they think that we are both acting with full knowledge. I hope my “comment” which I sent to you a fortnight ago, may help some of these poor creatures a little, but it is a bad business. But at least with absolutely unchanging and unchangeable affection through it all.

I am,

Yours as ever in deepest devotion,

(Sd.) C. W. LEADBEATER.

XXVIII

Mr. C. W. Leadbeater wrote the following letter to Mrs. Annie Besant on August 28th, 1906.

Permanent Address :—10, East Parade,
Harrowgate, England,
August 28th, 1906.

MY DEAR ANNIE,

I have your letter of the 2nd, and I thank you profoundly for what you say as to our private friendship. There would be no need that that should be affected even if our opinions differed, but, as I have repeatedly said, I am quite willing to defer to your opinion, and by no means insist on retaining my own. I accepted a certain course as probably the best solution of a difficulty, and people will insist upon writing and talking as though it were a cardinal point in my belief, to which I cling with fanatical enthusiasm. You will remember that I told you at once at Benares that I was quite ready to give up my view to yours ; and if the hostile party in America had really been actuated by Theosophical feeling, that would surely have been all that they could desire. They did *not* wish only that a certain teaching should not be repeated ; they wished to force a certain person out of the Society. They might reasonably have begged me not to continue such teaching ; they might even have said that they themselves would resign rather than remain to some extent responsible for it if I had declined to discontinue it ; but I do not see that they were right in assuming that they alone were the Society, and that one who had not agreed with them, even though willing to accept their view, might

legitimately be hounded out of it by the aid of direct falsehood and the most dishonourable methods. I bear them no ill-will, because ill-will is wrong and foolish, and I recognise that they are merely instruments ; but I cannot think that they behaved well. Nor were they a whit more reasonable in their attack upon you. In the very first letter you clearly said that you did not at all agree with me, but you knew that I meant well. From the Theosophical point of view that attitude was perfect, but you know it made them furiously angry, because there was nothing in it of their spirit of persecution. Letters from America tell me that they are now openly boasting that they have forced you by their firm attitude to take sides against me as they put it ; and that again seems to show them as not entirely Theosophical in their thought. It must be that a kind of possession has descended upon these people, for *as I knew them* they would never have gone astray like this.

I suppose you must not tell me who is the American friend who sent the £ 20—through you, but I hope that you will be so kind as to express to him my hearty thanks for his thoughtfulness. He probably realises that the historical action of his country-women is likely to cost me dear financially.

I have thought much of your suggestion that I might work in Japan. Have you any information as to the nature of the work that I might do there, and as to the way in which I might maintain myself. If I went there I should, I think, be obliged to leave Basil to undertake his University course but no doubt Fritz would accompany me, or possibly Van Manen, and Basil could join me when his work at Oxford is done. I know that other possibilities may open up ; but I should like to collect

information about Japan if I can, so as to have the materials for a decision when the time comes.

The argument that while holding certain views I could not remain a member of the Society seems to me to overlook the fact that while holding those views I *did* remain a member of it for twenty three years, and during that time I did a good deal of work for it—work which I should have been capable of continuing for some time yet had it not been for the hysterical action of these people. Have they done well for our cause and for the world? Madame Blavatsky of course must have known quite fully what I thought, yet she did not take their line. However, it is useless to look back upon the past: they have had their wish, and are rejoicing over their success. Yet I cannot forget that they were all very kind to me before this possession seized them, and so I stand ready to help them in any way that I can.

Since I wrote the previous page a letter has reached me from Mrs. Howard, which I enclose because I think you ought to see it. Please return it to me to preserve with the rest of the documents. It reveals an incomprehensible attitude of mind; those people evidently think the office of Outer Head is elective and that they are the electors. Several have written to me saying that, knowing this attitude on the part of Mrs. Dennis and others, they *cannot* honestly continue to work under her, while they are full of the most earnest loyalty to you and of love and gratitude to the School, and they ask whether under these circumstances they ought to tender their resignations, or whether they can depend upon your relieving them. What advice ought I to give? Hitherto I have urged them to stay at all costs, because I did not believe that you *could* support

Mrs. Dennis, so I have told them that they would be deserting you if they resigned because of the local rebellion. I do not think you can have any idea of the methods of the disaffected. Another letter tells me how a woman went to the rooms at Chicago to buy a copy of "The Building of the Kosmos," but was dissuaded by the manager because the book, being yours, was not reliable! Another asks where my books can now be obtained in the States; and that while Chicago has a large stock of them of which they have rendered no account! The Colonel is to preside at the American Convention; I wonder whether we can depend upon him to contradict some of the more glaring falsehoods which are being so industriously circulated.

Just at this point arrives your letter of the 9th, and the long expected copy of your letter to the E. S., for all of which many thanks. I have written before with regard to your circular and I do hope that you have long ere this, issued my little comment on it for the helping of the poor people whom it has confused. I can only say once more "This thing is not so; the facts are wrong" I see now why you (*out of the body*) regretted so deeply; that we had not been together, because I could have saved you from some at least of the errors. As to which of us lies under glamour only the future can decide; but you know by this time that it has been shown that the epileptic fits were *not* due to my advice, and I also utterly deny the suggestion that I ever advised daily practice. I did tell you at Benares every thing that occurred to me, as I think you know now; and if we had only been together when these other points came up I could have contradicted the falsehoods.

Even now you are receiving information from America which does not agree with what comes to us. Raja is *not* making a party, but Fullerton is accusing him of it to contrary written evidence which has been sent to me. It would in any case be impossible for a vote of the American Convention to "reinstate" me. The agitation is being promoted chiefly, I think, at Chicago and Kansas City, and entirely by Americans. They have expressly assured me that they do *not* wish to displace Fullerton, but refuse to ratify his resolutions. Your name is being used by the Fullerton-Dennis party, *not* by the others. There is no question whatever now as to the advice that I gave, and no possibility of the identification of the Society with it; what these people are objecting to is the way in which their committee acted, and so far I think we both agree with them. If copies of all their circulars have been sent to you, you will by this time have discovered these facts that I have mentioned. It is practically certain after your E. S. letter that the Dennis faction will sweep everything before them at Convention, so I do not see how there can well be any split. It is all very pitiable, and all so unnecessary. I will do whatever I can to calm people, but you see you have rather cut away my influence, have you not? Anyhow I am most thankful that we remain true friends and I hope we may still help one another in very many ways, even though you feel that I have been deceived. Yet if I had been, should I have been so willing to yield my opinion to yours? With very much love as ever

I remain,

Yours most affectionately,

(Sd.) C. W. LEADBEATER.

XXIX

Mr. C. W. Leadbeater wrote the following letter to Mrs. Annie Besant on August 29th, 1906.

Permanent address :—10, East Parade,

Harrowgate, England,

August 29th, 1906.

MY DEAR ANNIE,

Yours enclosing your circular to the E. S. reached me yesterday while I was writing to you, and my comments upon it were therefore made somewhat hurriedly, as I had to catch a certain post. After a night in which to think over it, it is borne in upon me that I ought perhaps to write a few more—that if it were thinkable that our positions could be reversed. I should wish to receive from you the very fullest and frankest statement of feelings that was possible. I think I owe it to you and to the loyal friendship of so many years, but I have withheld it so far because I have to the uttermost that faith in you which you have perhaps somewhat lost in me—also, I think, because I shrank from obtruding my own personality in the midst of the crisis.

As I have said before, when we discussed this matter at Benares I did not consciously make the slightest mental reservation. I was strongly oppressed by the feeling that the whole affair was taking up much of your time and causing you much trouble, and therefore I proposed as little as possible of alteration in what you wrote to Mrs. Dennis. You may perhaps remember that I did make two different suggestions, one concerning the fact that full explanation had never been given by me to Robert Dennis and the other deprecating the emphasis you laid upon the words "in rare

cases". Upon the first you acted, but it gave you the trouble of rewriting a sheet of the letter; the second you did not notice, and I did not press it, not in the least realising them that it might later come to be a question of primary importance. But in explaining matters to you I did not speak of rare cases, but of all where absolute abstention was obviously not possible. You dissented quite definitely from the advice I had given, but there was not the slightest hint then about my having "fallen" or being a victim of glamour.

Now, dear, I am most anxious not to hurt you in any way, and not to give you an impression of a feeling of blame which is utterly absent from my heart if I know it. But from my point of view *nothing whatever* has happened since to account for the tremendous change which has come over your opinion. You have received additional evidence from America which is mostly false, which I have never had the opportunity for seeing or going over with you, and on the strength of that your proclamation was issued. You yourself put my own case for me in the aptest words when you intimated in one of your letters that I might perhaps find it necessary to publish some sort of statement in contradiction to worse rumours that were flying about; you yourself said how monstrous it was that a man's character should be taken away by unsupported and unexamined evidence given by a few boys who were being so badgered by excited relations that they hardly knew what they were saying. To that has since been added the report (which again I have not seen) of a savagely hostile committee obviously bent upon making the worst they could of everything; and that is how matters stand.

I need not remind you of our long work together, of the hundreds of times that we have met out of the body, and even in the presence of our Masters and of the Lord Himself. We have a record behind us, and you know me well ; was I ever an impure person ? I have not changed in the least, yet you say now that I have "fallen" from the path of occultism or rather, I suppose, that I never was really on it at all. Yet recollect how many experiences we shared, and how often it has happened that they were also corroborated by the memory of others. Have you any evidence of this "fall" beyond your own conviction that because I held certain opinions it must be so ? If not, will you in justice to me look at the probabilities of the case and consider whether it is more likely that both you and I and several others should have lived a whole life of glamour for many years (the result of that being nevertheless a considerable amount of good work) or that you should now for this once be misinterpreting something ? Pardon me for suggesting that there may be a mistake, but you have yourself allowed it on a far more extensive scale than this. Your theory implies that I have never seen the Masters, and that it has been an evil illusion that has sustained me by its glory and its beauty through the work and the hard struggles of twenty three years ; yet surely that illusion has led me to do work which could scarcely be supposed to be pleasing to any evil powers. My "illusion" of the work under the direction of the Masters continues now as ever, and now as ever none but the most elevating teaching comes to me from them, nothing but the more perfect love and compassion. Would you have me deny them because they have not cast me off ? I will say nothing as

to the knowledge that they must have had as to the advice I gave, because you would say that they also must be part of my delusion ; but you can hardly think me deluded in knowing that Madame Blavátsky trusted me and worked with me though her insight must have shown her my thoughts. I am not venturing to suggest that they or she would agree with the advice, but that they do not perhaps consider that an honest error on such a point makes a man altogether bad, or makes it impossible to work with him.

I am not for a moment seeking to convince you that my advice was right, I always recognised that there was much to be said on both sides, and I am quite willing to accept your strong opinion as outweighing many other considerations. But may it not be possible that a man who honestly held an opinion differing from yours may yet not be an impure or abandoned person—that Madame Blavatsky and the Great Ones behind her may have recognised a good and pure intention even in this unconventionalism, and may therefore have thought it possible to use that man in the work ? But your message states that you cannot work with me, even though I abandon that advice in deference to your wishes.

A man holding such opinion cannot remain in the Theosophical Society, but must be cast out of it—even though he changes that opinion apparently ! Yet even so, it should not be by falsehood that he is cast out, and we have had plenty of it both from poor dear old Fullerton and Mrs. Dennis. Your own message contains that inaccurate statement about daily practice, and the other about epileptic fits, and (what I felt more than all) the suggestion that I was not quite

honest with you at Benares. That perhaps was good for me, for it may be that I was unwittingly a little proud of being always open and honest, so that to be doubted raised for a moment a sort of outraged feeling.

Well, the thing is done now, and with all the might of your world-wide authority I am branded as a fallen person. Even if upon reflection you do not feel quite so sure that you were right at that moment and wrong during all previous years, there is no undoing such an action as that. I would not for a moment ask it, because to withdraw would, as it were, stultify you and convict you of acting hastily, which would not be good for your people. Yet if you can modify it in any way, or can contradict for me those things which are definitely untrue, it might perhaps be well—I don't know. At any rate, I thought I ought to write to you with absolute frankness, so that there should be no possibility of misunderstanding that I could avoid; if I had only been with you, there would never have been any. Ask the Master plainly whether I am abandoned and fallen and see what is the reply. Believe me when I say that I have never blamed you: I do not wish to get back into the Society, I do not ask to be rehabilitated, but I do want to clear up the position between us if possible. I know very well how hard it is, when the mind is once set in a certain groove, to drag it out and judge impartially. Yet I hope that you may be able to make this stupendous effort, which few in the world could make. But whatever you may advise, my affection remain the same.

Yours ever in love and confidence

(Sd.) C. W. LEADBEATER.

XXX

Mr. C. W. Leadbeater wrote the following letter to Mrs. Annie Besant on September 11th, 1906.

Permanent address :—10. East Parade,
Harrowgate, England.
September 11th, 1906.

MY DEAR ANNIE.

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

What I do not yet quite understand is the complete change which seems to have come over your attitude since we discussed the matter at Benares. You had all the facts before you then, except only that you supposed the intervals to be longer, as I understood it; but you had not then adopted this theory of glamour, nor cast behind you the consistent experience of many years. And although the idea of shorter intervals might alter your opinion as to the advisability, it cannot affect the principle of the thing that was surely the same then as now, and you yourself though disapproving the advice, spoke of it as at least better than that often given by doctors to young men. So I do not quite understand the reason of the sudden change. Nor I do quite see why you write as though I were still

persistently teaching these doctrines, though I have repeatedly said that I am willing to defer to your opinion. You know I never for a moment suggested that the Masters dictated or approved of such teaching ; I should myself simply infer that they left me to make my own discoveries, and presumably therefore did not consider that this one thing outweighs everything else, as you apparently do now, though you certainly did not think so when we were together at Benares. Both matrimony and prostitution must obviously be worse, because in each case they involve action upon another person, yet those seem to be differently treated.

Since Bertram, of whose actions at Adayar you once told me, is still a Theosophical Leader, Col. Olcott's testimony to the existence of the matters is true, even though he has sometimes lapsed in sexual matters. It is not contended that he is perfect, or that all his teaching has always been accurate ; but it is unquestionable that he stands in a certain relation to the Masters, and that they are using him for work. Even supposing that opinion of mine was utterly and radically wrong, is it not more probable that in spite of that defect they were willing to use what was good in me, than that both of us and several other people have been consistently and successfully deluded for many years—especially when you consider how much good work came out of the delusion ? If we are to suppose the whole transaction carried out by dark powers at the cost of infinite trouble, do you not see that balance of result of that transaction is enormously against them. I suppose it is useless to write because you have felt a certain line to be your duty, and you naturally therefore see everything from that

point of view ; but at least do not let yourself be persuaded to think that I am still carrying on that line of teaching in spite of you ! I yielded my opinion to yours at once, but it does not seem to have made any difference. All through the affair I have guided myself as far as possible by what you would wish.

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

With very much love,

(Sd.) C. W. LEADBEATER.

XXXI

Mrs. Besant wrote the following letter to Mr. C. W. Leadbeater on September 13th, 1906.

Shanti Kunja,
Benares City,
September 13th, 1906

MY DEAR CHARLES,

Your notes of Aug. 14th and 21st came together by the last mail. I had a friendly note from Kent and responded

in-like spirit. If I go to Australasia it will be in 1908, I suppose. I do not want to go, but probably shall.

I doubt if the sales of your books will cease, for they have intrinsic value. I have many letters and always answer that in the main I believe them to be reliable, but that like H. P. B.'s and my own, there are sure to be some errors of detail, that will be corrected by fuller knowledge. I shall certainly have time to look over any manuscript of yours. I am in favour of the T. P. S. continuing to publish.

There is no particular news here, and in England every one seems to be holiday-making. Would you care for me to send you the C. H. C. Magazine to keep you in touch with one side of my work?

Life goes rather hardly with me, but I can wait.

Always with love,

Very affectionately yours,

(Sd.) ANNIE BESANT.

Mr. C. W. Leadbeater wrote the following letter to Mrs. Annie Besant on October 9th, 1906.

Permanent address :—10 East Parade.

Harrowgate, England.

October 9th, 1906

MY DEAR ANNIE,

Many thanks for yours of September 13th. I am very sorry to hear that life hardly goes with you just now; if there is anything that I can do to help I am sure you will not fail to let me know. I wish you had allowed me to remain near you in India, for I believe I could have saved you some at least of the many troubles. Certainly I shall be glad to see the Hindu College Magazine, for

I have naturally just as much interest as ever in all our activities. It is pleasant to hear that you will find time to look over my manuscripts when they are ready, and that you are in favour of their publication by the T. P. S. Bertram probably will not be willing I should think, but we shall see when the time comes. By the way, absolutely privately between ourselves, how much would it cost to buy out Bertram's interest in the T. P. S., and about what average interest for his money would the person who bought him out usually get? If you would like to be free from him and to have instead a mere sleeping partner who trusts you thoroughly, it might be possible to arrange it if the amount required is not too large. This is only because I have sometimes thought that your relation with Bertram might occasionally be irksome ; if it is not so, we need think no more of the matters. It will be satisfactory if the sales of my books still continue, as that is my only certain source of income ; though I hear that some friends in America are banding together to offer me some sort of contribution to compensate for the financial injury done to me by the stupidity of their Executive Committee.

I hear from Chicago that the Colonel's action at the Convention was too autocratic for the American taste, and that a prominent member who is an official of the Associated Press prepared a protest to be simultaneously issued in 700 newspapers ! He was however dissuaded by Raja, who urged patience with the Colonel because of his age and his known connection with the Masters, and his splendid service in the past. In return for that service (of which of course the Colonel does not know) the President-Founder has just cancelled Raja's membership in the Society. A

hasty note from Raja is all that I yet have on the latter point ; he says " There were charges, but no trial, for I would not put in my defence unless the trial were *formal*, and this the Colonel refused." I await fuller information, but so far as I know the only charge that can be truthfully brought against Raja is that of protesting against the methods of the American Executive Committee. I am outside of the Society and have no voice, but is this the kind of thing that you mean to sanction ? Is it now considered right in the Theosophical Society that a man should be cast out without trial or defence ? It seems to me that we are admitting rather a dangerous principle, and most unfortunately it seems to be part of the American plan to keep you in the dark or to misrepresent matters to you ; they have apparently already written falsehoods to you about Raja, and they may be doing so still. There is a certain unscrupulousness and want of honour in the American character which may be a troublesome factor in the new sub-race ; and it seems to need only a little stress to bring it to the surface even in the better class of Americans. Well, all must come right in the end, whatever we do or do not do ; but I suppose we are reasonable for trying to do our best to help the right.

With very much love.

I am ever,

Yours affectionately,

(Sd.) C. W. LEADBEATER.

XXXII

On October 17th, 1906 Mr. Leadbeater wrote the following letter to Mrs. Besant : —

10 East Parade,
Harrowgate, England.

October 17th, 1906.

MY DEAR ANNIE,

I have your letter of September 27th. I agree entirely that the tie between us is above and beyond all temporary blunders, and I am most thankful, that it is so. But I cannot agree with you in thinking that if you should discover (as you one day will) that you were *not* under the influence of glamour during all these years, you ought therefore to give up public work. That would be for the world a calamity so great that it were surely better you should not discover the mistake (if there be one) until this physical life is over. But I cannot see the least reason for such a step, because of a slight error in judgment. Your circular puts you under the undeserved imputation of having been misled by glamour through a series of years; surely when you find that after all you were not misled, and that the memories you had temporarily disturbed are reliable, there is *more* and not less reason for people to trust your teaching, and for you to give it out with confidence. Please do not do rashly something which not you only, but the whole world, would have reason to regret for centuries. I feel strongly about this, because I know that you will see the truth, and I want to avoid a catastrophe. Of course I am not for a moment suggesting that you will ever come to agree with the advice that I

gave ; I have agreed to abandon it at your request, so on that point that we are at one already and there is nothing left for you to stand against. I have never from the first tried to persuade you to change your opinion on that point, though I did try to explain my own reasons so that you might understand how I had reached a position which was evidently inexplicable to you (see Black). The only question on which we differ is as to whether my testimony to the existence of the Masters is true, I cannot but maintain that it is because it is at this moment part of my daily life just as much as ever ; you on the other hand maintain in your circular that it is not, and that we have both been for many years simultaneously deceived. Now if you say to me " Is it not possible that the whole thing may be a colossal deception—that other beings may throughout all these years have taken upon themselves to personate non-existent Masters, that in point of fact we may be, like so many others, the victims of some sort of "spirits' guides" on an unusually magnificent scale ? " I can only reply that unquestionably anything is possible, but that it is in the very highest degree improbable ; and if it be so, at any rate such guides are good and noble guides and have led us to do good and useful work, and have taught us much of truth and therefore I want to follow them still. The whole world may be a delusion, but we must act as though it were true in order to reach the greater truth beyond. Myself I am thoroughly convinced that we have not been deceived, and that the Masters are realities ; I know that you believe this too, yet you somehow think that my testimony to them is a delusion, at least your circular seems to imply that I have not seen them. The only other point

of difference is the apparent imputation that I did not tell the truth at Benares, and that is after all a little personal matter which may be put aside. So the only matter at issue between us is the truth of my testimony to the Masters. I have had printed that little letter reaffirming it, which I sent to you some time ago, and I am sending out some copies—hesitatingly, for I do not know to whom your circular went. Also, many outside the E. S. have heard of that circular which makes another difficulty. I think about 300 copies of my letter have gone out in America, but the number here will be much smaller. A printed copy should reach you by this mail.

So Mrs. Dennis has given up the Secretaryship. It is best so, for in her present frame of mind she is certainly not the person for it. Though I have travelled the country so recently and know it so well, I scarcely know whom to suggest. Raja would have been excellent but that autocratic Colonel has expelled him for issuing that circular about Universal Brotherhood of which he sent you a copy some months ago. Warrington is a good man, thoroughly gentlemanly, and with a wide grasp of Theosophy, upon which he prepared an article for the new American Encyclopædia. John H. Bell is gentle, loving and thoroughly loyal but less cultured than Warrington. I think the Colonel's action about Raja is quite unjustifiable, and I am afraid he has allowed himself to be made the tool of the spite of that Committee. He admitted at the American Convention that if pressure had not been put upon him in London, he would have acted differently in my case. He is growing old now, and is too easily swayed. Raja will send you the papers, I know; please do anything that you can towards justice for him, for he has been

hardly used. With very much love from Basil and myself.

I am ever,
Yours affectionately,
(Sd.) C. W. LEADBEATER

P.S.—I hear that America is getting up a fund to compensate me for the financial loss caused by the diminution of the sale of my books. No doubt that is just, and I should accept it in the spirit in which it is offered; but unfortunately those who subscribe will not be those whose stupidity caused the loss. But it is very good of my friends all the same. Take care of Mr. Chakravathy, he is playing a double game.

You say "such teaching would do much harm in the T. S. and E. S."; but I did not give it to the T. S. and E. S., but only in absolute privacy to a few boys; I am not responsible for its publication; for that you must blame those who broke their solemn pledge of secrecy—Fullerton & Mrs. Dennis. I never dreamt of speaking publicly on such a matter, because I knew it would be misunderstood.

I do not want to write anything that may appear conceited, but it is rather ridiculous that these poor ignorant people should constitute themselves judges of what we do or believe. I should like to say to them quite plainly: "Don't worry yourselves about my opinions or actions, they are my affair, not yours, and if you do not like them you need not—nor imitate them. I am not going to waste time arguing with you; I never argue with anybody. But I have a gospel to preach. I have certain great truths to tell to the world, and if you are not interested in them there are thousands who will be, so drop your peddling

futile criticism of details which you do not understand, and go to work to spread the knowledge of the fact "the great facts of life and death."

We must not forget that Madame Blavatsky during physical life recognised, confirmed and often referred to my direct knowledge of the Masters ; is it suggested that she also was hallucinated ?

XXXIII

On October 30th, 1906, Mr. Leadbeater sent the following letter to Mrs. Besant :—

10, East Parade,
Harrowgate, England.

October 30th, 1906.

MY DEAR ANNIE,

I have your letter of the 11th. It certainly does seem incredible that the poor old Colonel should have threatened to arrange a prosecution, but unquestionably word to that effect did appear in the copy which I saw of his letter to Dr. English. I do not know how he meant to set about it ; I suspect it was nothing but a bit of bombast anyhow, at least I hope so. But you ought to see the copy of the letter, so as to know whether it was said or not. I too think that all danger is over, if there ever was any ; but I do not believe that there ever was. Only Miss Spink and Miss Ward so earnestly appealed to me for the sake of the Society not to stay in Harrowgate that I was willing to yield to their entreaties. I think (though I have never heard definitely) that some feared a prosecution initiated by the Police on general principles, the evidence to be obtained by subpoenaing some members of the committee to testify as to what I had said or admitted at its

meeting. But I do not see that such a proceeding would be legally justifiable. I am quite ready to take up any work that may offer itself, but I want to write one or two books as opportunity offers, and I shall go on doing that until something else comes in my way. At present correspondence occupies practically the whole of my time, which I don't like ; yet it seems a duty. So many people seem to have had their faith in the existence of the Masters shaken by your circular, and I am trying to reassure them, but it is difficult to do so without seeming to oppose myself to you, which I will not do. I am obliged to put in somewhat in this way—that Mrs. Besant now supposes herself to have been for many years and on many occasions deceived, and so to that extent withdraws or contradicts her previous evidence, but that I myself have seen no reason for a similar change of opinion, and so I take the side of Mrs. Besant's years of experience as against her present conviction with regard to those years. You see it is not an easy thing to taste, especially as I am myself not clear as to your exact position. Your later letters clearly admits that you recognise the interview with the nameless one as having really taken place, so you must suppose the glamour to have arisen at sometime subsequent to that. But at what special point, and why? You see, before that you had had many experiences together in the presence of our own Masters ; why should the lesser be glamour when the greater was not ? You see it is not as though I had suddenly and recently taken up new ideas on the sex question ; if that were so we might suppose the glamour to date from the moment in which I adopted them. There is what appears to me to be an inconsistency in your theory, and so when people write to

me I cannot explain clearly. Of course apart from that, I do not myself think that we were deceived on the hundreds of occasions when we have seen our Masters together ; that is the point upon which we differ ; but, putting that aside for the moment, I cannot quite grasp your idea, and so I am always afraid of doing you an injustice when I have to say anything about it. You see my experience has been continuous and perfectly coherent, and has been at various points confirmed by the simultaneous experience of many other people besides yourself, Madame Blavatsky herself being one of them. Now you suddenly ask me to believe that all this has not been so, or rather that some of it (the most important of all) is true, and the rest is not.

You did not think that when we spoke of it at Benares, but you have come to think so since, although nothing has changed. You must have a reason for that—I mean, something must have happened to you that I do not know ; and I believe that is where the weak point lies. I am sure that you will sometime realise that inconsistency though I do not think we can expect the Master himself to interfere, as your letter seems to suggest. But why not ask him directly ? I think it is more than a merely personal matter, so I do not see that it would be wrong. I do not for a moment expect you to agree with the advice which I gave, but I should like our testimony to be solid upon this question of the existence of the Great Ones ; though even so I do not see how we are ever to undo the damaging effect of the circular. I have sent out some copies of my little comment on it, but have eliminated the words referring to the E. S. because it is sure to fall into the wrong hands somewhere. A copy went

to you, and with it that circular of Raja's for issuing which the American Committee demanded (& obtained) his expulsion—a sad case of injustice which I was very sorry to see.

With very much love

I am ever,

Yours most affectionately,

(Sd.) C. W. LEADBEATER.

XXXIV

On November 6, 1906. Mr Leadbeater addressed the following letter to Mrs Besant :—

10 East Parade,
Harrowgate, England.
November 6th, 1906.

MY DEAR ANNIE,

I have yours of the 18th October. I am sorry though hardly surprised to hear what you say about Mrs. Scott-Elliot, but does she not realise that initiates have means of recognising each other? Many thanks for putting poor Sinnett right, I am sure it must have been a comfort to him, and she has been so faithful through so many years under all kinds of trials that I am always glad to hear of any help that comes to him.

Mrs. Dennis's attitude is a mystery. I have tried to reach her astrally, but it is useless; she gives me impression of a different person altogether. Does this seem to you also? I do not like to make the suggestion, and I shall not hint a word of it to anyone but you, but the truth is that it seems to me a kind of half obsession—as though some one else were working through her. The Mrs. Dennis that I used to know would not have behaved as she has done even if I had really committed all the crimes that she appears to believe; she had not such bitterness and rancour

in her. Mrs. Davis, yes; she was always a mass of emotion, and I have seen her display great venom on other occasions; but not Mrs. Dennis. Still less would the Mrs. Dennis that I knew have disputed your decision, or ventured to blame you, or practically headed a revolt against you. I understand even Fullerton's action better than hers. I think she should have known me better and trusted me; more, but I recognise that, though a dear good fellow, he talks the wildest prejudices, and when once he has started along a line nothing whatever will turn him. I saw all and the pleasant evidence produces no effect upon him. I saw all that in the case of Mrs. Holbrook, and again with Græme Davis but I did not expect him to turn against me! I think he ought to have been wise enough not to begin wrongly but when he had begun I understand all the rest except the breaking of the solemn pledge of secrecy and the use of private letters, which remain incomprehensible acts of dishonour, the source of all the trouble that has come since.

I wonder how matters would have turned out if I had obeyed my intention and returned to India! I know that in that case you would never have come to hold this strange belief that I was deceived in thinking that I ever saw the Masters; but I mean, how would that have affected the situation in America and elsewhere? Your circular would have been differently worded, and probably the common sense party at the Convention would have been in the majority and would have changed that stupid committee. What else would have happened I know not and it is useless now to speculate. Probably I should have been working for you in India, and I do think that that at least would have been well, for I humbly venture

to believe that I appreciate you more than some of our Indian friends do, and you know that you can trust me to be loyal to the uttermost. You and I can trust one another thoroughly and that is surely a valuable asset, not too common in these days, can we not somehow utilise it for the work? If there is any way in which I can help you do not hesitate to tell me.

What does Mrs. Dennis mean by saying that the T.S. in America is broken up? All that I have done all through has, as you know, been specially directed towards avoiding any possibility of that, and I know that those who sympathise with me in America have not dreamt of such a thing. If there be any danger of it, it must be her own intolerance that is causing it. By this time they ought to have calmed down, but though I have reams of correspondence I seem to have had little real news lately; but it is said that no news is good news! Where is your tour taking you this time? All this time of year we in Europe begin to envy your Indian weather. Mr. Harvey is just starting out East again by this Mail; would that I were with him! With very much love.

I am ever,
Yours affectionately,
(Sd.) C. W. LEADBEATER.

XXXV

On November 14, 1906, Mr. Leadbeater sent the following letter to Mrs. Besant:—

10, East Parade, Harrowgate, England.

November 14th, 1906.

MY DEAR ANNIE,

I do not know that I have any special news this week. The majority of my correspondence still continues to centre round the American affair; I shall be thankful

when they get over that land settle down again in quite steady work. It is instructive, yet it is terrible to see how prejudice obsesses people, good people—until they seem absolutely incapable of seeing straight or even of telling the truth. They continue eagerly to circulate stories that what they have been plainly told are false ; they distort the clearest statements, they appear wilfully to misunderstand, and yet in reality it is all due to this obsession by a fixed idea from which they are not strong enough to escape. Just as they distorted what I wrote, so are they distorting what Raja said. Raja has consistently maintained the attitude which you took at first disagreeing as to the advice given, but claiming good intention for me, and condemning the stupid blundering of the committee. Nearly all who took my side in America hold to those three points of opinion, yet though Fullerton and his people have had that explained to them repeatedly, they still continue to proclaim that all these men favour the advice and constitute themselves its champions. That is supposed to be “good policy” “tactics” etc , and that is where the unscrupulousness of the American character comes in. The meaning of Raja’s circular about brotherhood was surely clear to the meanest capacity, yet they choose to misunderstand it, to read into it what is certainly not there, and on the strength of it they forced the Colonel to explain it. His little speech at the Convention in which he said that you would come to understand us and to do us justice some day, and that meantime we should go on with our work, is twisted to mean that you will presently come to approve *my advice* and that meantime I shall go on giving it ! It would be too ridiculous to take seriously if it were not for the harm that it is doing. Many branches

want to have Raja to lecture for them in spite of the unjust expulsion, but the committee threatens to disband my branches that invite him. One would not think it possible that decent people could behave in such a manner, yet it is happening before our eyes. Never again can it be said that thought is free within our Society, or that we stand for brotherhood and charity. The worst of it is that these people shower their false distorted stories upon you, and (on the principle that if *enough* mud is thrown *some* is sure to stick) I fear that some of their libels may insensibly influence you a little—because you could never believe that such people would act so unscrupulously or so wildly, I could not have believed it either—but *there* it is. That is why I know that if I had been *with* you things would have been so happily different, for I should have contradicted each falsehood and straightened out each distortion *as it appeared*, instead of leaving them uncontradicted to accumulate, and so inevitably produce some little effect. Well as Raja put it, we must go on with our work, and hope that justice may be done, and I suppose that even if it is not done in this incarnation, after all it matters very little. What a comfort it is that they who stand behind really know everything, the beginning and the end, and therefore cannot fail to understand! I think Raja will probably come over and help me for a while, as he does not wish to be the cause of still further persecutions by that more than Presbyterian committee. I hope your letters are safely forwarded to you while you are away on tour ; can that always be depended ? With very much love

I am ever,

Yours affectionately.

(Sd.) C. W. LEADBEATER.

XXXVI

On November 21, 1906 Mr. Leadbeater wrote the following letter to Mrs. Besant :—

10, East Parade,
Harrowgate, England,
November 21st, 1906.

MY DEAR ANNIE,

I have yours of the 13th from Bhavnagar. I wish I were there with you. I remember Kathiawar clearly, for I was in some way especially drawn to it ; it seemed less changed than some other parts of India—less affected by European influence, I mean. Yet I think the south of India has been more my home than the north, and my strongest attraction lies some where in the Trichinopolly or Tinnevely District—or perhaps over on the Malabar Coast, where I have not been in this incarnation.

Raja's expulsion was based upon that circular of brotherhood of which you have had a copy. No doubt all the documents are before you by this time and I trust you have been able to find time to look through them. One count of the original indictment was that he had insulted you by saying that he had perfect faith in you, and that he could therefore afford to wait until you understand his position and did justice. The whole thing has been a very serious piece of injustice ; the Colonel simply yielded to pressure in America, as he admits that he did in London. I do not think you can have any idea of the venom and hatred that has been exhibited ; I should not have believed it myself if I had not actually seen the letters which have been written. It is a scandalous thing that such spite and ingratitude should be

shown by the officials of a section of the Theosophical Society ; but since the President allows them to make him their tool, I do not see that we have any redress. You see the Society has taken quite a new departure in expelling a man for an opinion, and the Colonel ought, I think, to have seen the principle and resisted it, for it can never again be said that thought is free in the society. The accusation was obviously trumped up, for they objected even to the statement that the society imposes neither belief nor code of morals upon its members, and tried to distort it to mean an encouragement of immorality. I have made every effort all through to avoid anything which might lead to a division in the society ; but really I am beginning to doubt whether it might not have been for its true interests to gather together those who showed charity and brotherhood, and let the bigoted officials withdraw if they wished. Raja was the very man who saved them from a split at the convention, and with difficulty persuaded them not to expose the Colonel's arbitrary methods through the press association ; and this is how they reward him !

As to the T. P. S. I felt sure that you would prefer to have some one more loyal than Bertram as a partner, and I should think that it might be managed. It is evident that the person of whom I had thought would not be suitable, it was one whose sole income is derived from money invested in stocks, and as the rate of interest is not high I thought it might as well be invested in the T. P. S. But what is required is some one who for the sake of the work will practically give whatever amount is necessary, or at least lend it indefinitely without interest. I suppose it is possible that such amount might gradually be repaid so as

to leave you sole proprietor. Have you any idea what amount would be required?

I hope your letters reach you safely while you are on tour. I am writing regularly each week, so if there is a—you will know that one has gone astray. It is getting cold here now, so that more and more we envy people whose lot is cast in the Tropics. With very much love.

I am ever,

Yours affectionately,

(Sd) C. W. LAEDBEATER.

XXXVII.

On November 27, 1906 Mr. Leadbeater sent the following letter to Mrs. Besant:—

10 East Parade,
Harrowgate, England.
November 27th, 1906.

MY DEAR ANNIE,

Two letters from different towns in America tell me that determined efforts are being made to force all members to accept one of two alternatives—either to express approval of the action of the American Executive Committee or to resign their membership. The party doing this claims to have the support of the Masters, expressed apparently through Miss Sarah Jacobs. Miss J has for many years had teaching (good teaching so far as I have seen) from astral entities announcing themselves, I think, as Persians, and her faculties were developing in good order; but now conceit seems to have seized her, with the above results. But is not this surely an infringement of the liberty of opinion which it was once supposed that we enjoyed? I am quite certain that you would not support the officials if the facts of their

behaviour were really before you ; but they brandish your E. S. Circular as proof that you are on their side, which seems a pity. They are manifesting a most extraordinary persecuting spirit and they will not allow the disturbance to quiet down. The American Section will be a source of weakness to the society instead of strength, if this sort of thing is allowed to continue. I hope to see Raja shortly, and I shall no doubt hear additional particulars from him, but being an outsider I can do nothing to check all this suicidal foolishness. Are you still thinking of visiting the States next year ?

With very much love.

I am ever,

Yours affectionately,

(Sd.) C. W. LEADBEATER.

XXXVIII

On February 14, 1907 Mr. Leadbeater sent the following letter from Sicily to Mrs. Besant.

Villa Zuccaro, Taormina, Sicily.

February 14th, 1907.

MY DEAR ANNIE,

I am sending this in duplicate to Adyar and Benares because I do not know where you will be when it arrives. Your letter of January 23rd has just reached me, but I have not received the "hurried previous letter" which you mention, so this brings me your first comment on recent events. I cannot tell you how glad I am that the veil is at last lifted, and the idea of glamour banished from your mind. I did not wish to contradict you ; it was painful for me even as seem to suppose your decision in that little circular letter which I issued ; but you see I

knew that there was no mistake as to our work under the Masters, and so I left it my duty to those who trusted us to reassert my knowledge. Now that you are also convinced I know you will forgive me for that one little protest, and I am more than thankful, more than glad, that the clouds have rolled away.

They seem to linger yet a little over some minor points especially as to what I am supposed to have accepted at that meeting in London; and since you are going to issue a notice to the Eastern School, it would be a relief to me if in it you could do me justice on these also.

(1) I never in any case advise daily practice. Do you not remember in the report of the proceedings of that advisory board that Sinnett specially asked a question as to that, and that I emphatically denied it? I do not think you could have had a full report of that meeting before you when you wrote your circular, or you could not have made the statement that you did. It is utterly, absolutely untrue, for that is a point about which I was always particularly careful; so it really should be contradicted. Please look at the stenographic report now, and if it be a true one you will find Sinnett's question and the answer.

(2) As to the question of advice given before puberty I wrote you fully a few weeks ago, so you know now that I did not "awake sexual passion" and that I spoke until certain symptoms were already present though certainly before there was any probability of connection with women, in order to prevent the possibility of such connection in future, and to prevent thought from turning to it. Since therefore the two points which caused the change in you are neither of them true, it seems evident that your first

position in Benares was the right one. If only I had—come back to you in India I could have explained everything, and you would never have abandoned it. But now I trust you have returned to it, so we must try to cancel the results of the interval,

(3) Of course I accept the Masters' decision, but you know that I did not need it, for a year ago at Benares I told you that our own strong opinion was sufficient for me, and that I would therefore not repeat the advice. I said the very same thing in answer to a question at the end of the meeting of that advisory board ; once more refer to the report and you will see. If it will help any of our loyal people, by all means quote what I then said, or what I write now,

' If I may be allowed to speak quite frankly Mr. Chakravarthi's theory that the appearance of the Masters to the Colonel was a masquerade by black magicians seems to be ridiculous. I know exceedingly well how closely evil entities can simulate the appearance of the Masters, but I am quite certain that such a test would not be permitted at the death bed of the President-Founder, an old faithful and devoted servant, even though, like all human beings, he has made mistakes in his time. Besides a black magician would not put in power a person like yourself, whose whole life is such as to make it impossible for him to influence you : he would obviously choose a weak person who could be swayed by his will, or some one like poor Bertram, with points in his past-life that give the dark people power over him.

Madame Blavatsky herself once told me that a Master occupied as he always is with business of world-wide importance often sends a pupil to represent him

and even to take his form when delivering a message "just" she said "as your queen sends her commissioner to give assent to the bills passed by your parliament, yet the assent is just as legal as if the queen herself were present". Also she told me of cases in which a master simply projected a thought, and *thought* took his shape through the mediumship (as it were) of any devoted person present on the physical plane whose organism lent itself to such use. She said also that in such cases the form of words used, though not the spirit of message, might be largely affected by the organism employed. It occurs to me that some points in the Colonel's account which struck me as curious may perhaps be explicable along these lines; but I am quite clear that under circumstances personation could not have been permitted.

You already know my views as to your nomination as President, for I wrote fully upon that subject before. I think it will be the salvation of the society, and will open before it a career such as it has not had yet. You say you wish I were with you; my dear, you know I should be most delighted to be with you, if there is any way, no matter how humble, in which I can be of use. Now that I am not a member of the Society, I have no desire to be reinstated, for I am much freer as I am, but my whole life is devoted to their work, and if I can serve you I am always at your command, though at the moment I do not quite see what I can do. But you know that you can always thoroughly depend upon me to the uttermost—and that is a useful quality in these days,

I must say I am rather indignant about this last falsehood of Fullerton's. I shall write to him, and to-morrow I will post you a copy of what I say, but I am afraid

nothing will do much good. There really *would* be some excuse for supposing *him* to be under the influence of glamour—his actions are so incomprehensible. Did you see that awful letter that he wrote to Douglas Pettit? Mrs. Fittle said that she sent you a copy of it. It was the vilest and most dishonourable production that you can imagine; how any gentleman could ever degrade himself to pen such an effusion I cannot understand. And now comes *this* story; of course he cannot have *invented* it; but that he should even *believe* it argues such incredible blindness. He may vote against you for the presidency, but America as a whole certainly will be in your favour by a large majority, unless she contrives to obscure the issues and hoodwink the members.

Very, very many congratulations and very much love from us both.

I am ever,
Yours most affectionately,
(Sd.) C. W. LEADBEATER

XXXIX.

On February 15, 1907 Mr. Leadbeater wrote the following letter to Mrs. Besant :—

Villa Zuccaro, Taormina, Sicily,
February 15th, 1907.

MY DEAR ANNIE.

I wrote to you at great length yesterday, but to-day your letter of Jan. 31st. (the first sent *direct* to Society) has arrived, and there is just a chance that if I answer at once I may catch the same mail with this. I am very glad to have the opportunity of seeing your defence of Raja; it is a very able one. Note, however, in addition

that the stenographic report of Raja's talk with Fullerton shows that he did not make that alleged assertion about a higher morality than the ordinary, the "recollection" of the other parties to that conversation is flatly contradicted by the verbatim report. That may be useful if ever the case comes up again.

I am ever,
Yours most affectionately,
(Sd.) C. W. LEADBEATER.

LX

Before concluding the series of correspondence we might give here a letter that Col. Olcott sent to Mr. Leadbeater. The Colonel sent this letter almost on his death-bed. The letter is both interesting and important as conveying the opinions of the Mahatmas on the teachings of Mr. Leadbeater. Our readers may find it instructive to compare this letter with three others which we shall publish later on written by Dr. Van Hook at the dictation of the Mahatmas :—

Adyar, January 1907.

MY DEAR CHARLES,

The Mahatmas have visited me several times lately in their physical bodies, and in the presence of witnesses. As my life seems to be drawing to a close, they have wished to discuss with me matters they desired arranged before it was too late. They asked me to set right the dispute between you and Annie concerning the glamour question (it appears that after the troubles in America

Mrs. Besant had attributed to "glamour" her experiences with Mr. Leadbeater on what Theosophists call "the astral plane") and I enclose what they said about it, which Mrs. Russak took down at the time. I am glad to know that it was no glamour, for I have always felt that she (Annie) made a mistake in saying that it was.

Concerning the other matter about the disturbance your teachings have caused, both Mahatma M. and Mahatma K. H. assured me that you did well to resign, that it was right to call a council to advise upon the matter, and that I did right in accepting your resignation, but they said we were wrong in allowing the matter to be made so public, for your sake and the sake of the Society. They said you should have stated in your resignation that you resigned because you offended the standard of ideas of the majority of Society *by giving out* (the italics are by Veritas) certain teachings which were considered objectionable.

Because I have always cherished for you a sincere affection, I wish to beg your pardon, and to tell you before I die that I am sorry any fault of judgment on my part should have caused you such deep sorrow and mortification, for I should have certainly tried to keep the matter quiet, had I not thought that it would have reflected on the Society if I did so. I feel sure that the Blessed Ones are striving to calm the present turmoil and hold together our Society from dividing against itself and I also feel sure that you will be called upon to help, and to forget the self for the good of the whole.

There is nothing I think that would tend to quell the present turmoil so much (and I should die happy if I knew you had done it) as for you to bow to the will of

the Divine Ones behind the movement and save the situation. Certainly Their wisdom is your law as it is ours, and They have told both Annie and myself that your teaching young boys to * * * * * is wrong. I do implore you from my death-bed to bow to Their judgment in the matter, and make a public statement that you will give them and us your solemn promise to cease *giving out* (the italics are by Veritas) such teachings.

It might be that if you did this the Masters would open out the path of reconciliation to the Society, and you could take up the great work you were obliged to give up, because you unwisely placed yourself in the position of being unable to defend yourself against charges that gravely offended the accepted moral standard of your country, thus bringing upon the Society you loved a great blow which shook it to its foundation, because you were so universally loved and respected.

Once more, my dear friend, I beg you to consider what I ask.

With all good wishes.

Yours sincerely,

(Sd.) H. S. OLCOTT.

LXI

Before we terminate the quotation of the letters of the leading actors in this Theosophical drama, we must refer to one letter which has become notorious under the title of the cipher letter. It is alleged that Mr. Leadbeater and some of his

boy disciples were in the habit of corresponding with each other in ciphers. The letter, a photograph of which is in our possession, is one of those cipher letters sent by Mr. Leadbeater to one of the boys. Mr. Leadbeater has not entirely repudiated this letter, but has said that he cannot recognise it in this form, whatever that may mean. To our knowledge Mr. Leadbeater has not said that this letter is not his. Mrs. Besant has also an ingenious explanation for the existence of these cipher letters which our readers will find in her letters to the members of the Theosophical Society, which we shall publish later on. For the present we only refer to this notorious cipher letter as it was produced as an Exhibit in the Police Court case. Speaking about this letter, Mrs. Besant from the witness box said "I saw a key to the document, but never worked it out. I cannot say positively what is shown to me is the key. I read it five years ago, and the translation was so filthy that I did not care to go through it". We have also seen a key to the cipher and we have taken the trouble to work it out and we entirely agree with Mrs. Besant in thinking that the translation is filthy. Therefore we give the letter as it is without the key. Here is the letter.

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

Turning to other matters, I am glad to hear of the rapid growth, and of the strength of the results. Twice a week is permissible, but you will soon discover what brings the best effect. The meaning of the sign O is osauisu. Spontaneous manifestations are undesirable and should be discouraged. Eg eu dinat xeuiiou iamq, ia oaaet socceoh nisa iguao. Cauoiu *iii* iguao, is i a xemm oi u dina xamm. Eiat uiuu iuqqao xiao zio usa utmaa q; tell me fully. Hmue taotuueio et ti qmautuou. Uiiotuoe lettat eusmeoh.

One more passage before we resume our narrative. We have in our possession a copy of a statement made by one of the boys who was under Mr. Leadbeater's—shall we say spiritual training. The statement is made before, and attested by, Mr. B. W. Wood, Notary Public for the State of Washington, residing at Seattle.

King Co. And in this statement the boy says :—
 “In the year 1903 I was visiting in the city of Vancouver, British Columbia, with my parents and then and there met Mr. Charles W. Leadbeater. I was then 13 years of age and Mr. Leadbeater from the first treated me in a very affectionate manner. At his suggestion my parents consented to my accompanying him to California on a pleasure trip. We remained in California three months, at the expiration of which time I accompanied Mr. Charles W. Leadbeater to the Atlantic coast visiting *en route* a number of large cities. Mr. Charles W. Leadbeater and myself occupied the same bed habitually sleeping together”. Then the boy proceeds to describe what used to take place every night. We need hardly say that this description is unfit for publication. It may be all right for those who are on the threshold of divinity, but is far too indecent for ordinary human beings. We shall quote the last paragraph of this boy's statement in which the boy says : “ I make this statement with the motive of thus giving a warning which may enable parents to protect their children from pernicious teachings given by those who pose before the world as moral guides, but whose practices debase and destroy both children and men.”