

DAWN



A.S.U.

A MAGAZINE DEVOTED TO THE PROMOTION
OF UNIVERSAL BROTHERHOOD

Vol. 1.—No. 6.

SEPTEMBER 1, 1922.

Price Ninepence.



SEPTEMBER ISSUE:

SPECIAL ARTICLE
ON
Mrs. Besant's
Esoteric School

Published
on
Alternate
Months

Price
9^d

"Who knows the Self has no more grief."

The T. S. Loyalty League

What It Is and What It Stands For

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

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

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

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

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

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

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

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

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

OBJECTS OF THE LEAGUE:—

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

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

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

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

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

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

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

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

OFFICERS.

Hon. Secretary: Mr. J. E. Greig.
Hon. Treasurer: Mr. E. Eberle.

Hon. Organiser:
Mr. L. Ingamells.

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

Official Organ of the
T. S. Loyalty League

Dawn

Annual Subscription (6 Issues,
postage paid): Australia 3/9;
outside Australia 4/3; Single.
Copy 9d.

PUBLISHED ON ALTERNATE MONTHS.

Vol. 1—No. 6

September 1, 1922

Price Ninepence

Editorial Notes.

IT is necessary for *Dawn* to expose a great deal of cant and humbug, which unhappily is at the moment rampant in the Theosophical Society. The trouble is, that a small coterie, consisting of Mrs. Besant, Mr. Leadbeater, and Mr. Jinarajadasa (with power to add to their number), usurp the sole right to interpret the will of "Masters" who, they claim, wish to direct the activities of the Society *through them*.

This coterie has broken entirely away from the original aims of the Society, and is deliberately introducing all sorts of fads into it, with the result that a state of ferment is now chronic. The fertile brain of Mr. Leadbeater is largely relied upon for the novelties, but Mr. Leadbeater is not trusted by many members, either as a moralist or an occultist. *Dawn* makes this explanation, fully realising that its function would be a more pleasant one were it able to ignore points of difference and insert only articles and news of a non-contentious kind. Later on that will be done, no doubt. Meanwhile, *Dawn* will do what its promoters, the T.S. Loyalty League, deem a very solemn and responsible duty, and spare no trouble to expose the falsehood that masquerades itself as truth, through self-appointed and self-announced "occultists," "leaders," "initiates," and people of that ilk. The Theosophical Society was formed to be a body of students, using neutrality as a means of co-operation between all creeds, castes and colours, not a lot of sheep following "leaders" who exhibit all the symptoms of megalomania.

⊕ ⊕ ⊕ ⊕

Mrs. Besant, when in Sydney, refused any sort of private enquiry into charges which were widely current regarding Mr. J. I. Wedgwood. In 1919 she herself had contacted evidence of some sort which led her to decide to expel that gentleman from the Theosophical Society and from her Esoteric Section. Finding later that Mr. Wedgwood had already been received by "Bishop" Leadbeater into her own "Occult" Hierarchy, and fearing to excite any doubt on the part of members of the Theosophical Society

as to the infallibility of Mr. Leadbeater, whose own record was not too robust, she withdrew her order of expulsion, and with much trouble and little dignity has been struggling ever since to wriggle out of an awkward position. But that did not alter facts. New facts, indeed, piled themselves up on the top of old ones, and a trail of scandal pursued the Leadbeater "initiate" from country to country.

"If you have any charges to make, take them to the police," was, in effect, Mrs. Besant's attitude when she arrived in Sydney, and the public Press took the President of the Society at her word.

By this time Mr. Wedgwood had left Australia, but the Press seemed more interested in the relationship of "Bishop" Leadbeater to an innumerable boy following than anything else, and a police enquiry was instituted by the New South Wales Justice Department into this.

On another page appears the result, as summarised by the Crown Solicitor.

Dawn would like to ask the Minister for Justice if, with the evidence before him which the police have collected and furnished, he would advise members of the Theosophical Society to place their young boys in Mr. Leadbeater's charge or not?

⊕ ⊕ ⊕ ⊕

Some of the Canadian Lodges have been greatly disturbed by the astounding claims made by, and on behalf of, theosophical "leaders." They evidently wonder what is to happen next, and, by way of self-assertion and protest, several Lodges are issuing pamphlets on topical subjects. Some of these have reached *Dawn*, and only lack of space precludes our reprinting them, for they all give prominence to some phase or other of the tangle which Neo Theosophy is getting into.

One circular is headed *Arhats and Jesuits*. The writer wants to know if Jesuits are more powerful than Arhats? If not, why did not our two Arhats protect one of their "Initiates" from the Jesuits under whose influence they now declare he has fallen? Another circular issued to new members of the Theosophical Society declares that "*The Esoteric*

Section is the Cancer Spot in the T.S.," and continues:—

Founded by H.P.B. in 1888, the Esoteric Section has degenerated into a Political Machine, whose credulous members obey blindly the commands of its Official Heads, Mrs. Besant and "Bishop" Leadbeater.

Candles, Ikons, Incense, Passive Obedience to authority, and Worship of Personalities, were never prescribed by H.P.B. as steps on the path to Divine Wisdom; but all of these are now essential parts of the Esoteric Section.

As a support of the Political Power of Mrs. Besant and "Bishop" Leadbeater, the Esoteric Section is a great success. As a school for Spiritual Development, the Esoteric Section is a farce.

Do you know that on November 3rd, 1894, W. Q. Judge declared Mrs. Besant's Headship of the E.S. at an end *by order of the Master?*

Ascertain the facts. Remember, "There is no Religion higher than Truth."

Enquiries and discussion invited.

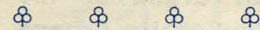


The reference in the foregoing to W. Q. Judge is indicative of a feeling that has been growing more and more prominent of late in the Theosophical Society that the whole truth with regard to Mrs. Besant's quarrel with that gentleman, which culminated in 1904, has never yet been told—at any rate, to followers of Mrs. Besant.

Mr. Judge was the first pupil of Madame Blavatsky. He was one of the little band who, in New York in 1875, founded the Theosophical Society, and when in 1889 the two chief founders left America for India, Mr. Judge was left in charge of the Society in America, the only place in which at that time it had any existence. At the death of Madame Blavatsky in 1891, Mr. Judge believed that he had been left in charge of the little Esoteric School—which that lady had started some years before. Mrs. Besant, who had recently joined the Society, claimed, on the other hand, that the Founder's mantle had fallen upon her. The difficulty was overcome by a joint headship, and the present Esoteric Section was thus established under this joint leadership. In her recent circular to members of the T.S., Mrs. Besant repeats her claim that she was appointed by H.P.B., and evidently feels that she enjoys the privileges of a sort of apostolic succession.

In 1894, Mrs. Besant and Mr. Judge openly quarrelled, and as the Canadian circular points out, Mr. Judge asserted *his* authority, and expelled Mrs. Besant from the E.S. News reaches us as we go to press that no less an authority than Mr. B. P. Wadia (one who has always been predisposed to support Mrs. Besant's interests, and was for years her business manager) has, while in America, carefully reviewed the old *causus belli* between Mr. Judge and Mrs. Besant, with the result that he now declares Mr. Judge to have been a valiant servant of the Masters, who has been wronged in the Theoso-

phical Society, and whose teachings remain unknown to this day to its members.



There can be little doubt that the existence of a large body of members within its ranks, banded together in a secret organisation like the E.S., is full of danger to the Theosophical Society. That danger is increased when all right to exercise individual judgment on any matter is withdrawn as a condition of membership. Yet this is just what happens in the Esoteric Section, and we refer readers to a special article which appears elsewhere, and which gives prominence to certain dangers resultant from the existence of this body, which calls itself the heart of the T.S.

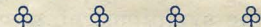
Every member of this school takes a pledge, clauses of which have recently been revised, and now read:

"I pledge myself to preserve inviolable secrecy as regards the documents and pass-words of the School, and all that passes at its meetings, and to return all papers that I have received at the request of the Outer Head or her appointed agent. I expressly agree that, should I hereafter be expelled from the School or resign from it, this obligation as to secrecy is binding on me for my whole life.

"I pledge myself to co-operate with unswerving loyalty with the Outer Head (Mrs. Besant Ed.) for any object which she declares to be the work of the Masters, and to resign from the E.S.T. if I feel such co-operation is impossible for me."

It will easily be seen that Mrs. Besant has a big hold on the Theosophical Society, with a compact body of its members always on the qui vive for the crack of her whip.

Individual judgment on any question is eliminated from the Esoteric School, and the one great virtue is to follow my leader. The situation entirely reverses the original aims of the T.S., which, as Mrs. Besant herself used to explain, should consist of a body of students. It is to be feared that there has been a lot of camouflage, and perhaps some hypocrisy in connection with the various outside movements, that have been pushed on to the T.S. In public, our silver-tongued President talks tolerance and neutrality; but in private the members of the T.S. are ordered to support particular "isms" and possibly particular politics.



News of the resignation from the Theosophical Society of Mr. B. P. Wadia has recently reached Sydney. Mr. Wadia is a native of India, a Parsee by birth, and was for many years Mrs. Besant's right-hand man, looking after the Book Publishing business at Adyar, and helping in her political work. Mr. Wadia in 1919 was greatly honoured in England and America, where he represented Indian Trades Unionism. At the big Conference in the North of England he was awarded a gold medal for the best delegate's speech.

Mr. Wadia is a fine speaker, with excellent command of English and a good presence. He stands well over six feet in height, and both appearance and voice are forceful, while his matter is unfailingly effective.

It seems a pity that the Society should have to lose Mr. Wadia, but his severance has become inevitable if he is to make any use in the world of his great capacity for spreading the truths of Theosophy. No member of prominence can think for himself and express his thought to-day without drawing down on himself the displeasure of the "leaders." They have weapons at their disposal, including the entire control of the Sectional Magazines, which make them very powerful, and the disagreeable nature of their opposition is apparent to any who dare cross their paths. After all, Mr. Wadia will probably be a greater power for good outside than inside the T.S., as he will have freedom and be independent. *Dawn* wishes him God-speed in the work which has, it is understood, been laid out for him in America, and expresses the hope that Australia

will have a visit from him as soon as his engagements in that country permit.

⊕ ⊕ ⊕ ⊕

Another resignation is that of Mr. D. N. Dunlop, of London, who for many years has given influential and exceptionally solid support to the Theosophical Society. Mr. Dunlop leaves, he explains, because freedom of expression is no longer permitted in the Society. We can whole-heartedly sympathise with Mr. Dunlop—all the same, *Dawn* urges those who would *like* to drop out to hang on to their membership and *fight* for the restoration of the original impulses of the Society. Just now the organisation seems to have got into the hands of sectarian reactionaries, but there are influences at work fighting for and with those who strive to restore the old ideals of universalism and neutrality. Their cause is being, and will be, helped, and is by no means as desperate as Mr. Wadia seems to fear. There are weak places in the joints of the enemies' armour of which the "great leaders" themselves are aware, as witness the agitation and eccentricities of the last few months.

The Leadbeater Police Enquiry.

PRESSED by the Sydney *Daily Telegraph*—at the time of Mrs. Besant's visit to Sydney—the Justice Department of New South Wales instructed the police to hold an enquiry into the conduct of "Bishop" Leadbeater, of the Liberal Catholic Church.

In its issue of August 26th, the *Daily Telegraph* reports as follows:

The evidence collected has been referred to the Crown Solicitor and the Assistant Law Officer for opinions. The Crown Solicitor has stated:

I am of opinion that there is not enough evidence available here to obtain a conviction on any charge.

The *Telegraph*, in reviewing the circumstances leading up to the enquiry, goes on to say:

In May last the existence of allegations against "Bishop" Leadbeater and his Church was made known by "The Daily Telegraph," and it was suggested that, in the interests of followers of Theosophy, a full investigation should be made.

The demand for an investigation by the Theosophical Society was opposed by Mrs. Annie Besant, President of the Society, whose visit to Sydney at the time was in connection with a split in the local Theosophical organisation. This had developed as the result of Mr. Leadbeater's actions.

A file relating to Mr. Leadbeater's conduct was in possession of the Justice Department at the time, and the Minister (Mr. Ley) at once set afoot a searching inquiry. All the parties thought likely to be able to give relevant evidence were interviewed at the Criminal Investigation Department, and elsewhere. Three detectives were employed on the inquiries, and the Minister, the Under-Secretary (Mr. Kes-

sell), and the Superintendent of Police, personally directed the investigation, the Minister insisting that no avenue should be left unexplored. A number of boys who had been associated with Mr. Leadbeater were interrogated, including one who was brought to Sydney from Queensland for the purpose.

Allegations were made against Mr. Leadbeater by some of those whom the police examined, but the police did not succeed in establishing the dates of alleged occurrences, and corroborative evidence was lacking.

We give prominence to the last paragraph because it has been claimed by some of Mr. Leadbeater's friends that this police enquiry whitewashes him. No whitewash should be required to cover the purity of an arhat, of course; but some "of little faith" gather from these few lines that the Justice Department would only take action if a conviction was assured, and that a conviction could not be assured unless the precise dates of alleged misdemeanours, as well as *corroborative evidence*, was available. Of course boys do not remember dates, and as for corroborative evidence, the new "colony" will be established before the sort of crime suggested by the "allegations" which apparently were made is witnessed by outside parties.

The Theosophical Society is to be heartily congratulated on having escaped from the scandal of a public trial, but at the same time it is not pleasant to hear that this has been avoided merely for the reasons given,

The New Psychology.

Talks by John Ploughman.

IN the *Journal of Neurology and Pathology* for May there appears an editorial on the "Difficulties of Psychology." As it is not likely to fall into the hands of our students, I take this opportunity of giving you a few extracts:—

"There is another, and this perhaps is one of the main difficulties. . . . The public has not yet attained to a conscious conception of practical psychology, for which, nevertheless, it experiences an unconscious need. At the same time, it is possible to say that psychology has not yet found proper room among the scientific conceptions on the nature of things that still hold sway. In science in general, as in Europe in general, certain conceptions still prevail, and although some discoveries have already been made which contradict these conceptions, the scientific game is still played rather stiffly with regulation moves. Better stiffly than loosely; yet it is certain that the trend of scientific investigation has been increasing from grosser to finer matter. Psychology is probably a question of the study of finer matters—finer, that is, than those which compose vitamins. The tremendous power for health or disease that is possessed by vitamins is already understood by a few people. Take this idea one step further, and the tremendous power that may be possessed by still finer matter—mental attitudes and emotional attitudes—upon the state of health, becomes capable of realisation. The key may be in matter of the finest sort, that can be influenced only by the finest psychological touch—by the finest knowledge and feeling. But the important thing at the present stage is that a simple conception of psychology should be conveyed to people in general."

⊕ ⊕

Now the Sydney Lodge and *Dawn* are doing something to give the public a working idea of the New Psychology. That progress is being made was well demonstrated by the excellent papers delivered by lady and gentlemen students at the open night of the Psychology Class the other evening. King's Hall is on a solid foundation with such material at command, and this editorial should spur the enthusiastic band of students on to greater efforts. The article goes on further to say:

"But a yet greater factor is the general ignorance or misinterpretation of what psychology aims at. This is partly due to the narrow view that certain psychological theories have taken concern-

ing the meaning of practical psychology. What does a hostility to psychology mean? It means a hostility to the idea that the nature of man's life depends largely on unrealised attitudes he takes towards it; that 'mind-forged manacles,' as Blake called them, are the commonest sources of misery, and that by looking inside himself for the cause of many difficulties, that he only sees outside himself, he will discover a new world of possibilities and a new explanation of his life. When Butler drew his picture of the city in which everyone who had physical disease, even a cold, was tried by jury and sentenced to imprisonment, while those who had psychological trouble were treated in the same spirit as we treat physical illness, he reversed existing values. By so doing he made the conception of psychology a living thing. What is accepted as inevitable by us, or punished by law, was to those people just what they sought treatment for. But with us a bad-tempered man may upset the life of the office he works in, and upset his own life, and everyone accepts it. But if the same man has an attack of jaundice, everyone expects him to have medical treatment. The idea that bad temper may have its own etiology and treatment does not yet reach people. They would certainly think it foolish not to have jaundice treated; but the ordinary psychological disturbances of humanity are accepted as inevitable. The conception behind psychology is not yet manifest to most people."

⊕ ⊕

From a "*Symposium on the relative rôles in psycho-pathology of the ego, herd, and sex instincts*," I cull the following:—

"Herd instinct is a great leveller. It brings the mass of people to certain supposedly desired standards of conduct. At the same time it prevents or retards the development of the enlightened few."—(Sanger Brown.)

"An answer must be given to the question in all your minds. What of predominant herd instincts? This condition does occur, but, sad to say, the product is not considered pathological. Herd conduct is the standard of normality. Hence one who conforms more than his neighbours is held to be the worthiest and most normal of citizens. Yet rampant herd instinct is the greatest enemy to human evolution. Ego and sex instincts, when in the ascendant, lead to the destruction or ineffectiveness of the individual. Herd solidarity, however, which should merely act

as a balance wheel, in practice is a locked brake. The genius who is ahead of his time is subject to the same distrust or persecution as is the lunatic or criminal who lags in evolution. It is herd instinct which stones the prophets, burns Galileo, puts convention above abstract justice, cements the uncritical electorate, rushes wildly into war. The world of men suffers, and has suffered, more from such tendencies than from all crime, insanity or nervousness."—(J. T. Macurdy.)

⊕ ⊕

I have been dipping into "*The Group Mind*," by Dr. MacDougall. He accepts the idea of a group mind, and says that the essential theme of his book is "the resolution of a paradox."

"Participation in group life degrades the individual, assimilating his mental processes to those of a crowd's, whose brutality, inconstancy, and unreasoning impulsiveness have been the theme of many writers; yet only by participation in group life does man become fully man, only so does he rise above the level of the savage."

"A homogeneous group, without any organisation of any sort, is what we usually call a crowd. In a crowd the individual surpasses his own boundaries, and is carried out of his own self, for all the emotions are intensified by the similar emotions of his fellows."

"One of the reasons why an individual is more apt to give free vent to his brutal tendencies when acting in a crowd, is a sense of becoming depersonalised, a feeling of reduced responsibility."

⊕ ⊕

Now I have given the readers of this page a few psychological tit-bits from current psychological literature. The world's printing presses will be taxed to their utmost capacity to keep pace with the demand that is being set up for information on this subject. Already a lot of worthless stuff is being put upon the market; but if intending purchasers just drop a note to me, I will be glad to advise them as best I can. The Sydney Lodge Book Depot has the latest edition of both Tansley and Tridon, and these are the best to start upon.

Controversy and Brotherhood.

By A. L. Crampton Chalk.

IN a Society existing for the purpose of inculcating the spirit of Brotherhood in the race, it is unfortunate that there is apparently such poor knowledge and lack of understanding of its meaning and application. Judging from the evidence immediately available, one is tempted to suppose that the definition of Brotherhood which would find widest acceptance in the T.S. at the present time is that "Brotherhood is the ability of other people to agree with ME." Some members might be willing to modify this by inserting the name of some other personality instead of the ME term, preferably one of the present-day leaders of our Society. In case the reader believes this to be an exaggeration, he is referred to the letter of Amy L. Hannam, in the July *Canadian Theosophist*, which is only too typical an example of modern Theosophical thought (?) and expression. As a rider following upon the above definition, we might evolve the following as a statement of a view widely held in the T.S.: "Anyone who does not agree with ME is a scoundrel." Again, if desired, the name of some other personality may be substituted for the ME term. As a proof of the general acceptance of the above idea, the reader is referred to (a) the reso-

lution of the West End (Toronto) Lodge, page 79 of July C.T.; (b) the above-quoted letter of Amy L. Hannam; and (c) Mrs. Besant's article in the March *Theosophist*, entitled "Whom will ye serve?" These examples are picked from among a large number noted to show that not only is the idea widely held in our own Section, but it is also found in the highest Theosophical places. In all of the examples quoted, it will be found that the ME or "our side" element is characterised by patience, tolerance, magnanimity, unflinching devotion to the cause of Theosophy, etc., while the THEE or "their side" element is remarkable for its vindictiveness, malevolence, horror, filth, etc. You pay your money and you take your choice. The corollary accompanying the last quoted "axiom" is that "Anyone who agrees with ME is in touch with, and doing the Master's work, while anyone who does not agree with ME is either a Jesuit or a Black Magician, or both." Again, the ME term may be exchanged for one's favourite personality. A friend recently said to the writer, after having read some modern Theosophical books and magazines, that the membership of the T.S. appeared to be about equally divided into four main classes—Initiates, Invisible Helpers, Jesuits, and Black Magicians.

It is suggested that in place of the foregoing propositions, which, when they are stated simply are seen to be absurd, there should be substituted an axiom which, if not acceptable to everybody, is at least invulnerable to the reason, and does not insult an intelligent conception of Brotherhood. The suggested axiom might be rendered as follows: "The man who disagrees with me is probably as honest, sincere, and well-meaning as I am." There is no doubt that this simple idea will be something in the nature of a thunderbolt to some of us. Others will agree that it may be right in theory, but that it does not apply to certain cases which they have in mind, while some will already have realised the truth of this statement, and these latter will know there is more in the appreciation of the idea than meets the eye. To those of us to whom this idea seems simply incredible a few points might be made. We are quite familiar, no doubt, with the theory that what we see to move us to anger or other emotion in others is simply a reflection of what is in ourselves. To the extent that I am moved to anger by what I conceive to be the base motive behind the action of another man, is an infallible index of the exact degree to which I myself am subject to the same baseness (real or imaginary). It is quite true that a man may observe what is to him an evil action, and with due and righteous indignation may do his part to bring the evil-doer to justice. But if he has the spirit of Brotherly Love he will not work himself into a lather of emotion over the matter. His indignation will be generated solely by the spectacle of the violation of the Principles of Life, as he understands them, and will not be directed against the Personal agent for the reason that he perceives and understands the train of causes which led to the evil action. By understanding the causes of the action, he is incapable of a personal anger against the personality involved, although the deed of evil is indignantly repudiated by him as, he hopes, it is also repudiated by its own agent. He will do his part to see that the lawful penalty follows the unlawful action, still without anger, but indeed with compassion in his heart. And so whenever we find ourselves growing angry with other people, and imputing unworthy motives to them, we should endeavour to ascertain and understand what are the reasons and the facts behind their actions, all the time remembering that "the man who disagrees with me is probably as honest, sincere, and well-meaning as I am." And to the extent that we are still hypnotised by our own egoism will this spiritual truism appear untrue to us.

After some spiritual effort we will find ourselves agreeing that there is something in this theory, but that it has only application in certain cases, for example, that we positively know that So-and-so is actuated by hatred and malice in his statements

or his attitude. When we find ourselves with this idea we must in imagination put ourselves in exactly So-and-so's circumstances, study his facts, or whatever he bases his position upon, and look at the whole matter through his eyes. We may then emerge with our own opinions absolutely unshaken, but we shall have found that So-and-so is at least a great deal more honest and sincere than we thought he was, in spite of his errors and faulty judgments. Finally, when we are able to perceive that the great majority of the people that disagree with us are fully as sincere and honest as we are ourselves, we shall be in a fair way to seeing that our brother with whom we are in disagreement is not such an intolerable scoundrel after all, his blunders and his stupidity notwithstanding. This, it is suggested, is the beginning of Brotherhood. It will now not take us long to discover that the majority of our dissenting brethren, besides being honest and sincere, are also at least our equals in intelligence. From this point onwards strife has some dignity and a real revolutionary purpose: "As brothers, fight ye!" We should now begin to realise that, as an actual fact, "there is no religion higher than Truth," and all our strife and fighting will be directed towards getting at and establishing the Truth. It will be immaterial to us whether we find the Truth in our own or in our brother's camp, but found it must be. Therefore we shall struggle our hardest, with Brotherly Love, to establish the case we understand, and in which we believe; and he, our opponent and brother, will fight in the same way to prove his cause. Each of us is following his own Dharma and so fulfilling the Great Law. The struggle, if it is waged personally, will be ennobling to both contestants.

And so, in the clear dawn of Intelligence, when Peace comes, it may be found that much that was breakable, although we did not suspect it, has been broken, while some things have emerged unshaken which we thought were unsound and weak, and lo! we have emerged blessing and blest!

To Subscribers

The first volume of "Dawn" closes with this, the September, issue. Many subscriptions expire with this number, and should be renewed at once, in order to ensure delivery of the Magazine. Overseas subscribers please remit by money-order.

Mrs. Besant's Esoteric School.

By Esotericist.

H. P. BLAVATSKY was asked by a few of those around her in the early days of the Theosophical Society if it were possible for them to hasten their evolution by making special effort.

Her reply—echoed all through her writings—was that all great religious founders have taught that such effort was like treading a rough and narrow path, which went straight up a hill, ignoring its rough places, instead of following the broader road, which wound round and round and avoided the precipitous edges. Nothing daunted, several early workers asked her help and declared for the effort. The results were startling, as in the course of a year or two most of those who had started out full of great resolution had broken down under the strain of attempting an asceticism greater than normal health and normal powers of resistance permitted. The short-cut aimed at has been described as the Path of Occultism.

Profiting by the experience gained, Madame Blavatsky arranged a few set practices for her pupils, which would, if wisely carried out, increase their general capacity, and give a point to their good aspirations. And then she died.

Mr. W. Q. Judge who, with herself and Col. Olcott and a few others, had founded the Theosophical Society in New York in 1875, represented this small school of students in America. He was always in close association with the Founders, and when Madame Blavatsky died he proceeded to look after the interests of this Esoteric School, as it came to be called. Mrs. Besant made claims also, though only a new arrival in the T.S. ranks, and a joint headship was arranged. New rules were drawn up and adopted, and methods adapted to the needs of lay people who desired to become, in time, occultists.

It has not been Mrs. Besant's particular forte to work in co-operation with other great souls, and trouble followed, when she fell out, as she soon did with her joint head. The Theosophical Society was rent in twain—half of it siding with Mr. Judge, the other half with Mrs. Besant, and each division became a separate organisation.

Mrs. Besant's star proved to be in the ascendant, however, as Mr. Judge died soon after the split. Explanations—probably as it now seems one-sided—were made, and practically all who have joined the Society in later years have been led to believe that Mr. Judge was a good enough man who went wrong, and caused Mrs. Besant, the real agent of the

Hierarchy, quite a lot of trouble. Meanwhile, the Esoteric School flourished exceedingly, under Mrs. Besant. It has always been regarded as a great privilege to be permitted to join it because she declared it to be a short cut to the attention of the Masters. Mrs. Besant can be very convincing, too. According to F. T. Brooks, author of *The Theosophical Society and its Esoteric Bogeydom*, published in 1914, Mrs. Besant obtained much inspiration from a Hindu, whose identity the author hides under the pseudonym of "Mr. Gupta," from 1891 onward. "Mr. Gupta" was, it is claimed, regarded by Mrs. Besant as a Master living in the flesh, and, of course, he was close by. Mrs. Besant is not—it appears—in spite of a belief to the contrary that has been carefully fostered, clairvoyant. Like thousands of others, she may occasionally have some casual subjective experience, but that is a different thing. She needs someone handy to act as her medium of communication with the Hierarchy, in matters occult. "Mr. Gupta" filled this requirement, but the time came, after many years, when this authority became dethroned. He was not a Master after all, so it appears; at least, Mrs. Besant was disillusioned, and another mediumistic occultist had to be found. Mr. Leadbeater rose to the occasion. He declared that he saw, and that he knew, the inner planes as clearly as he knew his friends and intimates. Mrs. Besant learned much thereafter from Mr. Leadbeater, and his teachings became current matter for the "Occult" Esoteric School. Mr. Leadbeater, dovetailing into what the *Secret Doctrine* and *Isis Unveiled* have to say about many mysterious matters, discovered that he and Mrs. Besant were high initiates, and had for long ages been members of the Occult Hierarchy which controls the destinies of men.

He discovered the atom (a diagram had already been published some years before in a little-known book, but that, no doubt, was a coincidence), and Mrs. Besant announced it to her Esoteric School, winning wonder and applause. He followed up some researches of the London Lodge into past incarnations, and wrote up the lives of some of his friends. He discovered, amongst his boys, world saviours, erstwhile saints, and mythical kings, and in one way and another managed to keep the Esoteric pot properly boiling. It became more and more popular, until in some divisions a very large proportion of T.S. members had entered it, and finally, when it leaked out that Mr. Leadbeater now definitely announced as Arhat, and on the eve of becoming a Master, was taking prominent members

of the School to nightly initiation ceremonies—in their astral bodies, of course—the Esoteric Section attained its greatest popularity.

What would have happened if its meteoric career had proceeded without hindrance can only be conjectured. But trouble came as the number of new Leadbeater "initiates" grew. It was hard to keep people out—and it was harder still to satisfy the claims of aspirants. These flocked to Australia from all parts of the world. Homage, veneration, wealth, service, were laid at the feet of the great physical plane "Initiator," and for a time he enjoyed quite a royal time. Then it began to occur to the rank and file that the new "initiates" should have something to show. What had they?

Out of the whole batch, ne'er one could remember anything of any initiation ceremony, ne'er one could express any gifts above the commonplace, and ne'er one could put two ideas together that were not borrowed from one of the "leaders."

Success led to audacity, and, with Mr. J. I. Wedgwood's co-operation, the new Church was promoted. When preliminaries had been arranged a letter was sent to Mrs. Besant by Mr. Leadbeater, informing her that no less a personage than the Lord Maitreya had, in a special message, recommended the *Old Catholic* Church to the support of the T.S., and particularly to those members of it who were in Mrs. Besant's Esoteric School. With characteristic impulsiveness, Mrs. Besant immediately published this asserted message (which, by the way, is altogether Leadbeaterian in its expression) in *The Disciple*, the magazine of the Esoteric School. Incidentally the new Church was spoken of there as a "*Theosophical* Church." Mrs. Besant, in a more veiled way, also gave *The Old Catholic* Church a puff in *The Theosophist* (October, 1916).

It may be noted that it was *The Old Catholic* Church that was referred to at this time, both in the asserted message from the Lord Maitreya, and by Mrs. Besant in *The Disciple*. Later on (1918), Messrs. Wedgwood and Leadbeater found it desirable to break away from the *Old Catholic* Church, which still exists, and they became *The Liberal Catholic* Church. Whether this, as well as *The Old Catholic* Church, is to flourish as a green bay tree, as Mrs. Besant prophesied with regard to the *Old Catholic* Church, remains to be seen.

The Lord Maitreya apparently did not mention the *Liberal Catholic* Church.

Among the Leadbeater Initiates was Mr. Wedgwood, who was admitted into the Hierarchy in July, 1917, as a reward for his services in connection with the new church venture. When it became known, in 1919, that Mrs. Besant had expelled Mr. Wedgwood from the T.S., and from her Esoteric Section, because of gross immorality, the question

as to the genuineness of Mr. Leadbeater's inner plane professions naturally took shape.

There are many members in the T.S. who have accepted Mr. Leadbeater on Mrs. Besant's authority, who, for various reasons, would not have accepted him at his own valuation. He has been himself the chief figure in a cause celebre that did not leave him scathless, while in recent years disagreeable rumours have not been lacking with regard to his treatment of small boys with whom he has been accustomed to surround himself.

Mrs. Besant's reply, in 1920, to those who had their doubts about Mr. Leadbeater as an occultist, an Arhat, an Initiator, was to take him into partnership with herself in the Esoteric School, and at the same time to declare publicly that she herself was the Agent of the Hierarchy.

Much of the matter sent out to members of the Esoteric School is supplied by Mr. Leadbeater. In the last issue of *The Disciple* (August, 1922), for instance, are quite a number of messages said to have been given to new disciples and initiates by various Masters.

To the credulous it would no doubt be a shocking thing to venture to criticise these in any way; but to the uninitiated they are clearly compositions in the inimitable style of Mr. Leadbeater.

Readers need not imagine that anything very wonderful is communicated in these mysterious messages. All the same, when discreetly used, it is easy to suppose they become quite a useful weapon in the hands of a man who wishes to be regarded as in touch with Maha-Chohans. Here, for instance, is a little chastened encouragement to an erring one who has been brought safely back from the valley of doubt:

"My dear son, I welcome you back to your old allegiance and to your true position. You have been wayward," etc., etc.

Another "message" deals with such important matters as church processions and holy water. H.P.B. was, it would seem, altogether wrong when she said that the Masters do not guide the T.S. According to Mr. Leadbeater, they even direct how many times his priests shall sprinkle the Altar and cross themselves; but here is a whole paragraph of one of these "occult" messages. The particular Master who is responsible for this is said to be the Bodhisattva:

"Wherever possible, it is eminently desirable that all public services should begin with a procession, which passes singing among the people. The Asperges should always be said or sung at every public Eucharist, and even at a private and solitary Eucharist the priest should dip his finger or a sprinkler into holy water, and therewith sprinkle the Altar thrice, cross himself once, and sprinkle thrice with his back to the Altar. Then he should recite the Collect, which calls upon the Angel of the Eucharist. Incense should be used at all celebrations, however small the censer."

Light is thrown upon the action of Mrs. Besant in first expelling all those Sydney members of her Esoteric School who were not in sympathy with the new church, then ordering those who remained to form a new T.S. Lodge, Mr. Jinarajadasa receiving the following message from Mr. Leadbeater, which the latter alleged to be from the Master K.H.:

"You did well, indeed, thus to come to the rescue of our Australian brethren in time of need, and to assist in establishing for us in that Southern land an additional centre, which we can really use in place of that which has been poisoned by the enemies of the Brotherhood. It was but natural that those adversaries should meet with rage and hatred a forward movement so important as our new Church . . . and it is therefore necessary for us to have beside it a Lodge of our Theosophical Society, which will work harmoniously with it in our common cause. The objects of the two organisations are identical, though their appeal is made along different lines . . . each movement must direct all its energies to the work that has to be done, endeavouring to keep the unity of the spirit in the bond of peace, labouring joyously and lovingly along parallel lines, and taking full advantage of the wonderful outpouring of power which our princely Brother is now contributing through His Co-Masonic Brotherhood."

How entirely Mrs. Besant is under the influence of Mr. Leadbeater can be gathered from the fact that she accepted this "message" as a direction to her lieutenant, and acted upon it. To those who are familiar with the Leadbeater phraseology the "message" is the product of his brain and pen. The enemies who "poison," and who express "rage and hatred," is delightfully characteristic of the "Bishop."

Mr. Jinarajadasa always speaks with the utmost confidence about the will of the Logos, evidently regarding himself as a mouthpiece. We have already seen what influenced Mrs. Besant to create the split in the Sydney T.S. work, but her assistant innocently tells her pupils that, "having seen for herself, she has advised you to make a new centre." The Masters, it appears, have taken Mr. Jinarajadasa into their confidence about King's Hall. Members of the Sydney Lodge will not lose any sleep on account of this gentleman's little pleasantries; they know him well. It appears that Mrs. Besant is not the Agent of the Hierarchy after all, as, according to this authority, the work is "given by the Masters into our charge, and many consultations took place between them (C.W.L. and A.B.), Mr. Krishnamurti and myself."

Is it any wonder that speculation is already rife as to how soon "the Masters," so partial to Mr. Jinarajadasa, will announce that he is to be the next President of the T.S.? This, then, is Mr. Jinarajadasa's contribution as it appears in the *Disciple* under review:

The O.H. (Mrs. Besant, Ed.) landed in Australia . . . the purpose of her brief visit was to consult Bishop Leadbeater with reference to all aspects of the work given by the Masters into our charge; and many consultations took place be-

tween them, Mr. Krishnamurti and myself (C.J.) being also present.

The presence of the O.H. in Sydney led to the gathering into a climax of the forces which had been hindering the Masters' work for some time. The result was a determined attack in the newspapers on the Theosophical Society and its leaders. . . . The following is what I said to the members (E.S.) in Sydney after the departure of the Outer Head. . . . Each of you who means to go forward with them has now a serious obligation. You are pledging yourselves to see that the new start made in the Masters' work will come to a more far-reaching success than the start made some years ago with the dedication of the King's Hall. The Great Ones to Whose service that building was dedicated, worked through that centre; They hoped it might be a permanent centre for Their work. But slowly, month after month, the light that once shone from there became dimmed, till at last things were done there in the name of the Masters which more befitted Their enemies than Their followers. Hence the inevitable failure of King's Hall as a centre. The O.H. came and took charge; having seen for herself, she has advised you to make a new centre, whence the force of the Masters can again flow through a Theosophical Lodge to the city of Sydney. The blessing of the Masters is on your new undertaking; it is for you to see that you work to deserve more of their encouragement.

In her address to her Esoteric School, delivered by Mrs. Besant in Sydney on May 30th last (after the "enemies" had all been turned out), she said that one of the reasons why she came over from India was because both in America and in Australia trouble had broken out in the Esoteric School. She went on to remind her hearers that one of their rules was that no member must listen without protest to any evil thing said of a fellow-Theosophist unless he knew what was said to be true, and then he should keep silence. As it was impossible for them to keep this rule if they remained in the Sydney Lodge, they would have to leave it. Mrs. Besant did not mention that her ruling was really given because Mr. Leadbeater had, through Mr. Jinarajadasa, presented her with a "message" from a "Master." It is only fair to add, though, that she instructed her pupils to "sow peace." "You must not attack others because they attack you," she told them, which, of course, is quite good and Christian-like advice.

Later on in this address, Mrs. Besant made it clear that her ideas with regard to the aims of the T.S. were quite different to those expressed by H.P.B. on "The Future of the Theosophical Society" in *The Key to Theosophy*. As the result of a casual subjective experience, Mrs. Besant has been led to believe that "our Society was an attempt to draw together, to segregate a little nucleus for the Sixth Root Race."

The word *little* will be noted here. This, then, is evidently the secret cause of our President's—shall we say eccentric?—policy. H.P.B. looked for the establishment of a nucleus of Universal Brotherhood without distinction of Race, Caste, Creed, Colour, etc., and a careful elimination of all ten-

dency to sectarianism, so that when the next great Torch Bearer came at the end of this century, there would be something solid for him to work with and through. Mrs. Besant has other ideas—she is the Moses who is to gather together a *little* band of followers who will subserve everything to the capacity to follow her into the wilderness, or anywhere else, and become the nucleus of a new race. The address is altogether illuminative. It explains so much. No wonder our President, to use her own words, has “often chafed and had openly rebelled” against the “neutrality” of the Theosophical Society, and little wonder, believing as she does that she now ignores its neutrality. Perhaps, too, Mr. Leadbeater’s sex views are a part of the new Race ideals.

Naturally in this Sydney address, the President defended herself against “the one who is attacking us very bitterly just now,” referring presumably to the publication of Mr. Martyn’s letter to her; but she did not explain why she expelled Mr. Wedgwood, and then, to get herself out of an awkward predicament, tried to destroy the good name of her old supporter and friend. It may be noted, and the writer can assure Mrs. Besant that it is noted by many, that so far she has evaded this essential point at every turn, and has never yet made any reference to it in her numerous explanations. How some of us would like a direct answer to a question or two like this:

1. Did you, Mrs. Besant, tell Mr. Martyn that Mr. Wedgwood was not an Initiate?
2. How came it that you did not know that he was a member of the Brotherhood which you claim to be the earthly Agent for?
3. If he *is* an Initiate, why, and on what evidence, did you declare him to be a sex pervert?

To Whom It May Concern.

From Isis Unveiled (Vol. 1, Page 463.)

“Breeders tell us that young animals should not be herded with old ones; and intelligent physicians forbid parents to have young children occupy their beds. When David was old and feeble his vital forces were recruited by having a young person brought in close contact with him, so that he could absorb her strength. The late Empress of Russia, the sister of the present German Emperor, was so feeble the last years of her life that she was seriously advised by her physicians to keep in her bed at night a robust and healthy young peasant girl. Whoever has read the description given by Dr. Kerner of the Seeress of Prevoist, Mme. Hauffe, must well remember her words. She repeatedly stated that she supported life merely on the atmos-

4. As this incident proves your dependence on Mr. Leadbeater’s physical plane advice about occult matters, is he the medium through which you receive *all* your directions from the Hierarchy?

5. We are all helpless in regard to these matters, because nobody except Mr. Leadbeater and yourself even pretend to see and know on the inner planes, and we are so confoundedly at sea when our common-sense and reason tell us that you are both liable to error—or is it glamour?—in these “mayavic regions”?

There is much more of interest in this August number of *The Disciple*. An address to the Esoteric School, containing much advice from Mr. Krishnamurti, for instance. There are rumours that an announcement will be made in the near future that the overshadowing process has already begun, so that the prophecy of a few years back regarding this young man may be properly fulfilled. Well, why not? Are we not all overshadowed by our own Augoeides, as the Greeks called it.

For some years a somewhat ascetic discipline was compulsory in the Esoteric School, but this resulted in a lot of broken health, and for some time past discipline has been relaxed as regards personal habits, and replaced by the demand for blind subservience to the two “leaders,” with active faith in new ones coming on. There is no occultism in the School, no gaining of powers for the pupils—just the opportunity to serve the “leaders” (and through them, it is claimed, the Hierarchy). The School is the tail of the “leaders’” kite. That seems about all that can be said of it now, except that it holds meetings of an entirely devotional nature in front of pictures, which Mr. Leadbeater declares are quite presentable portraits of several of the Masters whom he claims to know on the inner planes.

phere of the people surrounding her and their magnetic emanations, which were quickened in an extraordinary way by her presence. The seeress was very plainly a magnetic vampire, who absorbed by drawing to herself the life of those who were strong enough to spare her their vitality in the shape of volatilised blood. Dr. Kerner remarks that these persons were all more or less affected by this forcible loss.”

Apparently this is indeed a great temptation for all who have any knowledge, even rudimentary, of the occult side of man’s constitution; and it surely behoves everyone to view with suspicion the presence of any person, well read in these matters, especially if such an one is old and who is constantly working and sleeping with young people.

Could We and Should We Change the Objects of the T.S.?

By T. H. Martyn.

The following article was written for *The Theosophist*, which declined it. The day of free expression in *The Theosophist* is evidently over. *Dawn* is glad of the opportunity to give publicity to the eminently sensible comments made by Mr. Martyn.

In an article entitled "A Loyalty League and a Movement Back to the Founders," which appeared in *The Theosophist* last March, Dr. Van Hook raises some interesting questions about the Theosophical Society, its aims and its proclaimed objects, and makes definite statements which, in some cases, appear to the writer to be the result of misapprehension. Take, for instance, this sentence: "The Society can modify or alter its Objects in legal ways if it desires." If the laws pertaining to Registration in India correspond with similar laws in other parts of the Empire, this could be done only if there were practical unanimity, the likelihood of which is too remote to be considered.

Under these circumstances it hardly seems correct to say, "The Objects of the Society belong to it, not the Society to its Objects." Nor can the passage which follows go unchallenged, "The Society is Theosophy, embodied and living in the world."

Would it not be more correct to say that the Society exists for its Objects—vitaly, indeed, for its first Object, "To form a nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste, or colour," and that while existing for this purpose, it encourages its members to popularise the Ancient Wisdom (Theosophy). This is quite a different matter to saying "The Society is Theosophy."

It is impossible to read the correspondence between certain Masters and Mr. Sinnett in *The Occult World* around 1881 without realising that our first Object must remain paramount for all time if the Society was, as many believe, instituted by Them. Take an example or two. "The Theosophical Society is not so much to gratify individual aspirations as to serve our fellow-men" (p. 72). "In our view, the highest aspirations for the welfare of humanity become tainted with selfishness if, in the mind of the philanthropist, there lurks the shadow of a desire for self-benefit. . . . Yet you have ever discussed, but to put down, the idea of Universal Brotherhood, questioned its usefulness, and advised to remodel the Theosophical Society on the principle of a college for the special study of occultism" (Ibid).

Again, we read, "The new Society, if formed at all, must, though bearing a distinctive title of its own, be, in fact, a branch of the parent body, as is the British Theosophical Society at London, and contribute to its vitality and usefulness by promoting its leading idea of a Universal Brotherhood, and in other practicable ways" (p. 74). Turning over a few pages we read in another letter: "Everyone of us would naturally . . . be disposed to push forward a Society . . . if it is really meant to become a Society untainted by selfish motive, and whose Object is the revival of ancient science, and tendency to rehabilitate our country (India) in the world's estimation" (p. 86). "It is humanity which is the great orphan, the only disinherited one upon this earth, my friend. And it is the duty of every man who is capable of an unselfish impulse to do something, however little, for its welfare" (p. 104).

Turning to the letter from the Maha Chohan (letters from The Masters of Wisdom, p. 7), Who is described as "The Great Adept, to Whose insight the future lies like an open page," we find Him writing: "It is not the individual determined purpose of attaining oneself Nirvana . . . but the self-sacrificing pursuit of the best means to lead on the right Path our neighbour, to cause as many of our fellow-creatures as we possibly can to benefit by it, which constitutes the true Theosophist" (p. 4). "The world in general, and Christendom especially, left for 2,000 years to the regime of a personal God, as well as its political and social systems based on that idea, has now proved a failure. . . . Shall we . . . leave the teeming millions of the ignorant, of the poor and despised, the lowly and the oppressed, to take care of themselves and their hereafter as best they know how? Never! Rather perish the T.S. with both its hapless founders" (p. 9). "To be true, religion and philosophy must offer the solution of every problem. That the world is in such a bad condition morally is a conclusive evidence that none of its religions and philosophies—those of the civilised races less than any other—have ever possessed the truth . . . but there must be a consistent solution somewhere, and if our doctrines prove their competence to offer it, the world will be quick to confess that the true philosophy, the true religion,

the true light, gives truth, and nothing but the truth" (p. 12).

If any student will give a close consideration to these early letters, and then read what Madame Blavatsky says in *The Key to Theosophy* on the subject of "The Future of the Theosophical Society," he surely will find it difficult to agree with Dr. Van Hook when he proceeds to claim "The Society is an organisation for seeking . . . but, practically, it is also a body that has found. Its members in majority hold as valid the truths placed before us by Madame Blavatsky and her successors."

Would it not be more correct to say the Society is an organisation for *doing*, and hitherto it has barely made a beginning, of the great task of getting the truth understood and lived by the people of all lands, has as yet done practically nothing towards finding solutions for the woes of the great orphan humanity.

To-day few of our members have time to really apply themselves to the great task provided for them. How many *efficients* have we in our ranks to-day? The President, for one, certainly. Is Dr. Van Hook satisfied to claim this one a "leader," and to lift from all the thousands of other "fellows" the responsibility of evolving themselves into useful workers each in his own district.

Surely every member should train him or herself to be a "leader" outside in the world. Not with a view, let us pray, to promote new churches, or other dangerous "isms" in the ranks of the Society, but to go out and help and to teach wherever helping and teaching are needed. That, of course, is everywhere, to find solutions for the problems of village, town, and country.

According to H.P.B., we shall do well if we avoid becoming a sect, and just hang on to our ideal of

Universal Brotherhood until the last quarter of this century.

The T.S. Loyalty League adopts this view. It senses danger in permitting the Society to be turned into a nursery for promoting the originality of this or that possible eccentric. It has experienced the effects of this interruption to the proclaimed work of the Society, and it believes the effect to be injurious to our existence. Apparently Dr. Van Hook recognises that they are inconsistent with our Objects, and he suggests altering the Objects. The T.S. Loyalty League, on the other hand, would retain the Objects, and dispense (in the T.S.) with everything which challenges the positive neutrality so essential to the preservation of our first Object. To the T.S. Loyalty League the fact that such a proven authority in the T.S. as Dr. Van Hook should feel the way for turning down the proclaimed Objects is proof positive that the League is an urgent need to-day.

For some reason the Society attracts the type of people who make good followers more readily than it attracts those whose training in the world has given them initiative and capacity. If we can get more of this element in our ranks, we shall make better progress. Dr. Van Hook is, however, loyal to T.S. neutrality in his actions, as he has proved by his handling of the Reincarnation and Karma League, so perhaps, after all, he is writing to make us think rather than to seriously suggest substituting the promotion of Liberal Catholic Churches and such like for forming a nucleus which will some day provide the means of securing co-operation between all the races, all the nations, all the factions of the world, and make holes at any rate in the fences and hedges that to-day divide off brother from brother on every continent and in every land.

Suppression in England.

THE Farrer confession was bound to exercise a profound influence in England on The Liberal Catholic Church, The Co-Masonic Order, and The Theosophical Society. The Co-Masons are dealing firmly with the delinquents, but are meeting with much opposition from supporters of Mrs. Besant, who are moving heaven and earth to hush up the various scandals.

In the L.C. Church, Mr. Gauntlett, a gentleman of high character, has insisted on action being taken. Mr. Gauntlett, at considerable personal sacrifice, took Orders in the Old Catholic Church. Later he devoted himself to strenuous war work, though he could have claimed privilege had he wished to evade that duty. He has thus won for himself a position

of esteem. He is not under the hypnotic spell that seems to have been woven around many members of Mrs. Besant's Esoteric School, and with a few of the clean clergy has taken up an independent and straightforward attitude, demanding that those involved in Farrer's confession shall either clear themselves or clear out.

So far the results are, according to our latest advices, the resignation of Wedgwood, the suspension of another "Bishop," the expulsion of two priests, and the voluntary resignation of one or two others who have left out of disgust.

As for the Theosophical Society in England, the officials there, while having no sympathy (many of them) with the wrongdoers, are almost all of them members of Mrs. Besant's Esoteric School, and con-

sequently compelled to act as she directs. This means that a policy of suppression and silence is adopted, combined with the dissemination of diplomatic lies, an example or two of which we have had in Australia.

There are, so we are informed, many would-be reformers in England and Scotland, but they are scattered and unorganised, and, in face of the carefully packed National Council, rather helpless. If any of these scattered sympathisers with reform happen to see these lines, we ask of them to hang on patiently to their membership, and to subscribe to *Dawn*, and thus keep in touch with the reform work generally. If any sympathiser cannot afford the small subscription asked, that difficulty can no doubt be overcome. Indeed, *Dawn* is made possible not by subscriptions, but the generosity of members of *The T.S. Loyalty League*, who contribute to its maintenance.

Later, as we go to press, it is reported that the English Co-Masonic authorities have decided to advise all Lodges the reason for Wedgwood's resignation. Meanwhile, reports are being carefully circulated to the effect that Wedgwood has not resigned his "bishopric," in spite of the fact that the "Synod" has accepted it.

"Bishop" Irving Cooper, of America, is canvassing for the appointment of a successor to Wedgwood; but it appears that the resigned dignitary has again taken to signing himself "Presiding Bishop, Liberal Catholic Church." The explanation to all this is simply that Mrs. Besant, Mr. Leadbeater, and Mr. Jinarajadasa, are trying to set humpty-dumpty up again to save their own "occult" skins, and are using every device to secure that end; but to restore poor Wedgwood is surely the height of folly—another example of whom the Gods wish to destroy they first make mad.

The Inevitable—Mr. Wadia's Resignation.

The following letter, handed to us by Mr. Martyn, will be read with interest. We understand that Mr. Wadia will be continuously lecturing for Theosophy, though not for the Theosophical Society, during the next twelve months.

DEAR MR. MARTYN,—I wrote to you a few days ago, and promised to send you a statement that I was preparing, and which has now come from the printer, a copy of which I am sending you herewith.

From it you will see that I have thought it necessary to sever my connection with the Theosophical Society. This may perhaps surprise or even shock you, but under the existing circumstances, and having watched very cautiously and carefully all the recent developments, there was nothing else to be done but take the step which I have taken.

I consider that the Theosophical Society cannot be any more used by the powers of Light, though, of course, it is possible that individuals everywhere, outside the T.S. as within it, may be used by the Great Ones. I, however, doubt if the Masters would waste Their force in trying to re-vivify a corpse, and, to my mind, the T.S. is one.

I have seen the last number of *Theosophy in Australia*, containing Mrs. Besant's statement, which is full of errors and mis-statements; but that is no more my concern. I don't propose to deal with the political issues in the Theosophical Society. I have a legitimate work to do in reference to Theosophy, and the Plan of the Masters, and all my time, energy, and force I have resolved to dedicate to that particular kind of task.

I do hope, however, that our mutual friendship will continue, and that I will hear from you from time to time in reference to your own work, and it will be always a pleasure to keep in touch with you and Australian friends. I shall let you know from time to time how the Cause of Theosophy in America is advancing, nurtured, nourished, and guided by the United Lodge of Theosophists.

Please give my very kind regards to all my other friends.

Very sincerely yours,

B. P. WADIA.

Cole's Book Arcade

346 George Street

is the Sydney Depot for

"DAWN"

Single Copies, Price Ninepence

Some Plain Speaking from America.

A correspondent in America sends us a copy of a letter which he addressed to Mrs. Besant recently when tendering his resignation from the Esoteric Section, of which she is the head. Many of our readers will be interested in the reasons given. We take the liberty of printing it—omitting the sender's name—as what the writer *says* precisely corresponds with what a great many who remain silent *think*. The author of the letter is known as a prominent and efficient worker for the T.S. of many years' standing.

DEAR MRS. BESANT,—In returning to Mr. Warrington the E.S. papers which were lent me, I wish to tell you some of the reasons why I shall not continue in the E.S.

1. The introduction of Mr. C. W. Leadbeater as Co-equal with yourself in the E.S., and making the acceptance of him in such capacity obligatory upon all E.S. members.

(a) In your letter of March 31st, 1921, you say: "If . . . , then bid US (capitals mine) farewell, and choose whom you will follow in our stead. Make no mistake. My Brother and I stand together, united in faith, in service, in knowledge."

This leaves no room for evasion; if one will not accept him he cannot accept you, else the two-fingered hand would be dismembered.

(b) Your letter of April 4th, 1921, to the Australian Section of the E.S., reads: "I hereby appoint my dear Brother, the Rt. Rev. C. W. Leadbeater, Corresponding Secretary of the E.S. in Australia, delegating to him without reserve my powers of O.H. That which he says and does, I endorse."

From the evidence against him, I cannot accept Mr. Leadbeater in such capacity, or recognise him as qualified to speak for the *real* Masters or the Hierarchy.

He has foisted upon the E.S., through your help and sanction, a set of bogus "Initiates," judged by the standards given by H.P.B. Take the case of Mr. J. I. Wedgwood: You told Mr. Martyn to tell Mr. Wedgwood to leave the E.S. and T.S. Then Mr. C.J. cabled you that C.W.L. said that Wedgwood was an "Initiate." You cabled back: "Brother's statement enough, accept fact, cancel message sent."

You here put aside your own statement that Mr. Wedgwood was *not* an "initiate," and took the word of C.W.L. that he was, showing that you take his word in preference to your own convictions in such

matters, yet you have said that no one can enter the Hierarchy without your knowing it. Your words, "cancel message sent," prove that you gave Mr. Martyn this message. The recent Farrer confession and Mr. Wedgwood's subsequent resignation from the T.S., E.S., Co-Masonry, and the Liberal Catholic Church, show the standards of the Leadbeater School of Initiation.

2. By your championship you have placed the Liberal Catholic Church, which is the offspring of Wedgwood and Leadbeater, in the very heart of the Theosophical family. You have said, "No one can attack the Liberal Catholic Church and remain in the E.S." You have yourself placed the rock which is dividing the Theosophical stream, upon which the Theosophical ship may split in pieces. You have placed loyalty to personality above loyalty to principle, and in supporting Leadbeater you are ruining the T.S.

You are directly responsible for the re-aring of the Leadbeater Scandal. Had you not proclaimed him to be upon the threshold of divinity and enthroned him in the E.S. as your equal in "occult rank" and demanded allegiance to him as the *sine qua non* of membership, we might have been spared the present recital of disgraceful details. In forcing him and his "occult pronouncements" upon the E.S. you have yourself compelled certain members to give very specific reasons *why* they must repudiate your newly-created divinity.

3. You have retained in the post of Corresponding Secretary of the E.S. in America, in the person of Mr. Warrington, a man whose official acts have called forth protests from hundreds of members, many of whom live here and know the facts.

In bidding you farewell, and leaving the E.S., I choose to serve *no personality*, but turn with eyes of faith to the unchanging, eternal Spirit of Truth.

The T.S. Loyalty League in Canada.

On August 9th, 1922, there was formed in Vancouver *The T.S. Loyalty League in Canada*. The Objects as adopted are identical with those of the T.S. Loyalty League in Australia, which appear in this Magazine. The League in Canada starts with approximately fifty members immediately, and a further large enrolment is assured.

Information can be obtained by Canadian readers of *Dawn* from Mr. A. M. Stephen, 707 Standard Bank Building, Vancouver, B.C.

Dawn's Editorial Staff heartily congratulates our Canadian brothers in giving this expression to the spirit of Freedom, and assures the newly-formed League of every possible assistance and co-operation within its power.

What One Hears.

THAT a correspondent in America writes: "It is amazing the way our members (T.S.) seek for some 'occult reason' for the Leader's aberrations, and refuse to place him where he belongs. Of course the Farrer confession and the Wedgwood resignations are making things more difficult for the old guard; but they will no doubt 'explain' them quite satisfactorily to those who look to them for guidance."



That Mr. J. I. Wedgwood, late "Presiding Bishop" of the Liberal Catholic Church (self-appointed), Grand Secretary of the Co-Masonic Order, and one-time General Secretary of the Theosophical Society in England, has a letter in *The Theosophist* for August, in which he states: "I am writing to tell you that I have decided, after some weeks of careful consideration, to sever my connection with the Theosophical Society, The Co-Masonic Order, and the Liberal Catholic Church, and to retire into private life."



That an old member of Mrs. Besant's Esoteric School writes: "Certain is it to me that the Masters' blessing has not been very potent in the E.S. for a long, long time: that it has been a dying thing for years."



That the Assistant General Secretary of the T.S. in Java has recently been dismissed. "He was charged that he did knowingly and wittingly tell a member of his Section that a certain T. H. Martyn, of Australia, had written a letter to Mrs. Besant, and thus aroused the curiosity of the said member as to the contents of same. Also that he did venture to speak in terms of appreciation of the public utterances of one, B. P. Wadia, the same falsely pretending to explain the truths of Theosophy from his own point of view."

That a lot of T.S. members in America are leaving Mrs. Besant's *Esoteric School*; no less than thirty-five in one town are reported to be "going out."



That a correspondent in America says: "The real message of real Theosophy is the God Within, and some of you are finding Him. The people who can leave the E.S. with Besant, etc., are people who have heard that Voice."



That a contributor to *The Canadian Theosophist* sees a future for Theosophical clergy; he remarks that possibly before long means may be found by which the Lords of Karma may be persuaded by, let us say, a favourite cleric, to secure a particularly comfortable rebirth for a really devoted member of his beloved Church.



That, according to the *Disciple*, which is the secret journal of the Esoteric School, under the general heading of "Dropped from the Ranks" are three divisions, all relating to Australia, as follows:— (1) Neglect of duty, 27 names; (2) Resigned, June, 1922, 8 names; (3) Papers recalled, June, 1922, 18 names—a total of 53 earnest people who have retained their self-respect.



That, according to Dr. Bean (General Secretary, Australia), the press campaign "killed Mrs. Besant's meetings in Sydney, so that the takings were poor latterly." The press campaign itself was an excellent advertisement for the President, and would have filled her halls to overflowing. The real trouble was, that Mrs. Besant fell very low in popular estimation because she placed herself in a false position, and caused the public, as well as members of the T.S., rightly or wrongly, to believe that she was hushing up a scandal and championing vice.

The History of The Sydney Crisis.

ASOMEWHAT lengthy and diffuse circular has reached the Executive of the Sydney Lodge, with the above heading, from the General Secretary, Australia. Readers of *Dawn* have more reliable facts before them than Dr. Bean wishes to admit, but it may be said briefly in reply to this circular:—

(1) Farrer's confession has not been withdrawn; on the other hand, there is abundant confirming evidence available.

(2) Mr. Martyn has not withdrawn any statement

made in his letter of May, 1920, addressed to Mrs. Besant; but the truth of many of them are confirmed by Farrer's subsequent confession.

(3) The compromising incident of 1917 referred to does not rest on the evidence of one person, as stated by Dr. Bean; the evidence of at least three persons is available.

There are many other inaccurate statements and conclusions mentioned in the circular, but probably few of our readers will be interested in them, and we let them pass.

Mr. D. N. Dunlop.

(From The Canadian Theosophist, June 15, 1922.)

Another of the old, and one of the ablest, members of the Theosophical Society has resigned, in the person of Mr. D. N. Dunlop, lately of the Executive Council of the T.S. in England and Wales. Mr. Dunlop began in Ireland with the Dublin group, which was responsible, as may be read in Ernest Boyd's volume on "Ireland's Literary Renaissance," for much that is most valuable in that movement. He contributed to the Irish Theosophist, as did his wife, Eleanor Dunlop, whose graceful pen is regrettably inactive. He spent some years in America twenty years ago during the "black magician" period, which appears to be upon us once more, and went to England with the Westinghouse Company. He has been Secretary for the British Electrical Amalgamated Manufacturers' Association for many years, and an influential business man in London.

Throughout, his devotion to Theosophy has never failed. Nor will it, unless character is a snare and a delusion. He leaves the Society because he thinks, in spite of official declarations, freedom of opinion is not permitted, and that even the leading members of the Society are unwilling to have anyone think otherwise than as they dictate. He says this in direct fashion, and uses names, as some of us have no desire to do. Many members are under the terror of these threats that "the goblins will get you if you don't watch out," but of course no real Theosophist cares a straw for such bogies.

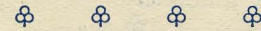
A more serious indictment Mr. Dunlop makes is that all those who disagree with the official attitude are accused of "venomous hatred," when all that those so accused wish to do is to get at the facts. Why we should call names or fear facts is difficult to understand, especially in a Society whose motto is—"There is no Religion Higher than Truth." If any member of the T.S. in Canada feels anything like a "venomous hatred" for a fellow-member or for anyone else, merely because that person disagrees with him about another person, or about some doctrine or teaching, he may be sure that it is not Theosophy that inspires such a feeling. Our Constitution guarantees us "the right to believe or disbelieve in any religious system or philosophy, and to declare such belief or disbelief without affecting his standing as a member." Those who cannot subscribe to that view should reconsider their position. No one wishes them to change their own views, but they must learn to be tolerant and charitable.

We have endeavoured to avoid personalities in the Canadian Section, and this is all the more necessary in a time when personalities seem to be the sole consideration in the movement in general. Let us continue to stick to the consideration of principles, and base ourselves on the universality of their application. What is sauce for the goose is sauce for the gander. What is wrong in one cannot be right in another. The principles of the Secret Doctrine admit of no exceptions. Those who think that the application of principles can be escaped, or that Karma can be rendered ineffective by any kind of hocus-pocus, have an opportunity for still further reconsideration. We are surrounded by psychic revelations, all of the most fascinating, seductive, and to the studious and balanced mind, the most absurd description. In the midst of all this we have unexampled opportunities to use our discrimination, our intuition, or whatever faculty we place dependence in, preferably common sense, and thus show that the Secret Doctrine has not made madmen of us, but helped to create in us clean hearts, and to renew a right spirit within us.

We have lost a large number of valuable members because, as Mr. Dunlop says, "the field of service of free and independent members is restricted in every direction by the atti-

tude of those who use their 'freedom' to circumscribe every influence but the one." So he retires, as many before him have retired. But if those remaining behind can see no more in their retirement than an opportunity to class them as black magicians, or some folly of this description, then the public will be fully justified in regarding the action of those who retire as wise and sensible. It is about time that we ceased to act like children in a nursery, who won't play if they cannot dominate the game. It is true we are immature souls, but let us hope there are enough of us beyond that stage in Canada to hold together in spite of some differences of opinion and much ignorance of what we are supposed to be trying to learn—Wisdom.

A.E.S.S.



Organiser's Notes.

The T.S. in Sydney has done well to settle down to steady work so soon after the recent disturbance. The Sydney Lodge, although the storm-centre, was and is the least affected of the parties, and was never thrown out of its stride. So far, however, the new Lodge, styled "Blavatsky," has not found its feet, but will do better when it acquires premises of its own, although there is a deeply-rooted conviction in the public mind that when Theosophy is needed, it is best obtained at the King's Hall. Since Mrs. Besant left Sydney all the public lectures have been largely attended, and between forty and fifty new members have been admitted to the parent Lodge.

The forthcoming visit of Miss Codd will help the rather inadequate lecturing staff of the new Lodge, although recent London advices state that her lectures in the Steinway Hall were not well patronised.

The Sectional Offices in Sydney seem to have been most upset by the recent readjustment, and the General Secretary evidently considers that "loyalty to our leaders" consists of disloyalty to everybody else. Aided by the Vice-President, a systematic course of misrepresentation of Sydney Lodge now seems to be the order of the day, and some very remarkable efforts in this direction have been made.

His report of the private meeting of Mrs. Besant and the Sydney Lodge Executive (which is fully commented on elsewhere) is an example of this. Misrepresentation we may expect, and will certainly get in the Theosophical publications controlled by the President and her supporters; but with *Dawn* available to correct these silly statements, there will be no damage done.

The General Secretary admitted recently that he was working against the Sydney Lodge, and that he was spreading what amounts to malicious gossip against certain of its members, all of which, of course, we hear. Doubtless he is qualifying for an early "initiation" by these tactics, but the Sydney Lodge (which contributes the lion's share towards his maintenance) has a right to an impartial service from him, and should consider its attitude towards the section if it does not get it.

Dawn has received a new lease of life, and with the November issue, will commence its second year. A careful review of this year's happenings, commencing with the Conference of January last, will show that without *Dawn* the Loyalty League would have been helpless to counteract the insidious propaganda spread by the adherents of the L.C.C.

When the President arrived in May last, she at once made it clear that she was not prepared to listen to the case of the League, but *Dawn*, representing in a modest way the power of the Press, and ably reinforced by the "Daily Telegraph," whose opening article on the controversy, quoted extensively from the May issue, forced her to consider the

matter, and ultimately brought about the present satisfactory state of affairs.

So we may fairly say that *Dawn*, in five issues, has accomplished what the Sydney Lodge, without it, was unable to achieve in five years of strife.

During next year *Dawn* hopes to devote more and more of its space towards the establishing of our tottering "occult" edifice on more trustworthy foundations.

To do this, it needs support. Its work will be done fearlessly and without prejudice, and your help is needed.

Read it yourself, and recommend your friends to do likewise. Already our city depot advises us that *Dawn* is the best seller of all the new-thought magazines, and it is our desire to build up a large circulation, both within Australia and elsewhere. Your subscription probably expires with this issue, so send along a P.N. at once for another year.

Only, if you live outside Australia, please do not send stamps or postal-notes, but a money-order.



Correspondence.

CO-MASONRY.

The Editor, *Dawn*.

Sir,—Although you are possessed of "material" for many *Dawns*, I trust that you will find space to rectify an error perpetrated by a correspondent in the July number.

In the first place, let me thank Mr. Gillespie for his flattering references to my "fine capacity," which encomiums, however, seem singularly unjustified, since my remarks have proved so capable of misinterpretation.

But does Mr. Gillespie really think that I am "propagating a deliberate and calculated falsehood" re the origin of Co-Masonry? I think he knows better than that. I am acquainted with the origin of the movement, also with the moot question of its genuineness. If my friend will re-read my letter he will see that I have neither said nor implied that the movement originated in the T.S., nor have I mentioned Mrs. Besant in connection with it. No; the parallel of the Rata vine amply proves otherwise. The Rata seed comes from its parent elsewhere, and lodges in a fork of a forest tree of another species, upon which it afterwards flourishes as a parasite.

I wonder, though, whether Mr. Gillespie was really afflicted with "wrong notion," or whether he simply resorted to an effective dodge for obtaining a free advertisement for Co-Masonry by rushing into print to deny something that had not been asserted.

As to "laxity," if my friend were here he would realise that unless one's utterances are "orthodox" one is turned down without a hearing, in truly "Besantine" style.

Let me again assert that I have no quarrel with subsidiary activities, except insofar as they usurp the province of the T.S.

Picture Wellington Lodge—the oldest Lodge in the Dominion of New Zealand—as I have lately seen it. On Sunday evenings an audience varying from 25 to 37 persons assembles to listen to a mediocre reading. No questions—no healthy discussion—nothing to stimulate interest nor to awaken curiosity. Sometimes even the reading is unprocurable, and the advertisement announces that "Mr. Blank will answer questions, written or otherwise, concerning Theosophy," or words to that effect. Fifteen years ago, with a membership of about 40, we did better than this. Cannot any unprejudiced member see that the vitality of the movement is being sapped? And for what? For side lines which belong to the form side and do not really matter.

The great message of Theosophy no longer comes first—the

conflict between the "spirit" of Divine Wisdom and the "Matter" of ritualism waxes fierce, and a pregnant passage by H.P.B. comes to mind:

"The self of matter and the Self of Spirit can never meet. One of the twain must disappear; there is no place for both."—Yours, etc.,

"REHUA."

[A large number of additional letters to the Editor on various topics have been received. We regret we cannot publish them this month on account of the heavy demand on our space.—Ed.]



Answers to Correspondents.

"J.C.F." (Rockhampton): Thanks for subs. Will deal with the point you raise when space allows.—"Mrs. K." (Onehunga, N.Z.): Postal-notes are no use. Remit by money-order.—"W.H." (W.A.): Donation and subs. received. Thanks for your good wishes.—"W.F." (Launceston): See "Leadbeater Lie" article in May issue.—"Friend" (Tjandi, Java): Back numbers posted and letter forwarded.—"S.O.S." (Melbourne): Your sub. expires with this issue.—"Mrs. W." (Adelaide): Much appreciate your practical help. You are fortunate indeed.—"R.W.R." (Wellington, N.Z.): Yes, the heap was "sifted" to some purpose, but *Dawn* continues to rub off the whitewash. Thanks for subs.—"N.L.O." (Hobart): Thanks for copies of typewritten notes, invaluable.—"P.A.R." (Capetown): Yes, Wedgwood's exit will save a lot of explanation. Opening a cess-pit is always an unpleasant job.—"Mrs. J.F." (Perth): The rumour is unfounded. Keep your self-respect and resign.—"H.J." (Cal.): Many thanks.—"N.B.": Sydney Lodge is disposing of a quantity of books at cost. Write 69 Hunter Street.—C.C. (N.Z.): The reports of Dr. V. Hook's E.S. talks are good reading. We cannot believe that people swallowed his explanations.—"E.B.": The illustrations are held over till next issue. We could fill a paper twice this size.—"A.B." (Melb.): Thanks for renewal of sub.—"J.M.P." (Hobart): How did you guess? Thanks, we can precipitate things ourselves. Letter following.—"B. M. Platt": If you are in sympathy, as you say, come along and join the T.S. Theosophy was in existence long before they joined, and you can study it without any reference to them.—"W.D.": Not suitable at this stage.—"H.N.S.": He will be in Australia this year, but not to lecture.—"H.A.": We cannot enter into that matter. We are busy, and it doesn't interest us anyhow.—"D.H.": Will obtain information desired from U.S.A. There are undoubted evidences of wholesale "lifting" in all his books. One big bluff.—"H.J.O.": See answer to D.H. His predictions have never been right to our knowledge.—"A.R.": Mr. Wadia has resigned from the T.S. for reasons stated in his circular letter, which may be obtained on application. He is the finest lecturer we had, but although lost to the T.S., is not lost to Theosophy. He has apparently joined the United Theosophists in U.S.A.—"H.L.T." (Vic.): The Sydney Lodge has not considered withdrawing from the T.S. Members at present consider that if the T.S. is not too far gone, it will be saved from within.—"L.R.": No, the Farrar confession has positively not been withdrawn. No legal action is anticipated, nor could one succeed.—"E.M.": When last heard of he was in Paris and reported to be ill. Cause of illness not stated.—"L.A.": Logic as we understand it is unknown by them. Their motto is, "There is no Religion higher than credulity."—"E.H.": Publication impossible, but we will keep it as a reference.—"G.L.D." (London): Thanks for donation. It will pay for many free copies.

The T. S. Loyalty League

APPLICATION FOR MEMBERSHIP.

I have read the Objects of the T.S. Loyalty League, as printed on page 2, and, being in full accord with them, I hereby apply to become a member:—

Name (in full)
(State whether Mr., Mrs., or Miss)

Address

Date

Proposer

Secunder

(Tear Off Here)



The Editor, "DAWN,"
Box 1489, G.P.O., Sydney, N.S.W.,
or The Hon. Secretary, T.S. Loyalty League.

Please enrol me as a subscriber to "DAWN." I enclose.....
being subscription for one year of six issues, post free, and £.....
as a donation to the League.

Name (in full)
(State whether Mr., Mrs., or Miss)

Address

Date

"DAWN" is published on alternate months.
Annual Subscription, postage paid, Australia, 3/9; outside Australia, 4/3; single copy, 9d.