

C. W. LEADBEATER IN AUSTRALIA

IN 1914, Mr. C. W. Leadbeater, who had resided at Adyar since 1909, left for Australia on a lecturing tour. He had previously made a tour in Australia and New Zealand in 1905. After lecturing in Australia and New Zealand, serious ill-health necessitated his remaining in Sydney, which thus became his permanent headquarters. This led to a very rapid development of Theosophical work in Australia.

In 1922, the Australian Section of the T. S. was profoundly disturbed at its centre Sydney. Mr. T. H. Martyn, who for many years had been a strong centre of influence and inspiration to Australian members, had been appointed General Secretary in 1917. Three years before this, C. W. Leadbeater, after his second tour in Australia, had finally settled in Sydney. As the result of Mr. Leadbeater's work, large numbers were drawn to Theosophy, and the small hall owned by the Sydney Lodge in Phillip Street was found too inadequate. Under the leadership of Mr. Martyn, funds were collected to build a larger hall, and this was rapidly done. An eight-storey building was erected in 69 Hunter Street, and the hall in it was named King's Hall, in token of allegiance to the Inner King of the World, in whose Hand rest the destinies of all mankind. The long courses of lectures by Mr. Leadbeater steadily drew large audiences, and Sydney Lodge became a very forceful centre of Theosophical propaganda in Australia.

At this time there began, in Australia, a Christian reform Movement which had started in England. Bishop James I. Wedgwood, after his consecration in England into the English division

of the Old Catholic Church of Holland, came to Australia, where he consecrated Mr. Leadbeater, who had been ordained in the

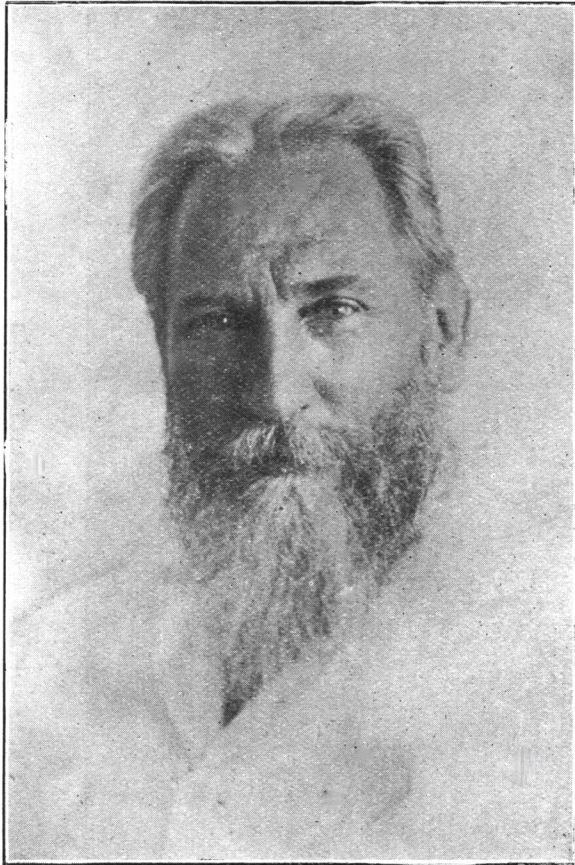


FIG. 186

C. W. LEADBEATER IN 1914

Church of England in 1878. Two more Bishops, J. A. Mazel and I. S. Cooper, were consecrated in Sydney in the course of the next three years. About this time, Bishop Wedgwood and his synod of Bishops changed the term "Old Catholic Church," which had designated them, into "Liberal Catholic Church".

In the beginning of this Christian work in Sydney, Mr. T. H. Martyn was quite sympathetic. He was not drawn to ceremonial Christianity, but recognised that others were, and was willing to help in any good cause.

But he determined to restrict himself to Theosophical propaganda, and to the fostering of a Co-educational School, which had just been started.

In the early stages of the Liberal Catholic Church in Sydney, when its members did not possess a hall or church of their own, their services were held in Penzance Building, Elizabeth Street. The very rapid growth of the Liberal Catholic Church roused jealousy in an ever-increasing number of members of the Sydney Lodge. The situation was complicated by the strong antipathy

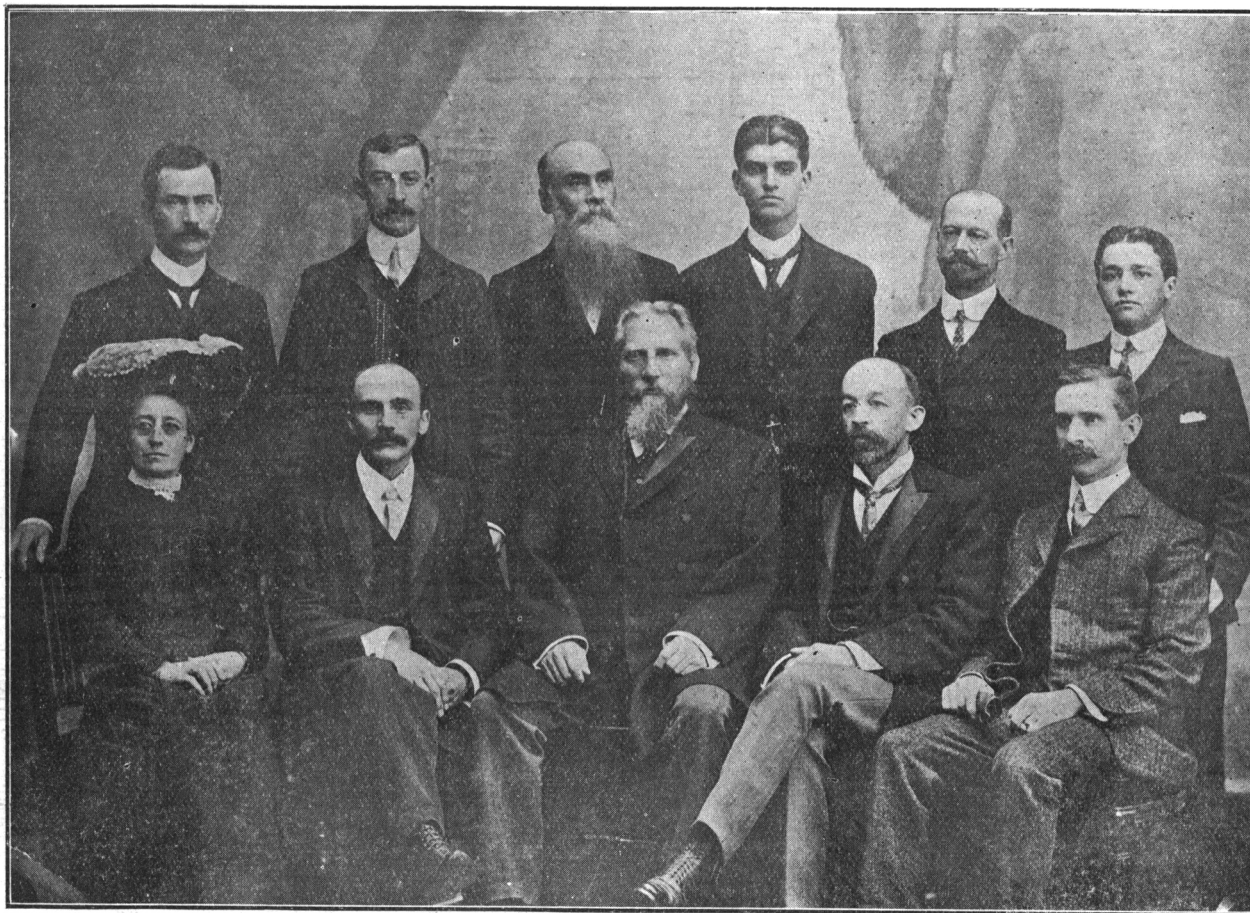


FIG. 185

C. W. LEADBEATER IN AUSTRALIA. 1905

Standing : ———, ———, J. W. Hunt, B. Hodgson-Smith, W. R. Ray, F. Kunz.
 Seated : Mrs. Wilhelmina Hunt, H. W. Hunt, C. W. Leadbeater, S. Studd, J. B. McConkey.

which Mr. Martyn had to certain members of that Church. Then began a period of increasing friction, though by this time



FIG. 187.
T. H. MARTYN

the Liberal Catholic Church had purchased a building for its Church. No services were held in any building in Sydney which was used for T. S. purposes. A bitter cause of strife was the demand made by one prominent member of the Liberal Catholic Church, who had been a Theosophical lecturer for several years, that when he lectured on the platform of the Sydney Lodge he should be given the title of his rank as a Christian priest. This was bitterly opposed by many of the Sydney Lodge. In April, 1922, Mr. Martyn and his fellow-trustee

of the Sydney Lodge premises refused to allow members of the E. S. T. to continue meeting in the room which they had rented for years at King's Hall. A large part of the funds for building the first hall of Sydney Lodge in Phillip Street were contributed by T.S. and E.S. members. On the sale of this hall, a profit of £ 7,500 was available for building a larger hall, and the building known as King's Hall in Hunter Street was erected. As more than half the funds for the erection of the King's Hall building had been contributed by T.S. and E.S.T. members, who later had enrolled in the Liberal Catholic Church, and as also the actions of the Sydney Lodge throughout had been to attack the young Church, this last action of ousting the E.S.T. came as a climax to a long series of intolerant actions. The hostility thus openly shown to the E.S.T. brought matters quickly to a head.

From 1914, during the first years of his work in Australia, Bishop Leadbeater had resided with Mr. Martyn. Soon

after the organisation of the Liberal Catholic Church, he left Mr. Martyn's home and took up his residence at the home of Mr. and Mrs. G. Kollerstrom. Mr. Martyn had long known of the attacks on Bishop Leadbeater, and was perfectly familiar with the whole history of the 1906 case. He had further known Bishop Leadbeater intimately for many years, and refused to credit any of the insinuations against him. However, his increasing hostility to the Liberal Catholic Church made him at last turn against Bishop Leadbeater also.

On May 9, the President of the Society, Dr. Annie Besant,



FIG. 188

DR. BESANT IN AUSTRALIA, 1922

arrived in Sydney on a visit. Her refusal to lend weight to the continued intolerance of the Sydney Lodge drew its full hostility for the time away from the Liberal Catholic Church on to her. Mr. Martyn and his friends then gave to a newspaper in Sydney their version of the difficulties between the Sydney Lodge and the Liberal Catholic Church. This resulted in a public campaign in papers in Sydney against Dr. Besant and her fellow-workers, and against the Liberal Catholic Church and its chief officers. It was during this period that all the pupils of Bishop Leadbeater who were in Sydney went of their own accord to the Sydney

police headquarters, and answered all questions put to them, and bore testimony to the falsity of all the insinuations against him.

The next year, at the request of the General Secretary of the Australian Section supported by his Executive, the President of the T.S. cancelled the charter of the Sydney Lodge, and also the diplomas of Mr. Martyn and eleven other members of the Australian Section. Charters and diplomas are issued by the President of the T.S. as Executive Officer of the General Council of the T.S., and they are cancelled by the President under the same authority. But an appeal has always lain from any action of the President to the General Council. On the revocation of the charter, the Sydney Lodge however did not appeal to the General Council, but withdrew from the Society altogether. They then made a new organisation, and called it "The Theosophical Society". Legal action on the part of the Australian National Society stopped the usurpation of its title by the new body. The new organisation then took the designation, "The Independent Theosophical Society," and elected Mr. Martyn its President. One year later, Mr. Martyn passed away.



FIG. 189

THEOSOPHICAL SOCIETY, ROME, 1897

Sitting, first row : ———, Sig.a O. Calvari, Decio Calvari, ———, Miss L. Murray, Miss M. Carr.

Sitting, second row : Mrs. Mallet, Sig.a Aureli, G. Aureli, Mrs. Besant, E. Manucci, Mrs. Murphy.

Standing, first row : ———, Sig.a A. Giaccone, ———, Mrs. I. M. F. Terrell, Miss E. Bright, Mrs. A. C. Lloyd, Miss E. Mallet,
—————, Bertram Keightley.

Standing, second row : ———, P. Gentilucci, ———, Colonello P. Ballatore, Capitano O. Boggiani, Miss G. Mallet, ———.



FIG. 190
DR C. W. SANDERS
Gen. Sec., New Zealand, 1897-1916



FIG. 191
Miss C. W. CHRISTIE
Lecturer, New Zealand

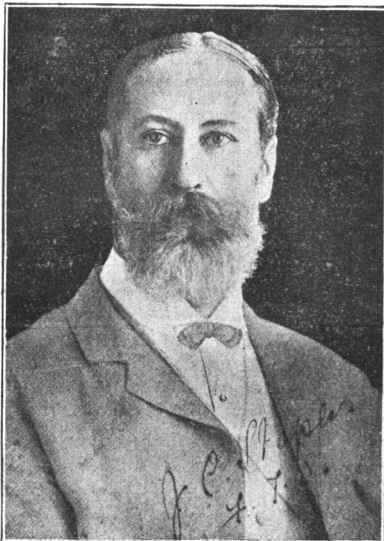


FIG. 192
J. C. STAPLES
Gen. Sec., Australia, 1894-1897



FIG. 193
W. G. JOHN
Gen. Sec., Australia, 1902-1916

THEOSOPHICAL WORKERS WHO HAVE GONE TO THE PEACE