

**Unpublished Letters**  
IN REPLY TO  
**A Theosophical Attack**  
ON  
**Mrs. A. L. Cleather's Books**



---

To Be Obtained Gratis from

THE "H. P. B." LIBRARY

P. O. Box 442

Victoria, British Columbia

## INTRODUCTION

---

IN the magazine *Theosophy*, of Los Angeles, California, for October, 1923, an editorial appeared entitled "Mrs. Cleather's Occultism," in which two of her books on H. P. Blavatsky were made the pretext for a personal attack of an unjust and even virulent character. It has always been the policy of *Theosophy*, and the United Lodge of Theosophists, who publish it, to preserve a strict anonymity, not only in the magazine but even in private correspondence; also they refuse to publish any replies to their statements. Mrs. Cleather very properly declined to take any notice of the attack; but it was felt that some protest ought to be made, not only in the interests of truth and justice, but also because in the Letter from H.P.B.'s Master to her E.S. students, which Mrs. Cleather quotes as a frontispiece to *A Great Betrayal*, "a valiant defence of those who are unjustly attacked" is expressly enjoined. The following correspondence is therefore published in order that those who have read the attack may have an opportunity of reading what has been said in reply, and the attitude taken up by *Theosophy*.

These letters are published in full recognition of the good work done by *Theosophy* in reprinting much of H.P.B.'s early work which had been lost sight of or obscured by some of those who came after her. Unfortunately the U.L.T. have not been content with this, but have made it a cardinal feature of their programme to place Mr. Judge and his work on the same level as H.P.B. Mrs. Cleather's criticism of this policy, and her statement of the facts as known to her personally, have elicited the attack with which this correspondence deals.

The subsequent publication of the full text of "The Mahatma Letters to A. P. Sinnett" has been most opportune in this connection, for they fully justify Mrs. Cleather's position, and also the main thesis of her books regarding the failure of the Theosophical Society and the withdrawal of the Masters when H.P.B. was recalled in 1891. In these Letters Mr. Judge is never mentioned once by either of the Masters, whereas Colonel Olcott is repeatedly referred to as a Chela and H.P.B.'s co-worker. Anyone who takes the trouble to compare what is said in these Letters about Colonel Olcott with *Theosophy's* account of him in their History of the Theosophical Movement will at once perceive the radical difference between the two, and the total lack of any foundation for the high

occult status they assign to Mr. Judge. Moreover, Mr. Judge never made any such claims for himself during H.P.B.'s lifetime, although he became a Chela under her at the same time as Colonel Olcott. It was only when he came under the fatal influence of Mrs. Tingley that he definitely claimed to be "an agent of the Mahatmas" (vide his reply to Mrs. Besant's charges) and to transmit communications from them. On this rock the fatal "Split" took place in 1895, and the magnificent American Section which he built up by ten years of devoted work was ruined. How such a terrible mistake could be made by a Chela of many years' standing is fully explained in the Mahatma Letters to Sinnett (Section III. Probation and Chelaship) where it is stated that even the Chelas living with the Masters are constantly under trial and exposed to the traps set for them by the Duggas. Thus the Swami Dyanand, founder of the Arya Samaj, is stated at p. 309 to have fallen through ambition and vanity and forfeited all his great powers and knowledge, although "he *was* an initiated Yogi, a very high Chela at Badrinath" (one of the most sacred shrines in the Himalayas). He failed in the test of having to subordinate his own movement to the greater one of the Masters through H.P.B. Further down on the same page we read: "The fact is, that to the last and supreme initiation every Chela—(and even some adepts)—is left to his own device and counsel. We have to fight our own battles, and the familiar adage—"the adept *becomes*, he is not *made*" is true to the letter. . . . Thus, step by step, and after a series of punishments, is the Chela taught by bitter experience to suppress and guide his impulses; he loses his rashness, his self-sufficiency, and never falls into the same errors."

Only in the light of this information can one understand how Mr. Judge could fall into such a fatal error as to seek counsel with a person like Mrs. Tingley, to follow her guidance in occult matters of the most vital importance to the T.S. and the E.S., and to invest her with such powers and authority that the whole of the members who followed and trusted him were involved in the tragic consequences. Such are the terrible responsibilities of Chelaship when undertaken by one who has to take a leading place in the guidance and instruction of others.

---

NOTE—In connection with the point that in the new publication, *The Mahatma Letters*, W. Q. Judge is never so much as mentioned, it should be noted that despite the omission the magazine, *Theosophy*, for March, 1924, in a review of this remarkable book, has the temerity to assert: —

" . . . the *Letters* shed a glorious illumination on the Theosophical writings and careers of H.P.B. and W.Q.J."

One would say that fatuous delusion could go no further; but it appears the matter is not so simple as to be covered by this

conclusion. The U.L.T. in their determination to exalt Judge to an occult level with H.P.B. pursue a fixed policy of working upon the well known power of suggestion, which, in the United States is used up to the hilt in advertising. If you say a thing over and over so that people cannot get away from it they at last accept it as fact, unaware of the process that has lodged it in their minds. Mr. Judge is well "advertised," then, as Co-Agent of the Masters with H. P. Blavatsky, all evidence to the contrary being either ignored or twisted and manipulated so as to prove it.

*Theosophy's* review of *The Mahatma Letters* also states:—

"Copies of all the *Letters* were originally supplied at the time to H.P.B. by the Masters themselves. From H.P.B. Mr. Judge had copies."

There is not a shred of evidence produced, or producible, to substantiate this statement. It is announced in the "I say so" manner customary to the U.L.T. The Editors no doubt count upon a very small percentage of their public having access to *The Mahatma Letters*, to find at first hand a refutation of the farsical claim that these *Letters* uphold, instead of demolishing (as they actually do) the dogma constantly imposed upon readers of *Theosophy* in regard to Mr. Judge.—(Editor of Pamphlet.)

**MR. WILLIAM KINGSLAND'S LETTER TO THE  
EDITOR OF THEOSOPHY**

The Theosophy Company,  
504 Metropolitan Building,  
Los Angeles, California.

November 3rd, 1923.

Dear Sir:—A few days ago I received by post from a friend in London a copy of the October number of your magazine. This is the first time I have ever seen a copy, for I have taken little notice of anything connected with the Theosophical Movement since I left the Society in 1909 in consequence of the "Leadbeater Case."

Quite recently, however, I had put into my hands two books by my old colleague, Mrs. Cleather, in which I found that she had honored me by some quotations; in particular what I wrote in 1909 about Annie Besant's policy. This led to my obtaining Mrs. Cleather's address in India, and writing to her. I had entirely lost sight of her since 1895, and I was pleased to find from these two books that she was in the first place so loyal to H.P.B., and in the second place was making such a stand against the corruptions of Neo-Theosophy.

The first thing that I read in your magazine was the "Declaration" on the back of the cover. I was mightily pleased with it, more particularly when I read that the Lodge "does not concern itself with dissensions or differences of individual opinion," and "that the work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues." To that Declaration I heartily responded. Here at last, I thought, is a Lodge which is working in the spirit of "What then is Apollos? and what is Paul?"

I then turned to the inside of the front page of the cover, and read the declaration of the policy of your magazine. That again appeared to me to be good in spirit, though one might take exception to the wording of some of the statements; as for example in the first paragraph the reference to "The great Founders of the Theosophical Movement" evidently refers to the Masters, whereas in the third paragraph the Founders are stated to be "H.P.B., W.Q.J., H.S.O., and others." The second paragraph is open to criticism as follows: It is said first of all that *Theosophy* "does not concern itself with dissensions or differences of individual opinion." Good. But a little further on we read that, "it calls for . . . the vindication of calumniated but glorious reputations." Query, whose? Reading between the lines, and from what follows in this letter, I had no difficulty in discovering that this refers wholly and solely to W.Q.J.

But, Sir, was not the "Judge Case" a case of "differences of individual opinion?" Are you not begging the whole question when

you say that his was a case of "calumniated reputation"? Do you wish to reopen that case, or rather to keep it open? I ask this question because, alas! I was quickly disillusioned as to your declaration and the policy of your magazine when I found in your very first article on "The Screen of Time," a most virulent attack on Mrs. Cleather; and, so far as I can see, wholly and solely because of what she has said about W.Q.J. in the two books I have mentioned. In particular, you challenge Mrs. Cleather because in her book she has not stated what was the evidence she possessed of the "unimpeachable facts" in the "Judge Case." Do you then wish to reopen that case by having these facts published? Even if they were stated, would it not still be a matter of "individual opinion" as to whether they were accepted or not. They probably would not be accepted by you. In any case, you could not be the impartial judge of their unimpeachable nature, for you are not merely council for the defendant, but—from what I can gather from your article—exceedingly prejudiced in the matter.

Now I knew W.Q.J. very well, and I admired him greatly as a theosophical worker and a writer. But there were other matters which from the very first I never accepted, or at least had to exercise great reserve of judgment. As a consequence I never accepted his "Master's Orders" when he posed as their authority in the E.S. I have since then had my own evidence as to the spurious nature of those "orders," apart altogether from the evidence which was brought forward in the case. But what of that? I am certainly not going to reopen the case, either in private or in public. I do not turn down Judge's most excellent work because of his error in judgment in the matter of "Master's Orders." It is a matter of "individual opinion," with which you say you have no concern.

But now as regards your article itself, I should like to make the following criticisms:—

(1) The first point that you endeavor to make is, that Mrs. Cleather claims to speak on behalf of the Masters because she uses the phrase "I therefore protest with all my strength, and in *Their Sacred Names*." Now it certainly never occurred to me when I read that phrase that she was making any such claim; nor do I think so now. It is perhaps rather an unguarded sentence, but it does not appear to me to be anything more than a phrase which is sometimes used, such as, "in the name of common sense," "in the name of all that is sacred," or even "in God's name." At least I am absolutely sure of this that Mrs. Cleather did not intend it to be a claim such as you would read into it, and that she certainly does not make any claim to speak "by Their (the Masters) Instruction."

(2) I altogether fail to see what possible objection you can have to Mrs. Cleather saying that she was a "personal pupil of the late H.P.B. . . . and an exponent of what she alone taught."

I, and many others, can make the same claim; and surely if talking about Theosophical matters—especially as history—one might say that without being accused of self-glorification.

(3) I do not see that Mrs. Cleather's statement that both A.B. and W.Q.J. were "unfit" to carry on the E.S. after the death of H.P.B. carries with it any claim to possession of "great occult" knowledge and powers." I am prepared to make the same statement as to their unfitness, based on subsequent events; but then—is not that again a matter of "individual opinion"? There appear to be hundreds who think that A.B. was, and is, fit, even to-day. Apparently you think that W.Q.J. *was* fit. But, Sir, if the holding of an opinion as to the unfitness implies "great occult knowledge and powers," does not the holding of the contrary opinion involve just the same?—on your part. It cuts both ways, and I don't think that you can have it one way only.

(4) Mrs. Cleather's positive statement that H.P.B. *has not reincarnated*\*\* does certainly appear to imply some occult knowledge in the matter. I myself would have preferred to have seen the statement much less positively made. But I really do not see why Mrs. Cleather may not possibly have some occult information on the subject. It is not the mere claim to occult information which has been the cause of all the mischief in the T.S. All such claims must naturally be taken with great reserve by those who have no means of verifying them. What has done the mischief has been in the first place the claims of "Master's Orders," and the demand for implicit credence and obedience—one might almost say sanctification—on the basis of such a claim; and in the second place the blind credulity which has accepted such claims without any reserve under the mistaken guise of "loyalty." I am not aware that Mrs. Cleather makes any such demand, certainly not in either of the two books mentioned; nor can I find that she anywhere claims to be "H.P.B. and her Master's agent and representative," as you state specifically on p. 538; but only arrive at by giving a distorted meaning to her words. I should say, indeed, that such a claim is the very last thing that Mrs. Cleather would think of making.

(5) You next fall foul of Mrs. Cleather for stating what she knows of the relationship between W.Q.J. with Mrs. Tingley; and you make the assertion that she does this from the same motive that Mrs. Besant charged W.Q.J. with fraud, viz., to justify herself. This is a very far-fetched implication indeed. But as I have asked above: do you really wish to reopen the "Judge Case" by the publication of further details in this matter? Is it not enough to take Judge's work and writings for their worth as they stand—and that is very great—without any further reference to the controversial question of "Master's Orders"? You appear to me to fail

---

\*The source of Mrs. Cleather's statement was H.P.B. herself. Before her death H.P.B. specially warned her pupils against believing any tales of her supposed re-incarnation or return to work through others. (Editor.)

entirely to see that you as the "Judge Party" are exactly on the same footing as regards "individual opinion" as is the "Besant Party." Why then do you show such malice against one whose "similarity of aim, purpose and teaching" is precisely the same as your own, and only differs from you as regard "individual opinion" about a certain person? Mrs. Cleather, it appears to me, stands equally with you in the "Back to Blavatsky" movement, and in loyalty to the great ideals which H.P.B. represented. I think I might almost say that she is loyal to W.Q.J. in so far as he represented, and ably represented, those ideals. Why quarrel with difference of opinion as to whether he did or did not give "Master's Orders" on a mistaken authority? Loyalty is a thing we should all have; but not a blind loyalty. Is it not in fact "loyalty" on which A.B. relies in order to keep *her* followers. Are you in any different boat?

(6) Your last paragraph is a most sadly distorted version of what Mrs. Cleather says on p. 123 of her second book. Anyone reading your paragraph without referring to the book would conclude that Mrs. Cleather has said that both H.P.B. and W.Q.J. were subject to obsessions, and that it was an "indefensible theory" to hold the contrary. But what she really says on p. 123, is, that the "unimpeachable facts" are those relating to the connection of W.Q.J. with Mrs. Tingley. There is no word about "obsessions"; unless W.Q.J.'s "easy deception by an ordinary professional psychic" can be construed as such. Moreover, the "indefensible theory" is *not* what you further state it to be, viz., that both H.P.B. and W.Q.J. were "consistent, unequivocally true and loyal *Chelas* and Servants of Masters." The indefensible theory is quite plainly stated to be that W.Q.J. "was the occult equal of H.P.B." That is a very different thing from your garbled version. You give the quotation on p. 538, but you make it appear as if it was on p. 121 of Mrs. Cleather's book. I must really say that such distortion of works and meaning as is contained in this last paragraph of yours is about the limit of anything "theosophical" that I have seen for a very long time. It has either been written with a most reprehensible carelessness, or with a most deliberate intent to pervert and mislead.

When you say that Mrs. Cleather "ought not to object to having her unimpeachable facts" *compared* with the said "indefensible theory," you do not seem to realize the connection between the *theory* "that he was the occult equal of H.P.B." and the *facts* of his relations with Mrs. Tingley. For, even suppose the "facts" disproved, that would not *prove* the "theory," nor even have any bearing on it, because the *equality* would depend on a great many other things besides his relationship with Mrs. Tingley. On the other hand, the proof of the facts would go a long way to *disprove* the theory—unless you prefer to drag H.P.B. down to the same level.



Finally, I really must say that from an impartial and outside point of view your whole magazine, and the whole bias of your article, points to exactly the same "human tendency to listen to the voice of authority" on your part in the case of W.Q.J. as that same "tendency" which you so severely condemn in relation to "Mr. Sinnett, Mrs. Besant, Mr. Leadbeater, Madam Tingley and many others of lesser fame." Why is not Judge included in this list? He stands on exactly the same footing. I see no difference in his case in the principle which you condemn—only that you happen to be *his* adherents, and so of course it can not apply to you? You must forgive me a little gentle sarcasm, but really to an outsider like myself who at one time knew all the parties concerned (except Mrs. Tingley), and participated in the conflicts of which the present position is the aftermath, but who has long since cut himself adrift from all or any of them—your position as an adherent of Mr. Judge is simply on the same footing as any of the other individual claims. You support the claim of W.Q.J. and reject the others; but what is the difference in principle? Is it not purely a matter of "individual opinion" in your case as in others? Why then do you profess to be so much beyond and superior to individual opinion, and yet can make such a bitter attack on the opinions of others when your own appears to be in danger. To misrepresent is no defence.

As this letter may possibly come to the cognizance of some who knew me in the H.P.B. days. I may just say in conclusion that though I have not now for fourteen years taken any part or interest in the Theosophical Movement in any of its branches, I have in my own way been teaching what I learned from H.P.B., to whom I look back with love and gratitude. Further than that, since it now appears possible that in the "Back to Blavatsky" movement there may be an opportunity of carrying on her work in a manner free from all the taint of Neo-Theosophy, I should willingly co-operate in any such movement *outside* of any T.S. organization. The very word "theosophy" has become associated with so much that must be repudiated, that one has to regret that one is almost compelled to drop the use of the word altogether.

The U.L.T. *appears* from its "Declaration" to be an independent body such as one might co-operate with. But, alas! if *Theosophy* is the mouthpiece of that lodge, I am sadly disillusioned as to the conformity of its professions with its practice.

I do not know whether Mrs. Cleather is going to reply to your strictures or not. I am writing this without any communication from her, though I shall naturally send her a copy. I am by no means defending all, or even anything, that she says in her books. I am simply writing from a sense of justice, and from a good feeling towards an old colleague who appears to me to have been most unfairly and spitefully attacked by you, notwithstanding that she

is practically on the same platform as yourselves as regards theosophical work and the mischief that has been done by "individual claims," such as you yourself are making.

Well, I don't object to your saying all that you can in defence of W.Q.J., any more than I object to a follower of A.B. saying what can be said in her defence. But I do protest most strongly "in the name of all that is fair," not to say "theosophical," against you or anyone else doing this by perversion and misrepresentation of what has been said by others to the contrary; and by personal attacks which are not relevant to the question in any sense whatsoever.

I must apologize for the length of this letter, but I trust that it will enable you to see that you owe Mrs. Cleather some amends for the misrepresentations which you have made.

I remain,

Yours faithfully,

WILLIAM KINGSLAND.

---

**EXTRACT FROM LAST PAGE OF MONTHLY CIRCULAR  
FOR OCTOBER, 1923, OF VICTORIA THEOSOPHICAL  
SOCIETY, INDEPENDENT**

Those of us who read *Theosophy*, the U.L.T. magazine, may have noticed in the October number an attack on Mrs. Cleather. This is most deplorable, for the U.L.T. seemed to be doing good work, and the magazine often contains articles of much value, but to those of us who have had the privilege of hearing portions of letters addressed to Mrs. R. Henderson by Mrs. Cleather and the former's comments and explanations with regard to them, this shameful attack must be unforgivable. It is impossible to explain in the space of this report the meanness and cunning that lies hidden behind those poisonous lines—and apparently all because Mrs. Cleather has dared to tell the truth about the human weakness and mistakes made by W. Q. Judge after the death of H.P.B.

The U.L.T. has made an idol of Judge—always coupling his name—and placing him on an equality with Mme. Blavatsky—and yet he would be the last person to claim that he was ever more than her devoted pupil and helper. What can be the motive of the U.L.T.? Perhaps I had better leave that question alone, but many of us can never feel the same towards that organization in future as we have done in the past.

It makes one's blood boil to think that one who, in spite of her advanced years, has made the tremendous effort involved in writing those three invaluable books: "The Great Betrayal," "H.P.B.

## Independent Lodge of Theosophists

—Her Life and Work," and "H.P.B.—As I Knew Her," should be attacked in such dastardly fashion. The value of these books to the present generation is obvious.

As records of the suppressed inner history of the T.S. they cannot be overestimated. In a very few years no contemporary witnesses of the events and doings alluded to in them will be left: and Mrs. Cleather is by far the most reliable witness now available. She was one of H.P.B.'s most earnest and devoted pupils—one of the twelve pupils selected by her to receive special teaching and secret instruction.

In some future century H.P.B.'s books will receive attention and acknowledgment from the greatest thinkers and writers of that day—and who can estimate what the value of Mrs. Cleather's books will then be to historians seeking to unravel the truth from all that has been and will have been written about that marvellous being known to us as H.P.B.

Yours fraternally,

(Signed) W. B. PEASE.

---

Mr. W. B. Pease, Cor. Sec'y,  
Victoria Theosophical Society, Independent  
2840 Cadboro Bay Road,  
Victoria, B. C., Canada.

October 30th, 1923.

Dear Sir and Brother:—Thank you for your letter of October 23rd, with extract from the Monthly Report issued to the members of your Lodge.

Necessarily anyone who takes a positive stand on any subject arouses the opposition of those whose convictions or whose interests are adverse. Believing as we do that the final authority in all matters is the man himself, we can have no possible objection to any position taken by the members of your Lodge that to them seems good, and the same as to Mrs. Henderson, Mrs. Cleather or anyone else.

You might find it interesting to arrange in "deadly parallel" (a) H.P.B.'s statements in regard to Mr. Judge as contained in *Theosophy* for March, 1923; (b) Mrs. Cleather's statements in regard to Mr. Judge, as contained in her recent books; (c) The magazine *Theosophy's* statements in regard to Mrs. Cleather and her books, as contained in the October magazine; (d) The remarks as contained in the Monthly Report of the Victoria Theosophical Society, Independent.

We are always glad to hear from you and are,

Yours sincerely and fraternally,

THE THEOSOPHY COMPANY.

# Independent Lodge of Theosophists

(Copy)

## The Victoria Theosophical Society, Independent

The Theosophy Company,  
Metropolitan Building,  
Los Angeles, California.

November 11th, 1923.

Dear Anonymities and Brothers:—We thank you for your letter of 30th October, which was read at a recent meeting of our Society.

We note with appreciation your assurance that you can have no objection to any position taken by our members and we feel deeply obliged to you for it.

We had already, before receiving your suggestion, arranged your a, b, c and d in "deadly parallel" and found that H.P.B.'s statement in regard to Mr. Judge refers to his great devotion, trustworthiness and services rendered *before* her recall (a); while (b) Mrs. Cleather's statements, refer to the weakness he displayed and the mistakes that he made *after* her recall. And (c), (d) that the statements in *Theosophy* fully justify the remarks contained in our Monthly Report.

We note that in that part of your article appearing in the November number of *Theosophy*, entitled "U.L.T. — Mission and Future," which treats of the disruption of the Parent Society, no mention is made of Mr. Judge's claims, nor of his connection with Madame Tingley and her Society. Surely from an historical point of view and in the interests of truth this is a grave omission, especially as it cannot be doubted that the great respect and confidence entertained for his judgment and integrity by many members influenced them to follow his example in joining Madame Tingley.

It would be absurd for any of us to blame Mr. Judge or those who followed him into the Tingley camp, for it is easy to see *now* where mistakes were made in the past, but it must have been well nigh impossible to avoid all errors at that time of confusion, disappointment and uncertainty.

We believe we are second to none in our appreciation of all that Mr. Judge did and gave for the Movement and of the lasting value of his many articles and books, but we do not see how any good object can be gained by suppressing facts, or by printing what you must know to be defamatory nonsense about Mrs. Cleather and her books.

We appreciate your kindness in wishing to hear from us, and remain,

Yours fraternally,

THE VICTORIA THEOSOPHICAL SOCIETY, IND.

Per W. B. Pease, Cor. Secretary.

"THEOSOPHY" ON MRS. CLEATHER AND  
MR. MARTYN

To the Editor, *Dawn*:

Sir,—Discussing current problems under the old *Path* editorial heading, "The Screen of Time," *Theosophy* for October takes the most astonishing course of classing Mrs. Cleather and Mr. Martyn with Mrs. Besant, Mr. Leadbeater and Mrs. Tingley, as examples of "Authority." It is indeed bewildering to find that those who have been doing their best to fight that very evil are branded by the "superior Persons" of the Los Angeles Olympus as fresh exponents of the "ideas of a Personal God, a Vicarious Atonement, and an Apostolic Succession under new masks!" The crazy contradiction of *Theosophy's* dictum lies in the fact that they have a most pronounced dogma of their own, which most old students who were contemporaries of H.P.B., Olcott, Judge, and others who helped her, are quite unable to accept. This dogma is found under the heading of "The Unsolved Problem," at page 534, where H.P.B. and Mr. Judge are referred to as "The Messenger and her Co-Worker,"\* and are bracketed as "H.P.B. and W.Q.J.," whose "works and wisdom were of record as a tale that is told." Would *Theosophy*, I wonder, include the Tingley delusion as part of Mr. Judge's "wisdom"?

In the Addendum to the *Life and Work*, Mrs. Cleather has directly challenged this attempt to set Judge apart from Olcott, Damodar, and other early chelas, and place him on an occult equality with H.P.B. It was only to be expected, therefore, that any notice they elected to take of her books would show strong disagreement with her views on this dogma and other matters relating to Mr. Judge, but this could have been expressed without accusing her of claiming "occult knowledge and powers," and of being an "agent and representative of H.P.B. and her Master!" Both of these counts are, of course, absolutely untrue, and at total variance with her whole thesis, which is directed against all such claims for anyone save H.P.B. *alone* as the one accredited Agent and Representative of the Masters for the Nineteenth Century.

Similarly Mr. Martyn is suggested to be claiming "Authority" in another form, because he has been fighting and exposing other spurious and fraudulent claims such as are found in the L.C.C., the Star in the East, etc., in the Adyar T.S.

*Theosophy*, ventures the astonishing assertion that Mrs. Cleather is "far from ready to state publicly and unequivocally *where and how she got*" her "unimpeachable facts." Why they should be so positive as to this I do not know, for there has been no question

---

\* A still more flagrant statement of this claim, boldly referring to "The Two Messengers, H. P. Blavatsky—Wm. Q. Judge," is to be found on the cover of a pamphlet entitled "Theosophy," published by the U.L.T. some years ago.

as yet of going into the Judge-Tingley problem in that way, and her references to it have been purely incidental to her main theme. The attempt to insinuate that, like Sinnett, she has had recourse to "consulting the spirits," shows a complete misunderstanding of her public and private utterances. I have known Mrs. Cleather intimately since 1892, and she has always strictly followed H.P.B.'s teaching and refused to have anything to do with psychism in any form. This being so, it is impossible that anything she has written could really bear such a construction as *Theosophy* suggests. Yet they quote such expressions as "subsequently found out" and "later discovered" as proof that she must have reached her present conclusions by those means. It needed no "spirits" or "Occult knowledge" to discover in course of time that Mrs. Tingley was none of the things that Mr. Judge's Occult Diary represented her to be.

As to *Theosophy's* declaration that H.P.B. and Judge were both "true and loyal Chelas and Servants of the Masters," Mrs. Cleather does not hesitate to state that, in her opinion, the real H.P.B. was far higher in her Occult status than a Chela. Judge and Olcott were two of her first pupils in America, and the latent weakness which led Judge to depend on psychics after her death with such tragic results, was also revealed in some of his letters written from London and Paris in 1884 (see *The Word* for March, 1912). It is significant that the Masters spoke of "Our Brother H.P.B." They never so spoke of a Chela, nor would They have said, as They did to Olcott: "She is *not* given over to Chelas. . . . She is *our direct agent*." Neither Judge, Olcott, nor even Damodar (the one "full success," as H.P.B. calls him) was ever referred to in such terms.

Yours fraternally,

Almora, U.P., India,  
November 9th, 1923.

BASIL CRUMP.

---

### A PUBLISHED LETTER

Which Appeared in The Maha-Bodhi Journal of India  
for December, 1923

### A THEOSOPHICAL CRITICISM OF MRS. CLEATHER'S BOOKS

In the October number of this journal there was a letter from a member of the United Lodge of Theosophists containing some good suggestions on Buddhist work in India. This body has its headquarters in Los Angeles, California, and originated in a small body of students under the tutelage of the late Robert Crosbie, who was President of the Boston Lodge of the American Section of the Theosophical Society in Mr. Judge's lifetime, and remained for

a time under his successor, Mrs. Tingley. He inculcated the view which they have elevated into a dogma that Mr. Judge was the occult equal of H. P. Blavatsky; and Mrs. Cleather criticised it in a note to her second article on "Bodhidharma or the Wisdom-Religion" (M.B.J., XXX 252) as being derogatory to H.P.B.'s unique status and mission, and unjust to Judge himself, since he never made any such claim. These articles being now in book form, entitled *H. P. Blavatsky: Her Life and Work for Humanity*, the U.L.T., in their magazine, *Theosophy*, for October, deal with that book, and her *Great Betrayal*, in an editorial headed "Mrs. Cleather's Occultism," deducing some strange and fantastic ideas from some of her statements.

In the *Great Betrayal* Mrs. Cleather boldly and severely criticised the policy and doctrines of the Adyar Theosophical Society. Similar criticisms have been and are still being made by Mr. T. H. Martyn, who led the Australian T.S. for many years, and has now with his fellow workers of the Sydney Lodge been excommunicated by the Papal Bull of Adyar. *Theosophy* takes up the extraordinary and anomalous position that Mrs. Cleather and Mr. Martyn, who have been fighting these serious evils at great personal sacrifice, are only examples of those very evils under another form; for they say (p. 546): "Of what avail to substitute for the Authority of Mrs. Besant and Mr. Leadbeater, that of Madame Tingley, Mr. Martyn, Mrs. Cleather or anyone else? What is the following of Authority but the ideas of a Personal God, a Vicarious Atonement and an Apostolic Succession under new masks?" Be it noted that Mr. B. P. Wadia is not included in this category, although he issued a pamphlet a year ago stating his reasons for leaving his position as one of Mrs. Besant's right-hand men (both politically and Theosophically) and joining the U. L. T. In this pamphlet Mr. Wadia criticised the same evils as Mrs. Cleather and Mr. Martyn did, and his testimony formed a striking confirmation, coming from one who was so long at Adyar and was actually on a lecture tour for them in America when he issued it.

Now if there is one thing that both Mrs. Cleather and Mr. Martyn have been most strenuously denouncing it is this very "Authority." Mr. Martyn has written a series of pamphlets exposing the brazen attempts now being made under the Besant-Leadbeater rule to betray H. P. Blavatsky's work for religious freedom by establishing a so-called "Liberal" Catholic Church under the aegis of the T.S., and combining a hypothetical coming Christ or "World-Teacher" with the next Buddha (Maitreya), and even providing an Indian youth as His chosen vehicle so as to sweep in the Orient as well! Mrs. Cleather deals with the same monstrous imposture—an insult and a menace to the whole Buddhist Tradition—in her *Great Betrayal*. Yet *Theosophy* is at pains to make false deductions from her statements in a clumsy endeavour to show that she is



claiming "authority" and "occult powers," when she is simply giving the result of her personal experience since 1885, first as a pupil of H.P.B., and afterwards as an official under Mr. Judge and Mrs. Tingley.

Buddhists should not disregard the significance of "Bishop" Leadbeater's latest scheme. He has just laid the foundation stone of a Stadium at Sydney with his usual elaborate ritual. Mrs. Besant has sent a hundred pounds for a "Founder's Seat," and there the faithful will assemble at the appointed time to witness the expected Messiah in regular Christian "Adventist" fashion. I have before me the "Amphitheatre Ceremony Number" of the *Star in the East* (Australian Division); and I think my Brother Buddhists will feel as disgusted and scandalised as I do to hear that the ritual included chanting in Pali the Threefold Refuge and the Five Precepts, followed by the prayer "O Christ, the Lord of Love, we lay our hearts upon thy shrine."

Mrs. Cleather opened her *Great Betrayal* with a solemn form of protest, because she felt that such blasphemous mummery as the above was a desecration of the ideal of the Masters of Wisdom. *Theosophy* cites this as proof that Mrs. Cleather claims to be "an Occultist of high degree, speaking not merely for herself but for the Masters of Wisdom," simply because she protested "in Their sacred names." This is the first time I have ever heard that the invocation of sacred names involves the claim to speak for those Beings. However, this peculiar state of mind is perhaps explained by the fact that the U.L.T. have their own private claim to "Authority"; for I have heard from several reliable sources in America that they have their own Esoteric School in which they claim direct communication with Masters, not to mention the exalted occult status they assign to Judge and Crosbie. Moreover, they make it worse by "masking" their real dogmas under anonymity and a lofty pretence of impersonality even in private correspondence. As an American correspondent who has had experience with their methods, told me, "It is the purpose of all U.L.T. people to hide their names, thereby playing safe." Anonymity is all very well for certain purposes, but is a weapon very easily abused, and it may be noted that H. P. Blavatsky very rarely employed it, and always took full responsibility for all she wrote.

Mrs. Cleather's statement of her opinion that Mrs. Besant and Mr. Judge were "unfit" to carry on the Esoteric School after H.P.B.'s death is next taken, and is considered by *Theosophy* to "compel the assumption" that she "possesses great Occult knowledge and powers." For my own part, I came to the same conclusion by a process of ordinary reasoning, as the result of subsequent experience, and I know that Mrs. Cleather did the same, and that to talk of "occult knowledge" in such a connection is not only absurd but mischievous. We believed and defended Judge when Mrs.



Besant attacked him soon after, but when we found that both of them had been deceived and misled by similar influences, and ourselves learnt the nature of those influences by personal experience of them under Mr. Judge's successor, we had to unravel the problem for ourselves by the exercise of reason and commonsense. We therefore came to the conclusion, as did many of our contemporaries, that two pupils of H.P.B. (one of them — Mrs. Besant — quite recent) ought not to have attempted to fill a position for which she alone was fitted through special training and magnetic preparation for many years under her Masters in Tibet, and that the subsequent failure of both of them proved their "unfitness." One might ask why *Theosophy* does not feel "compelled to assume" that Mr. Wadia claims occult knowledge for coming to the conclusions he did concerning Mrs. Besant after working intimately with her for so many years? It is also interesting to note that the U.L.T. rule of anonymity is being somewhat relaxed in his case.

*Theosophy* vainly tries to weaken Mrs. Cleather's testimony by speaking of "baseless assertions" and "absence of verifiable evidence." I assert from my own personal knowledge and experience that there is good ground for what she says, and that there is plenty of evidence of various kinds, some of which is in the hands of others more intimately acquainted with Mr. Judge in the Tingley period at New York. *Theosophy* cannot deny the existence in print of an E. S. Paper issued by the Council after his death containing extracts from his "Occult Diary" authorizing the appointment of Mrs. Tingley (then veiled under the pseudonym of "Promise") as his "occult heir and successor" and "Outer Head" of the E. S. Mrs. Cleather was present in New York as a member of Council when Mrs. Tingley was privately so introduced, and the large number of E. S. members who accepted her did so on the testimony presented by Mr. Judge himself in that Paper. Mrs. Cleather was by no means the only person who discovered by subsequent experience that Mr. Judge had been deceived and that Mrs. Tingley was in no respect what his "Occult Diary" represented her to be. Yet *Theosophy* tries to suggest that such subsequent experience was the result of "consulting the spirits," who presumably informed her that Mr. Judge had been misled! I had the same experience and needed no "spirits" or "occult powers" to see what had happened; nor, as I can testify, did Mrs. Cleather, or anyone else who had the commonsense to put two and two together.

I observe that *Theosophy* has up to now carefully avoided tackling the Tingley phase of Theosophical History, their account stopping short of it. If they do attempt the task, it will be interesting to see how they handle it, and whether they will try to explain the E. S. Paper I have referred to. I have lately gone over it again very carefully, and find that it explains a good deal, but not exactly from the U.L.T. point of view. One thing it shows quite definitely,

and that is that Judge actually believed that H.P.B. was coming back to work "through" Mrs. Tingley! This reminds me that *Theosophy* cites Mrs. Cleather's very positive statement (contradicting Mrs. Besant) that H.P.B. "has not re-incarnated," as another proof that she claims "occult knowledge." Nothing of the sort; for H.P.B. specially warned her pupils, before her death, against believing any tales of her supposed re-incarnation or return to work through others (such as Mrs. Tingley). Is it not significant that both Mrs. Besant and Mr. Judge disregarded this warning, and each was taken in by a different form of that very thing?

It is regrettable that *Theosophy* should go so far in twisting Mrs. Cleather's meaning as to say that she "deplores" the view that "neither H.P.B. nor Judge were subject to 'obsessions.'" This word "obsessions" is used by Mr. Sinnett in a most unworthy book published after his death by the Besant press, which I deal with very fully in an Addendum to Mrs. Cleather's new book, *H. P. Blavatsky as I Knew Her*. Her estimate of H.P.B. is far too high to admit of "obsessions"; and even to Judge she does not apply such a term; but she did know that he had recourse to sensitives or psychics (it was common knowledge to his friends), of whom Mrs. Tingley was the last and exercised the most potent influence. It is still more regrettable that *Theosophy* should descend to such methods as the following sentence reveals:—"the absence of any verifiable evidence to back up Mrs. Cleather's defamatory charges against Mr. Judge, or her claims of Occult Authority is *prima facie* evidence either that Mrs. Cleather is a common slanderer or has been 'consulting the spirits' on her own account. In fact, this magazine is in possession of documents over Mrs. Cleather's signature which bear no other construction. If Mrs. Cleather should request it, we will publish them." In the face of the sort of "construction" *Theosophy's* peculiar cast of mind puts upon her printed statements, it is hardly likely that Mrs. Cleather will request them to publish documents of which she has no knowledge, and which may be private communications still more open to misconstruction, unless she is furnished with copies first and given an opportunity to give her own explanation of their contents. When we defended Mr. Judge against Mrs. Besant's charges in 1895, we made a great point of his complaint that she did not furnish him with copies of his letters on which the charges were based; and the same principle applies in the present case.

As to *Theosophy's* final statement that H.P.B. and Judge were both "true and loyal *Chelas* and Servants of the Masters," it will be seen throughout Mrs. Cleather's books that she considers H.P.B. to have been someone much higher than a "Chela" (although she modestly called herself one). Hence she regards the U. L. T. view as derogatory to the occult status of H.P.B., because it lowers her to the level of Judge, who became a *chela* under her tutelage

when she was in America in 1874 at the same time as Colonel Olcott did (as stated by her in the *Secret Doctrine* and elsewhere). It is obvious that the *chela* would not have the same status as the Guru, and the Masters Themselves spoke of H.P.B. as "Our Brother" and "Our direct agent." Not even Damodar K. Mavalankar, whom H.P.B. described as the one "full success" of all the hundreds of aspirants, called to Tibet by his Master in 1885, and destined to become himself a full *Mahatma*,—not even he was ever referred to in such terms.

In view of *Theosophy's* peculiar ideas about Occultism and "spirits" I think I had better say that all the above is evolved from my own normal brain consciousness without the aid of tilting tables, planchette, trance mediums, or Sinnett "intermediaries" of any sort; that I am possessed of no "Occult powers" of any kind; and that, having no necessity to conceal my identity, I take full responsibility for what I have said, and sign my name.

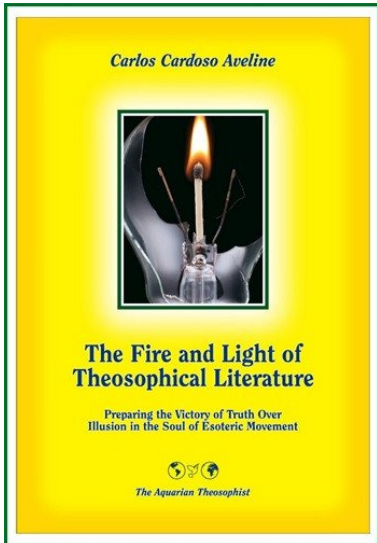
BASIL CRUMP.

000

In September 2016, after a careful analysis of the state of the esoteric movement worldwide, a group of students decided to form the Independent Lodge of Theosophists. Two of the priorities adopted by the **ILT** are learning from the past and building a better future.

000

On the role of the esoteric movement in the ethical awakening of mankind during the 21st century, see the book “**The Fire and Light of Theosophical Literature**”, by Carlos Cardoso Aveline.



Published in 2013 by **The Aquarian Theosophist**, the volume has 255 pages and can be obtained through Amazon Books.

000