

him first as a man of action and present to you the popular picture of Cromwell as he comes tramping down to us through the ages with his great wading boots, his countenance swollen and reddish, his voice sharp and untuneful, his eloquence full of fervour, with a country-made suit and hat, with doubtful linen with a stain of blood on it. He tramps over England, he tramps over Scotland, he tramps over Ireland, his sword in one hand and his Bible in the other. And then he tramps back to London, whence he puts forth that heavy foot into Europe, and all Europe bows before him. When he is not scattering enemies and battering castles, he is scattering Parliaments and battering general assemblies. He seems to be a very Spirit of Destruction, an Angel of Vengeance permitted to run for a season to efface what ought to be effaced, and then to disappear. It is the great mixture of a strong spiritual nature with a sort of invisible [invincible] fatalism with a kind of supernatural means — that strange combination it is which in my judgment makes the strength of Cromwell. This mysterious symbolism is said to have struck the Eastern Jews so much that they sent a deputation of their number to England to ask if he were the Messiah indeed." Lord Rosebery did not offer any apology for Cromwell's antipathies, but he referred to a popular view of him "that he was a damned Psalm-singing old humbug, who cut off the head of the king." He quoted Macaulay that he was "the greatest Prince that ever ruled England," and gave Gardiner's opinion that "it is time for us to regard him as he really was, with all his physical and moral audacity, with all his tenderness and spiritual yearnings; in the world of action, what Shakspeare was in the world of thought, the greatest and most typical Englishman of his time."

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The following communication was despatched to New York from Amsterdam on the 9th November. "We the undersigned hereby resign our membership in the 'Universal Brotherhood Organization' and the 'Eastern and

Esoteric School;' our reason being complete loss of confidence in Mrs. Katherine A. Tingley, and the administration of the affairs of the said bodies. (Signed) Alice Leighton Cleather, Basil Woodward Crump, England; Johanna Catherine Elisabeth Immerziel, Hermance P. de Neufville, Bernardus Jasink, Holland; Nadine de Sonkatschoff, Russia." Those members of the U.B. who are not permitted, for obvious reasons, to read anything but the *New Century* or the *Universal Brotherhood Magazine* and who are not therefore in possession of this information except through private sources, will appreciate the references to Mrs. Cleather in the *New Century* of 25th November when some day they learn the facts. The resignations reached New York not later than the 20th November and immediate steps were taken to minimise the importance of her defection by spreading the impression that she was suffering from the "mental depression and physical suffering" which might be supposed by the guileless to have weakened her "loyalty." We are told in the subsequent issue that this notice was "rushed into type" so that there can be no doubt it was written after the receipt of the resignation. In this issue of 2nd inst., a further step is taken in the process of breaking the news gently, and preparing a soft place for the fall. At the same time a black-mail attack was made by cable, with a threat of libel action in the English courts and "exposure" in case of refusal to submit to the wishes of the Leader and Cabinet. It can readily be imagined how Colonel Cleather replied to this. Later on we shall be told, as in earlier instances, that every effort was made to save these rash people from their fate. Two-thirds of the Holland members have resumed their allegiance to Theosophy along with those who signed the document which opens this paragraph. In Dublin the old workers are reviving, on the original lines of the T. S., a Society which will once more bring Madam Blavatsky's ideals to the front in Ireland. In England the same course is contemplated, and the pro-