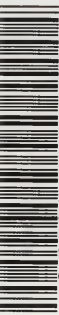


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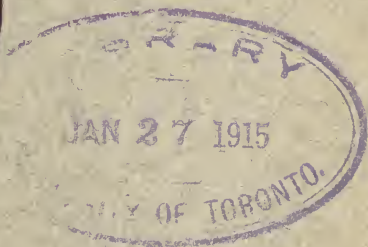
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# DIVINE . LIFE

DEVOTED TO

## The Sacred Science

OF THE



## Self-Evolution Of Man

JANUARY, 1915 .

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# THE DIVINE LIFE

## The Pioneer Magazine of the Sixth Race

Whose Invisible Editor is the Conqueror on the white horse—the new Initiate in his solar body.

The CONQUEROR—to him I shall award to eat (the fruit) of the tree of life which is in the middle of the Garden of the God.

The award to the CONQUEROR, is the Eternal Memory : he shall eat the fruit of the tree of life (the fruitage of the life cycle) in the God's own abiding place, the mystical paradise or state of ineffable bliss.

The award to the CONQUEROR is conscious Immortality ; he is to wear the crown of life, and nothing that originates in the soul-consciousness shall pass into the oblivion of the second death.

THE CONQUEROR—to him I shall award to eat a share of the hidden manna ; and I shall award to him a white voting-pebble, and on the voting pebble (will be) a new name engraved, which no one knows but he who receives it.

THE CONQUEROR—he shall be clothed in white garments, and I shall not at all erase his name from the book of life, but I shall acknowledge his name before my Father and before his Divinities.

THE CONQUEROR shall not at all be punished by the second death. He who has an ear to hear, let him hear.

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He whose heart is not attached to the objects of sense finds pleasure within himself, and through devotion, united with the Supreme, enjoys imperishable bliss. For those enjoyments which arise through the contact of the senses with external objects are wombs of pain, since they have a beginning and an end ; O son of Kunti, the wise man delighteth not in these.

—**Bhagavad Gita.**



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# The Divine Life

A MONTHLY MIRROR OF THE SOUL

CELESTIA ROOT LANG, *Editor and Publisher*

*All unsigned articles are by the Editor*

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No. 1

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## THE HIGHER SELF



ND now, O Father, glorify thou me with thine own SELF, with the glory which I had with thee before the world was.—John XVII.

One of the greatest hindrances of soul development is the ambiguity of terms ; in mastering any one of the sciences the first requisite is to simplify the terms, and while different terms, having the same meaning, are not confusing to the adept, they are confusing to the beginner, and particularly in alchemical works which are all written in astral cypher.

I have come to know that there is one word in the English language, which, to me, does away with the ambiguity of spiritual terms more than any other word, which is, Self, which has the double meaning of Soul, or in other words, it is a synonym for Soul and should always convey the idea of soul and should be written with a

capital, Self ; when written with a small letter, self, it means the personal self. Be careful, then, how you use the word Self ; be sure in your own mind that you are using it as a synonym for Soul.

Then, the term Self is a synonym for : Brahm, the Christ, Eternal Self, Supreme Soul, Universal Soul, and Oversoul ; in fact, it stands for the Atma-Buddhi, Higher nature whether universal or connected with Manas which links it to the individual soul ; as the nature of Manas becomes dual as soon as it is attached to a body, which is the lower aspect of the Thinker or Manas, and not, as some have supposed, the highest and best gift belonging to man.

Its other, or higher aspect is the intuitional, which knows, and does not depend upon reason. The lower, and purely intellectual, is nearest the principle of Desire, and and is thus distinguished from its other side, which has affinity for the spiritual principle above ; Atma-Buddhi. If the Thinker, then, becomes wholly intellectual, the entire nature begins to tend downward ; for intellect alone is cold, heartless, selfish, because it is not lighted up by the other two principles of Buddhi and Atma ; the SELF.

In this higher Trinity, Atma-Buddhi-Manas,—Father, Holy Ghost, and Son, we have the God above each one ; this is *Atma*, and may be called the Higher Self, or SELF.

Next is the spiritual part of the soul called Buddhi—and corresponds with the term Holy Ghost—when Manas is thoroughly united to it ; the Self, one with it, this may be called the Divine Ego, or inner consciousness, that is, consciousness on the inner or divine-astral plane.

The inner Ego, the lower aspect of Manas, who rein-

incarnates, taking on body after body, storing up the impressions of life after life, gaining experience and adding it to the divine Ego, the Self; suffering and enjoying through an enormous period of years is *Manas*—not united to *Buddhi*. This is the permanent individuality which gives to every man the feeling of being himself and not some other; that which through all the changes of the days and nights from youth to the end of life makes us feel one identity through all the period; it bridges the gap made by sleep; in like manner, it bridges the gap made by the sleep of death.

It is this, and not our brain, that lifts us above the animal. The depth and variety of the brain convolutions in man are caused by the presence of *Manas*, and are not the cause of mind. And when we either wholly or now and then become consciously united with *Buddhi*, the Spiritual Soul, or Self, we behold God, as it were. This is what the ancients all desired to see, but what this materialistic age does not believe in, they prefer to throw away their own right to be great in nature, and to worship an imaginary god made solely after their ideal image, and not very different from weak human nature; another class, thinking that they have reached the goal, glorify the individual self, the intellect, and close their eyes to any higher spiritual estate.

The mental characteristics all belong to lower *Manas*—the divine fragment—which incarnates; the prodigal soul which is joined to *desire*, which causes it to re-incarnate, and binds *Manas* to matter, life after life, until desire is satiate, and it again becomes united to *Manas*. The

desires of lower Manas are those which Higher Manas aided by the divine part, Buddhi and Atma, the SELF, has to fight and conquer. Always bear in mind that Atma-Buddhi-Manas, the Trinity, our higher nature, are *one*, which becomes individualized by the entrance of lower Manas only. The Self is not incarnate, the Self is bodiless and free—when lower Manas becomes one with Higher Manas, the Self ; Higher Manas, if able to act, becomes what we sometimes call Genius ; if complete Master, then, one may become a god.

But, memory continually presents pictures to lower Manas, and the *result* is that the Higher is obscured. Sometimes, however, along the pathway of life we do see here and there men who are geniuses, or great seers and prophets—who are too numerous to mention—in these the Higher powers of Manas are active and the persons illuminated. Such were the great Messiahs, Masters, Seers and Sages of the past, men like Buddha, Jesus, Confucius, Zoroaster, and others. Poets too, such as Tennyson, Longfellow and many others, are men in whom Higher Manas now and then sheds a bright ray on the man below, to be soon obscured, however, by the effect of dogmatic religious education which has given memory certain erroneous pictures that always prevent Manas from gaining full activity until the personal self is overcome ; until it becomes entirely subject to *its* Higher Self ; and is consciously joined to higher Manas, and not until then can the soul see the Self, how great it is. The least vision or consciousness of the Self fills the soul with awe, and it is only little by little as the soul expands that it can bear the



Light, and translate the articulate Soundless Voice into speech, through the act of *devotion* ; pure devotion to the Self, and to the Self alone. The Self is the obscure fount from which speech flows, but it comes in soundless waves, or audible vibration, which only the soul can translate through the inner senses, hence the necessity of developing the inner senses, before the mind can reflect and translate the soundless speech.

So it is with the mind in relation to eternal Truth ; if lower Manas no longer transmits its fluctuations, its partial knowledge, its unreliable information to Higher Manas, then, in that inner consciousness already found, when the inner senses are developed, there leaps into consciousness the light of actual knowledge, then the inner ears begin to hear, very dimly, very faintly, at first ; and the first translations into speech are like unto the waste-paper of modern exercises throughout our term of school-life ; the mind looks back at the amount and sighs : but in that waste of effort stands out the reality of the developed intellect.

Thus it is with the developing soul ; it does not develop without effort. "Raise the Self by the self," by the exertion of the self in the right direction ; and here I would say to those who are developing the soul, that they cannot shut out what we may call spiritual literature, even the Bible, without detriment to their own soul ; they all contain secrets for *you*, and you must find the key. If you cannot understand Emerson at the first reading, read it twenty times, or at least, until you get the inner meaning.

## The Drift of Western Spiritualism

By H. P. Blavatsky.

Copied from "THE THEOSOPHIST" Vol. I Page 2, October, 1879.

( *Continued from the December issue* )

LATE advices from various parts of the world seem to indicate that, while there is an increasing interest in the phenomena of spiritualism, especially among eminent men of science, there is also a growing desire to learn the views of the Theosophists. The first impulse of hostility has nearly spent itself, and the moment approaches when a patient hearing will be given to our arguments. This was foreseen by us from the beginning. The founders of our Society were mainly veteran Spiritualists, who had outgrown their first amazement at the strange phenomena, and felt the necessity to investigate the laws of mediumship to the very bottom. Their reading of mediæval and ancient works upon the early occult sciences had shown them that our modern phenomena were but repetitions of what had been seen, studied, and comprehended in former epochs. In the biographies of ascetics, mystics, theurgists, prophets, ecstasies; of astrologers, 'diviners,' magicians, 'sorcerers', and other students, subjects, or practioners of the Occult Power in its many branches, they found ample evidence that Western Spiritualism could only be comprehended by the creation of a science, Comparative Psychology. By a like synthetic method the philologists, under the lead of Eugene Burnouf, had

unlocked the secrets of religious and philosophical heredity, and exploded Western theological theories and dogmas until then deemed impregnable.

Proceeding in this spirit, the Theosophists thought they discovered some reasons to doubt the correctness of the spiritualistic theory that all the phenomena of the circles must of necessity be attributed *solely* to the action of spirits of our deceased friends. The ancients knew and classified other super-corporeal entities that are capable of moving objects, floating the bodies of mediums through the air, giving apparent tests of the identity of dead persons, and controlling sensitives to write and speak strange languages, paint pictures, and play upon unfamiliar musical instruments. And not only knew them but showed how these invisible powers might be controlled by man, and made to work these wonders at his bidding. They found, moreover, that there were two sides of Occultism—a good and an evil side ; and that it was a dangerous and fearful thing for the inexperienced to meddle with the latter, dangerous to our moral as to our physical nature. The conviction forced itself upon their minds, then, that while the weird wonders of Spiritualism were among the most important of all that could be studied, mediumship, without the most careful attention to every condition, was fraught with peril.

Thus thinking, and impressed with the great importance of mesmerism and all other branches of Occultism, these founders established the T. S., to read, inquire, compare, study, experiment and expound the mysteries of Psychology. This range of enquiry, of course, including an

investigation of Vedic, Brahmanical and other ancient Oriental literature ; for in that—especially the former, the grandest repository of wisdom ever accessible to humanity—lays the entire mystery of nature and man.

To comprehend modern mediumship it is, in short, indispensable to familiarise oneself with the Yoga Philosophy ; and the aphorisms of Patanjali are even more essential than the “Divine Revelations” of Andrew J. Davis. We can never know how much of the mediumistic phenomena we *must* attribute to disembodied, until it is settled how much *can* be done by the embodied, human soul, and the blind but active powers at work within those regions which are yet unexplored by science. Not even proof of an existence beyond the grave, if it must come to us in a phenomenal shape. This will be conceded without qualification, we think, provided that the records of history be admitted as corroborating the statements we have made.

The reader will observe that the primary issue between the theosophical and spiritualistic theories of mediumistic phenomena is that the Theosophists say the phenomena may be produced by more agencies than one, and the latter that but one agency can be conceded namely—the disembodied souls. There are other differences—as, for instance, that there *can* be such a thing as the obliteration of the human individuality as the result of very evil environment ; that good spirits seldom, if ever, cause physical ‘manifestations’, etc. But the first point to settle is the one here first stated ; and we have shown how and in what direction the Theosophists maintain that the investigations should be pushed.

Our East India readers, unlike those of Western countries who may see these lines, do not know how warmly and stoutly these issues have been debated, these past three or four years. Suffice it to say that, a point having been reached where argument seemed no longer profitable, the controversy ceased ; and that the present visit of the New York Theosophists, and their establishment of the Bombay Head-quarters, with the library, lectures, and this journal, are its tangible results. That this step must have a very great influence upon Western psychological science is apparent. Whether our Committee are themselves fully competent to observe and properly expound Eastern Psychology or not, no one will deny that Western Science must inevitably be enriched by the contributions of the Indian, Sinhalese, and other mystics who will now find in the THEOSOPHIST a channel by which to reach European and American students of Occultism, such as was never imagined, not to say seen, before. It is our earnest hope and belief that after the broad principles of our Society, its earnestness, and exceptional facilities for gathering Oriental wisdom are understood, it will be better thought of than now by Spiritualists, and attract into its fellowship many more of their brightest and best intellects.

Theosophy can be styled the enemy of Spiritualism with no more propriety than of Mesmerism, or any other branch of Psychology. In this wondrous outburst of phenomena that the Western world has been seeking since 1848, is presented such an opportunity to investigate the hidden mysteries of being as the world has scarcely known before.



Theosophists only urge that these phenomena shall be studied thoroughly that our epoch shall not pass away with the mighty problem unsolved. Whatever obstructs this—whether the narrowness of sciolism, the dogmatism of theology, or prejudice of any other class, should be swept aside as something hostile to the public interest. Theosophy with its design to search back into historic records for proof, may be regarded as the natural outcome of phenomenalistic Spiritualism, or as a touchstone to show the value of the pure gold. One must know both to comprehend what is Man.

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#### MR. LAZENBY'S LECTURES IN CHICAGO

THESE LECTURES on Independent Theosophy were very well attended and the audiences gave splendid attention to what the speaker had to say. Mr. Lazenby's position is very simply stated. He believes above all else in the service of humanity in man's intellectual and spiritual evolution. He teaches that superstition and credulity are hindrances to true spiritual growth, that there is one great life in and through all forms, that man is God, and that each man is divinely self-responsible under the law of sowing and reaping for his own future and also for the future of the race. No man can save any man from error, maya, but the true light in himself, the light of the ever becoming word, which lighteneth every man coming into the world, **Behold the Christ in yourself**, do not look outward, except to let the light from within shine for others who set in ignorance and darkness.

His first lecture traced briefly the eclectic movement of Theosophy in terms of the statement, God is one in all religions, it makes no difference what name man gives to the great principle of life whether Brahm, Shanti, Jove, Jehovah, Allah, Astarte, Isis, Mary, Apollo, Krishna, Buddha, Jesus, Baldur, Manitou, Horus, Venus, Ormuz, all these names are man-given and the ideals are limitations of the essential reality. For the Theosophist at all ages, the true worshipper, is he who worships the Father in Heaven, ( and the Kingdom of Heaven is within ) in spirit and in truth.

In his second lecture on the Gods, he dealt with the forces active in nature, the form-building, form-conserving and form-destroying agencies and showed the place of ceremonial and exoteric ritual and the various orders of divine life associated with man in his long journey from the animal ruling him in his personality, to the spiritual power ruling all inferior potencies.

This thought of long evolutionary progress through a series of lectures was the third lecture, "The Plan of Human Evolution". Man has forty-nine school-rooms, each with seven courses of instruction to pass through and master their lessons before he becomes a perfect student. Mr. Lazenby outlined these lessons and the purpose behind the plan in the mind of the Supreme Architect, the Manu or out-thinker of human evolution.

His fourth lecture "The Masters of Wisdom" opened with the statement, there is but one Master, one supreme and true guide in the daily life—namely, the Master in every human soul. Look not outward to Masters, look

inward to the one reality—your own Higher Self. He then pointed out that a sincere desire to serve humanity will bring every man or woman into contact with great loving comrades whose knowledge is immense and whose love and compassion is beyond our comprehension. These mighty comrades can be approached in only one way—by offering one's self to human service with all one's powers and energies, and by forming ideals of human service and working for those ideals. How the ideal draws the great comrade whose life is the embodiment of that ideal near to the disciple and they stand as younger and elder brothers helping the world forward on its long journey. The speaker outlined a number of these ideals and the work of the dear comrades whose names were associated with them in the White Lodge, composed of those whose lives belong to man as servants of humanity.

The following lecture was upon the Skhandas—or personal characteristics which a man gathers around the ego, in his journey through the cycles of incarnate life. These are seven in number, though we usually speak of only five of them in the average man of to-day. The bodies in space, rupas, the sensations in the lower planes of mind, emotion and physical life—viddanas, the ideals and ideas governing a man's mental outlook on the world, himself, and religion—the sannas, the tendencies or directions for the flow of the individual life currents—the Samskaras, and the powers intellectual and spiritual which a man has acquired by past efforts and is acquiring by present efforts—the Vinnanas, these are the five-fold personal attributes which each man carries over from life to life. The pro-

cess of the transfer was described by Mr. Lazenby and showed clearly the action of Karma through re-incarnations.

Life after Death as taught by H. P. B., raised some little controversy. Many of the members of the society having heard nothing of H. B. B's statement, but only the absolute contrary statements of C. W. Leadbeater and Annie Besant. For H. P. B's statement, Mr. Lazenby refers the student to "Key to Theosophy" by Madame Blavatsky. That book, seldom read in the Annie Besant section will be a revelation of Theosophy to many who have looked upon the childish and piffling statements of the Annie Besant and Leadbeater literature as Theosophic utterances of any value. Mr. Lazenby is not a gentle, quiet type who believes in peace with dishonour and so compromises on matters of principle. He is a fearless fighter and strikes out from the shoulder at the trumpery, foolishness and superstition imposed upon the members of the Theosophical Society by Annie Besant, and Leadbeater and the sycophants and hand-kissers whom Annie Besant supports as official lecturers in Neo-Theosophic propaganda.

Sunday afternoon was devoted to "The Voice of the Silence"—that rare and beautiful book of instruction for those ignorant of the danger of the lower psychic faculties. The lecturer dealt with astral glammers, magnetized thought forms, the temptations to illusion, in Mayavi Rupas of Masters, the warning to disciples to distrust all astral visions, and to flee from the psychic world and its dangers, and not to seek for their Masters in any astral form. Seek not for your teacher in any astral pictures or forms. He then dealt with the path of spiritual seeking

and true knowledge and the supreme mystery of complete surrender to the One Self in all humanity, advising the audience to read and study the book as a priceless heritage from the Masters of the White and Golden Wisdom.

The Sunday evening lecture was the most impressive of the week. With power and earnestness the speaker unfolded the progress of the soul seeking for truth and reality through the lower worlds of psychic illusion and glamour, the mysteries of Isis, the mother, the nature of the temptations and trials of the candidate in the psychic worlds, the gradual mastery which the man gained over his lower emotional and magnetic natures, his initiation into the deeper mysteries of the mind, the cultivation of mental power through concentration and meditation and the mysteries of Osiris—the intellect in its creative, conserving and destructive work. Finally, he showed the progress of the soul into the mysteries of Love plus Knowledge, the birth from the ever Virgin mother nature, the instruction by the Great God Pan into the deeper mysteries of Being, the baptism and lustration by water (astral experiences) and fire (spiritual illumination) the temptations into separation which would wean the candidate from the total life of mankind, the transfiguration in which the karmic and creative magnetism were merged into one divine compassion within him, the crucifixion in its double meaning, the dark and terrible sorrow of abandonment—“Eloi Eloi lama abachthani”—why hast thou forsaken me—and the glory of the awakening spiritual consciousness into the glorious sunlight of its oneness with the eternal all-father “Eloi Eloi lama sabachthani”



—My Lord and my One Self—how transcendently thou hast uplifted and glorified me—the ascent into full spiritual consciousness in the candidate, his power, his love and his unending service as one of the unknown servants of mankind, a priest forever of Melchizedek, behind the veil of maya, guarding and protecting the children of men.

This closed the first week's lectures, and Mr. Lazenby decided to stay on and lecture for another week. The outlines of his second week's work will be printed in *DIVINE LIFE* in the February number.

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#### INDEPENDENT THEOSOPHICAL SOCIETY OF CHICAGO

ONE result of Mr. Lazenby's lectures was the formation of the INDEPENDENT THEOSOPHICAL SOCIETY OF CHICAGO.

This organization holds to the original principles of democracy which held in the minds of the founders of the Theosophical Society in 1875. They declare their allegiance to the original objects and intend earnestly to promote the first object,—“to form the nucleus of the Universal Brotherhood of man,” both in their own hearts and in the world.

The Independent Theosophical Society which maintains the original objects and purpose of the founders have broken away from the dictation and bondage of autocratic leaders, whether these leaders be Besants, Tingleys, Hargroves, Johnsons, Steiners or anyone else. The members recognize that freedom of conscience, and liberty of action

are essential to all true growth in democracy, and they purpose to protect these while seeking knowledge, truth and wisdom.

All information regarding this Independent Society may be had from

DIVINE LIFE PRESS,  
614 Oakwood Boulevard,  
Chicago, Ill.

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## **We, The Independent Theosophical Movement**

**O**PENLY OPPOSE the Besant-Leadbeater Policy in the American Section of the Theosophical Society.

The Chicago base of supplies for the Independent Movement and re-construction will be the DIVINE LIFE PRESS, 614, Oakwood Boulevard, Chicago, Ill.

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## **NEO-THEOSOPHY EXPOSED**

*A Continuation of Mr. Brook's Denunciation*

**T**HE second part of Mr. F. T. Brook's expose of the T. S. and E. S. under Mrs. Besant's leadership, of the material affairs of the Adyar Administration (including Mr. Leadbeater's and Mr. Jinarajadasa's roles in the sad tragedy of the Society's degradation) has arrived from the press at Mylapore, Madras, India.

There are to be in all three parts to this astonishing work. Two have already appeared—"The T. S. and Its Esoteric Bogeydom" (Part 1) and "Neo-Theosophy Ex-

posed " (Part II.) The third part (entitled "The Coming Christ") will be concerned with the rise of the Alcyone Cult. It will treat of the various absurdities to which this cult has given rise, of facts behind certain preposterous claims made for the young Hindu who is called the Head of the "Order of the Star in the East."

In these three volumes, Mr. Brooks has printed and will print an enormous amount of irrefutable evidence of the most damaging character. That it is even *possible* to print such books with impunity in India to-day will go far towards indicating the exact status of Mrs. Besant and Mr. Leadbeater in that country, and the public estimate of their methods and following.

It is impossible to dispute the major part of Mr. Brook's evidence which is documentary, and to some extent has been legally ratified by the verdicts of the Madras Courts. These verdicts have not been in any sense prejudiced or reversed by the action taken by the Privy Council in London during May, 1914. That affected only an order of the Court *i.e.* the *technical status* of the rights of Mr. Narayaniah. It did not, as was expressly stated by the Lord Chancellor, *refute* the Father's claims nor prejudice his case in any way. The evidence submitted in the Madras Courts is given at length in many instances in Mr. Brook's book, and so overwhelming is the presentation that it seems to leave little more to be said on any of the specific points at issue. The facts set forth are accompanied by a running commentary the nature of which can be judged from quotations already published (See DIVINE LIFE, November, 1914, p. 425).

To many who read Mr. Brook's stinging arraignment of Mrs. Besant, Mr. Leadbeater and their allies, it may seem that at times more force might have been condensed by an elimination of certain comparatively frivolous comments. The authors observations are in a sarcastic vein and they seem at times to fail somewhat in their purpose, we fear, because the language has occasionally an intemperate ring. Like all great iconoclasts, Mr. Brooks raises at times so much dust one can hardly see. We regret much the publication of the bath-room "poem" which seems far too vulgar to serve as the dignified accompaniment of a serious work. These faults are, however, minor phases of a stupendous and important undertaking.

In the Brook's series are now embodied permanently important correspondence and documents which might otherwise have been lost. If, as has been suggested, these books (with other records of the Besant-Leadbeater dynasty in the T. S.) are to be deposited in the British Museum and in other libraries for future use, it is certain that the generation to come will not lack sources of information concerning the character and conduct of "those leaders" who succeeded the President-Founder, H. S. Olcott, at Adyar. "Publicity" is the watchword of modern enterprise and the campaign against present-day T. S. methods began in America in 1906-7, has been carried on latterly by the DIVINE LIFE MAGAZINE with definite effect to a creditable finish. Similar conditions also obtain in England and India.

DIVINE LIFE is quietly re-printing some of Mr. Brook's text and the value of the data thus collated is very great.

One of the amusing features of the E. S. revelations is that Mr. Jinarajadasa has apparently also been elevated to the rank of an initiate "*ex cathedra*"! In Chapter IV. of "Neo-Theosophy Exposed," is reprinted from *The Link*, of May, 1910, Mr. Jinarajadasa's "Address to E. S. Members in U. S. A."—a most sophisticated and dangerous document which unmistakably bears the stamp of priest-craft and expediency. Blind obedience to authority is the burden of its message to that body of students who, if H. P. B's gospel is yet to be accredited, long ago earned the right to develop the priceless attribute of individuality. "Every 'earnest member' comments Mr. Brook's, "is being more and more compelled to play a double part, to be an accomplice in a vast sensational scheme of sacerdotal deception."

The fourth "Jewel" of Mr. Brook's collection is the *esclandre* in the Central Hindu College in 1911 which has been set forth in the pamphlet by Babu Bhagavan Das (see re-print by DIVINE LIFE PRESS). But the details of Mr. Arundale's "touting" for Mrs. Besant in this connection, are new to the majority of readers. Examples of this policy exoteric and esoteric, (including letters by Mr. G. S. Arundale) are supplied at length. Mr. Brooks is fair enough to state, however, that the part played by Mr. Arundale in this connection, is not in harmony with his own better nature, but is an outcome in him "due to elemental 'graft.' In other words, Mr. Brook's suggests (P. 71) that Mr. Arundale's conduct is due to hypnotic influence. "Mr. Arundale himself," says the author, 'I reckon as one of the boys,'—the chief victim and decoy



among them. His ardent faith and the heroic way he fights off saving doubt, are little short of tragic."

In Chapter VIII follows the expose of the Central Hindu College Scandal which appeared in the Allahabad *Leader* (April 13, 1913) with Mr. Arundale's letters etc. intended to offset the same. The letter to the Benares E. S. Group in which this infatuated devotee calls on the members to support A. B. "to the uttermost" exhibits that excess of fanaticism which is the basis of an unfortunate state of mind.

Dr. Weller Van Hook's part in the Leadbeater Affair in 1908 is dealt with in Chapter X. Mr. Brooks remarks that this gentleman, General Secretary of the American Section T. S. in 1908, is the "Aldebaran" of the "Starry Galaxy" (in Mr. Leadbeater's "Rents"). He adds (P. 122) the following statement: "He (Van Hook) is the father of Hubert Van Hook (Orion) whom some regard as an alternative vehicle of the Lord Maitreya in case 'Alcyone happens to break down.' The setting forth of the American phases of the question raised in 1907-8, is correct; also the documentary evidence relating to the method by which A. B. contrived to have "Esoteric breezes waft C. W. L. to port."! The comments on the status of the Madras Law-Suits are important and instructive, inasmuch as an attempt was made officially to confuse the public mind, "especially outside of India where the details are unknown," as to the nature of the Privy Council decision. As I have at hand all the facts in this connection, including the verdict and lawyer's briefs (both sides), I am prepared to endorse Mr. Brook's statements as correct.

The defence which Mrs. Besant made of her position, (Adyar Bulletin, December, 1913) was in the nature of a reply to the Rev. E. W. Thompson's pamphlet. It is embodied in part with comments in Chapter XI but fails (as usual) to deal with the real points at issue. The subsidiary matter relating to the Lakshman incident is interesting since it brings into question the authenticity of the statement brought forward in rebuttal of Mr. Narayaniah's charges, the statement which is said to have borne the signature of Lakshman but no thumb-mark such as he said he had affixed (according to Hindu usage).

The "inner aspects" of the Lakshman incident, are set forth rather *baldly* in Mr. Brook's text, with an amount of detail which however the exigencies of the case fully justify. The need for information on which to base right judgment, is the sole and I believe adequate justification for the printing of all unsavoury matters. I regret, however that the "poem" was not omitted ("The Ballads of the New Advent")

In Chapter XIII, Rev. Thompson's criticism of the T. S. is appended. "This," says Mr. Brooks, "is perhaps the most 'dangerous' criticism that has yet been levelled at the Theosophical Society . . . . the more dangerous in that it clearly discriminates, that it does not attack Theosophic Idealism or the beauty of life it may inspire, but the *preying upon* Theosophic Idealism by interested persons as agents of invisible Supermen or Supermen themselves."

"The Problem of Authority," Dr. Van Hook's article in *The Theosophist* (Oct., 1913), constitutes the basis of

some interesting comments in Chapter XIV. Mr. Brook's points out the fact that Dr. Van Hook in this article, frankly recognizes the fact that A. B. has introduced into the T. S. *revolutionary changes*, not only as to the management of the Society, but as to the whole conception of Cosmic Law. "H. P. Blavatsky's Living Solar Cosmos has been transmogrified by Annie Besant into an Occult Prussian Army and if we refuse to enlist in this, we are simply 'nowhere'."

Jewel No. 7 is from *The Link* (August, 1911) and consists of Mrs Besant's article entitled "A Choice" signed by her as "O. H.". Commenting on this, Mr. Brooks writes a forcible chapter on "How Annie Besant Pirated the T. S.". We now come to the "Esoteric" matters, the question of the Coming Christ, what A. B. said first and what she said last, the matter of pledges, vows etc., the trumpery, badges, etc, etc. All this constitutes a tissue of ridiculous yet subtly dangerous manœuvring which can only be grasped or understood by reading the enormous amount of incontrovertible evidence which Mr. Brooks has collected. The last chapters of the book are a retrospect of the American imbroglio in 1906-8 and include a publication of the correspondence between the American E. S. Officials and A. B. (heretofore private) and an account of the celebrated "Cipher-Letter" (which Mr Brooks has printed privately on a separate sheet) and the correspondence relating to a certain boy who gave Mrs. Tingley an affidavit incriminating Mr. Leadbeater on charges not previously made. A most interesting exhibit is Mrs. Besant's letter to Col. Olcott (May 23, 1906) in reference to

the Leadbeater matter. The closing chapters of this remarkable book, are concerned with the educational Trust, Mrs. Besant as a Politician in India ; Bhagavan Das' examination on commission ; the challenge of the Bishop of Madras etc., etc.

It is impossible to give an adequate idea of the scope of the work which Mr. Brooks has done. It constitutes a record of T. S. history during the past decade of colossal proportions and incomparable value. Those who wish to know the facts in this long controversy which had its beginning when Annie Besant rallied to the support of Leadbeater and can now end only with her death—will find the material for a just estimate of this entire case in “Neo-Theosophy Exposed”.

The work, as stated, is not free from blemishes, but these are chiefly personal and rhetorical ; they have nothing to do with the merit of the work from the point of veracity, exactness and honesty of purpose. Theosophists owe Mr. Brooks a debt of gratitude for thus definitely stating the TRUTH and making clear to all the wide divergence of opinion which exists between Neo-theosophic followers of the Besant-Leadbeater-Alcyone Cult and the old-time Theosophists who adhere to *no personality* but only to those high and inestimably precious teachings embodied in the *Bhagavad Gita*, *Voice of the Silence*, and *Light on the Path*.

—David Weir.

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## ALL THAT GLISTERS IS NOT GOLD

WHILE I deprecate the magnifying of my personality by the Wilmington T. S. in making me an issue between them and Mr. Warrington (Gen. Sec. Amer. Sect. T. S. ), I realize that the assertions and accusations I have made in the pages of the DIVINE LIFE regarding the concerted action of the officials of the American Section T. S. converting the Society from a Society of Free Thinkers (irrespective of 'race, creed, sex or color') as founded by H. P. B. into an autocratic monarchical system of soul-slavery, and also the applying of the closure on all speech that opposes the teachings of Annie Besant and C. W. Leadbeater should be backed up by the proofs. The time for the publication of those proofs, as far as they relate to my own experience, has, in my opinion, now arrived, so I propose publishing the correspondence which has passed between the General Secretary, (Mr. Warrington), the officials and me, so that members who are interested in TRUTH can read and digest for themselves and so arrive at a conclusion as to what the Annie Besant T. S. stands for and represents, and, judging from the actions of the officials, what the evident motives and purposes are. Fellows of the T. S. will also be in a position to say whether the American Section of the T. S. can *preach* brotherhood, love, harmony, and truth while carrying into action unbrotherliness, hate, deceit and falseness and still lay claim to be in touch with and represent the Masters of the Great *White* Brotherhood.



As persons, I have nothing to say against the officials of the American Section T. S.—they have my sincere sympathy and good will, but for them as *officials*, custodians of the Teaching (heritage of H. P. B.) who are false to their trust, for them, I have my axe sharpened to lop them off as excrescences on the body Theosophical.

I realize that the majority of them are (in occult matters) hysteriacs carried away by the exuberance of their emotionalism and psychic ebullitions (they are emotional plus, with the analytical faculty minus) and are therefore, to a great extent irresponsible ; but as psychic emotionalism is exceedingly contagious—dangerous, for their own sake as well as for the sake of those earnest seekers after Theosophic Truth who ask for bread and are given a brick thickly veneered with *brass*, it is advisable that the falseness of the whole insidious scheme should be exposed to the light of day.

I wish the reader to bear in mind one vital thing, to wit : I am and have been fighting not from any personal feeling (my little personality don't count for much any way) but from the point of view of PRINCIPLE. I am fighting for the purity of the teaching of H. P. B., and for honesty and tolerance in the Society H. P. B. founded so that the teaching shall be given to all people, irrespective of *creed* as its Constitution and Declaration of Principles proclaim. I have the moral, ethical and legal rights on my side.

Personally, I have not sought office or leadership ; I do not seek fame, notoriety nor anything analogous to these

things ; I desire nothing more than the opportunity to serve my fellow-humans in every way possible to the full extent of my poor ability. This assertion rests not on my word alone but, strange though it may appear, it is verified by the former President of my Lodge, who seemed to think it a misfortune that I had no ambition along the line of "leadership". This verification will be published in the course of the narrative.

As I have to go back in time in order to show the methods of these "Neo-Theosophic" usurpers, a brief introduction is necessary.

In 1906 when the Leadbeater case split the membership of the T. S., in company with Alexander Fullerton (up to that time General Secretary, but who, owing to his demand that C. W. L. should retire from public T. S. work, had incurred the animosity of Annie Besant and which later developed into a virulent hatred), F. F. Knothe, Mrs. Grace Shaw Duff and about two dozen others and I seceded from the New York Lodge and helped to form a new Branch—the Inter-State Lodge. During the existence of the Inter-State the members were as a happy family, differing in opinions on many minor points, but welded together in a harmoniousness that was very real. We did splendid, and I think, lasting work.

The first note of discord came with the arrival on the scene of Henry Hotchner (a charter member of the Inter-State) who had been a T. S. lecturer for two or three years, but having resigned his position, taking sides with Fullerton against C. W. Leadbeater, had turned to the business field in New York City. (As this gentleman is

very busy in the American Section T. S. affairs at the present time, and as I will have occasion to bring him into this record more than once, the reader should carefully note his development).

This note of discord occurred at a meeting when a resolution was passed reiterating the position of the Inter-State Lodge re: the attitude of the T. S. officials and members on the Leadbeater question.

Henry Hotchner was the only dissenter to that resolution. He informed me privately that he was ordered by his Master to come to New York for the purpose of persuading Fullerton and Knothe to drop their antagonistic attitude towards C. W. Leadbeater and to "work for harmony".

As the present conditions and attitude of the leaders in the T. S. to-day is but the natural resultant of the forces at work in 1906, it will interest my readers to see the position the Inter-State Lodge took at that time: I give the "Declaration" which was incorporated in the Constitution and By-Laws of the Inter-State Lodge.

"As this Branch has been formed to further the Theosophical movement and to protest against that element in the T. S. whose tendency is to blindly sacrifice principle to personality, and in opposition to the evident purpose of such members to minimize and speciously explain away moral laxity.

Therefore each applicant for membership in this Branch shall declare it to be his endeavor to uphold moral principle as a basis for conduct, and to recognize that a true and enduring nucleus of the Universal Brotherhood of Man

must rest upon sound morality and a proper regard for the rights of others.

These requirements are intended to debar only those who are indifferent to moral ideals, and would not exclude from membership the so-called "Sinner" who has shown willingness to desist from wrong doing.

Each member agrees that should he cease to hold these principles he will at once relinquish membership in this Branch ; this not necessarily involving the loss of membership in the Society itself.

To the normal man and woman, the position we took in this "Declaration" must appear as being the only logical one possible to members of a Society whose motto is "There is no religion higher than Truth" ; it so appeared to about 60 people who demitted from their Lodges to join our Lodge.

When Mr. Hotchner asserted his mission to be that of "harmonizing" our members into dropping their attitude toward the tendencies mentioned in the Declaration, and working with the rest of the T. S. members, asserting too that he was following the commands of his Master it was evident to me that (1st) his Master was more concerned about keeping the Society together than he was of the morality that Society represented ; (2nd) that, assuming Hotchner was not hallucinated, his Master was such an one whom I would not desire for a teacher, and (3rd) as Hotchner was the only disciple in captivity it had been my fortune, thus far, to have contacted, I felt that a study of him (as disciple and man of the world) would more than repay me, for it would, doubtless, enable me to

understand not only the effects but possibly the causes underlying the phenomena of upheavals which made for disintegration in Societies devoted to the uplift of humanity. I argued that, as a general rule, the "Master" could be known—to some extent at least—by his disciple, just as the tree is known by its fruit.

Anyway, I felt that there was something wrong somewhere, for Hotchner had told me that at the Convention in Chicago he had asked A. B. a question her answer to which he had written down in shorthand ; reading it over to her, A. B. verified it as being correct. Not half-an-hour after she practically gave her own (written) answer the lie, so that Hotchner's coming on a mission to harmonize Knothe and Fullerton with A. B.'s policies after Hotchner's experience of her untruthfulness was rather disquieting.

Fullerton felt his deposing (from the General Secretaryship) so keenly that he gradually drew out of active work in the Lodge ; his health was failing and consequently he preferred to stay in his apartments.

Knothe, who had been president of the Lodge from its inception, was a different personality from Hotchner with whom he now had to work in the Lodge. He prided himself on being "practical" hence he had very little sympathy with dreamers unless they made their dreams serve the common good. He was fond of saying that his work was to keep hold of my heels and so pull me down to earth, otherwise I would be floating among the clouds. It may be that I in turn benefited him by yanking him off the too solid earth once in a while. I certainly was the

better and gainer for having his "practical" knowledge and experience grafted on to my enthusiasm, for while we differed considerably in our points of view and in our methods, we both realized that each was endeavoring to do his best honestly and according to his light; so our connection in T. S. work was an undiluted pleasure—to me at least. He may not thank me for advertising his virtues, but as I am to tell the truth in this record, it is only right to bear witness to Mr. Knothe's sterling character. I do this for the benefit of those who have joined the Society since 1906, for those older members who knew Knothe before he retired from the T. S. have no need to be reminded of the splendid work he did for the Cause: himself honest, he could not and would not (if he could help it) work with anyone who was dishonest; free from the underhanded devious devices of the "politician" he had no desire to waste time and energy on those who used those methods; straight and direct in his thought and speech, meaning what he said and saying what he meant, he had no patience with those who were not also direct, who said "spade" when they meant something totally different. A straight, up-standing kind of a man whose word was his bond!

One did not have to be clairvoyant to see that it was but a matter of a short time that Knothe would lose patience with those who, endeavoring to whitewash C. W. L. made the most extravagant claims for him—calling him an Initiate—a man who could not possibly do wrong, a man to whom the code of morality could not be applied, etc., etc., *ad nauseum*—and that his membership in the



Society would not be of long duration, more especially as one of the apologists had entered the Inter-State to do active work. Knothe for reasons highly creditable to his sense of principle, severed his connection with the Society, which lost one of the best workers and props it has had since the Judge days.

As he had been one of the principal mainstays in the financial as well as in other ways, the Lodge felt his loss very severely. A period of stress was passed through until Mrs. Grace Shaw Duff who had not latterly taken an active part in Lodge matters was induced by (I believe) Mr. Hotchner to come into the work again. As Mrs. Duff had financial resources, her help was welcomed. She was made President, Mr. Hotchner being Vice-President, while had the Secretary-Treasureship. A little further on I will touch on the work done in the Lodge at that period.

Gradually, the idea of the three Lodges (N. Y., the new Central Lodge and Inter-State) working in harmony and in connection with each other, came to the fore.

The argument—which was a good one—that the Inter-State preaching “brotherhood” and at the same time holding aloof from the other Lodges in the same city, was of the nature of a contradiction; “The Leadbeater case was a dead issue, etc.”; we certainly ought to show our teachings in a practical way, etc., etc.” I give all this to show how a seeming “good” proposition can be used for ends that are not so good as they appear to be; using a good argument to arrive at a different goal from the one advertised—a Jesuitical method of arriving at the result desired.

Admitting the logic of the argument, I, with most of the other members, bit at the bait; and no one talked "harmony," "tolerance" etc., louder than I did. (We learn by experience). It resulted in our meeting the representatives of the New York and Central Lodges with a view to forming a Headquarters which the three Lodges would share but working separately. In due time this was arranged.

Then the proposition of merging the three lodges into one big Lodge came to the surface. Remarks were made of the absurdity of three Lodges working in the same room along different lines, splitting up our forces whereas by unifying those forces and energies, the work would consequently be more efficient, etc., etc. Good arguments observe, arguments that were logical and sound; but the end and purpose aimed at made—and always makes—all the difference in the world. What the purpose was will be evident as we proceed with the narrative.

As there was an undercurrent of antagonism among some of the N. Y. members against the Inter-State seceders, our members had to postpone the amalgamation with N. Y. until some future date. As the N. Y. members (being older in the work) seemingly patronized the newer Central members, the Central were more disposed to lean to Inter-State than to hob-nob with N. Y. Gradually, (the wires being pulled by Hotchner) the Central and Inter-State came closer in touch, which eventually resulted in the Inter-State merging with the Central and taking the name of "Central Lodge."

THUS THE OLD INTER-STATE AND ITS 1906 PROTEST FADED INTO OBLIVION.

The class-leaders were chosen by the Executive Committee which was practically the mouthpiece and catspaw of Mr. Hotchner, those class-leaders being members of the old Central Lodge and *who consisted of persons who had joined the T. S. but a couple of years before and who knew practically nothing of the H. P. B. tradition or teaching*, having been born ( in a T. S. sense ) and raised on Annie Besant and Leadbeater literature. One of the reasons advanced by Hotchner for this was : it would serve to verify the Inter-State members assertion that they wanted nothing but the opportunity to work with the Central members in harmony. More Jesuitry ! Hotchner let it be known by divers hints and in various ways that he was a disciple of the Master Morya ( his youngest disciple ) which gave him a certain status and authority in the eyes of these recent arrivals in the T. S. fold.

—John O'Neill.

#### SIR OLIVER LODGE'S PROOF OF SURVIVAL

“IT is certainly interesting to Theosophists, to say nothing of others who believe in the survival of man, to read in the daily press that Sir Oliver Lodge has made the striking declaration that life persists beyond the grave. He is said to assert that not only is communication possible under the laws governing such things, but he himself has conversed with friends across the border. “I tell you that this is so with all the strength and con-

viction I can muster—that it is so ; that we do persist.”

These are strong words, from a strong man. The proof of the genuineness of this phenomena seems to be entirely satisfactory to him, and, as he is a man of science, no doubt he has employed all necessary and intelligent requirements to eliminate sources of error and deceit, just as Sir William Crooks did in his investigations thirty odd years ago.

Some idea of the great promise which the future holds for the restoration of the old links between the physical and the super-physical realms is seen when such leaders of thought as these two great scientists commit themselves to opinions such as the above. They have become veritable messengers of light to those who, recognizing their leadership, accept from them that which they have long rejected as presented by religion.”

—*From the Messenger, January, 1915.*

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Sir Oliver Lodge is said to have asserted . . . “that h himself has conversed with friends across the border”. This assertion implies that he himself is a medium, or, that in his communication he had the aid of a medium or clairvoyant; and if this is the source of his claim, his opinion carries very little weight ; as there have been “claims” without number set forth, but what we want is proof ! Can Sir Oliver Lodge bring the proof, that, his communication with “friends across the border” was from a disembodied friend, or, from the *ego* of the medium functioning on the astral sheath of his own physical body ?

This, is a question for *mediums* to solve, and not for scientists to settle. The pages of the DIVINE LIFE MAGAZINE are open to a reply to this question and the proof of the "claim" as set forth by Sir Oliver Lodge.

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### CONGRESS ABANDONED

THE war has upset all our plans for the Congress of Religious Philosophies. . . . Mrs. Besant has written as follows :

" It is quite impossible under present conditions to do anything with regard to the San Francisco Congress. No one will make any arrangements, nor can make them. The war changes all, and I should imagine that the Congress may be put off, as no traders can send merchandise. Everything is practically in the melting-pot here and in Europe, and our philosophies are being tested not by arguments but by life. It is all very well. "

Such being the situation, there is nothing to do but to suspend all further effort and to declare the Congress off.

— *From The Messenger, January, 1915.*

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The book " Mrs. Besant and the Present Crisis in the Theosophical Society " by Eugene Levy of Paris, with a prefatory letter by M. Edouard Schure— is advertised for the first time in the January issue of The Messenger.

This book advertised by The MESSENGER at 40 cents may be had from THE DIVINE LIFE BOOK CONCERN at 25 cents a copy, postpaid.

**MR. LAZENBY'S LECTURES**

( SECOND WEEK )

*Monday, December 14th***The Fires***Tuesday, December, 15th***Bhagavad Gita***Wednesday, December, 16th***Nietzsche***Thursday, December 17th***The New Pantheism***Friday, December, 18th***The Disciple***Saturday, December 19th***Theosophy and the Theosophical Society***Sunday, December 20th ( afternoon ) 3 P M***Light on the Path***Sunday, December 20th ( evening )***Walt Whitman**

The first meeting of the INDEPENDENT THEOSOPHICAL SOCIETY OF CHICAGO, was held on Wednesday evening, December 30th 1914, at the Athenaeum Building, Room 320, 59 E. Van Buren Street at which twenty of the members were present.

By a unanimous vote the " KEY TO THEOSOPHY " by H. P. B. was adopted as a text-book for study in the class each week.

A temporary Chairman, and Secy.-Treas. were elected and a Committee on Constitution and By-Laws appointed. For the present, the Society will continue to meet at the Athenaeum Building on Wednesday evenings at 7:30.



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