

# DIVINE . LIFE

DEVOTED TO

The Sacred Science

OF THE



Self-Evolution  
Of Man

FEBRUARY, 1915.

THE . DIVINE . LIFE . PRESS . 614 . OAKWOOD  
BOULEVARD, CHICAGO, ILL., U.S.A.

*Ten Cents a Copy : One Dollar a Year*

# 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.

As a man throweth away old garments and putteth on new, even so the dweller in the body, having quitted its old mortal frames, entereth into others which are new. The weapon divideth it not, the fire burneth it not, the water corrupteth it not, the wind drieth it not away ; for it is indivisible, inconsumable, incorruptible, and is not to be dried away : it is eternal, universal, permanent, immoveable ; it is invisible, inconceivable, and unalterable ; therefore, knowing it to be thus, thou shouldst not grieve.

But whether thou believest it to be of eternal birth and duration, or that it dieth with the body, still thou hast no cause to lament it. Death is certain to all things which are born, and rebirth to all mortals ; wherefore it doth not behoove thee to grieve about the inevitable.

—**Bhagavad Gita.**

## CONTENTS

THE INITIATE.....	43
RAMBLES THROUGH THE WORLD WITH H. P. B.....	46
SMOTHERED POLEMICS—1.....	53
MR. LAZENBY'S LECTURES, SECOND WEEK.....	59
TO F. F.—POEM.....	64
ALL THAT GLISTERS IS NOT GOLD : OR, NEO-THEOSOPHY IN AMERICA....	65
ANNIE BESANT'S VERSION OF THE TROUBLE IN GERMANY.....	73
U. L. T. ....	76
DECLARATION OF THE UNITED LODGE OF THEOSOPHISTS..	77

---

---

---

# The Divine Life

A MONTHLY MIRROR OF THE SOUL

CELESTIA ROOT LANG, *Editor and Publisher*

*All unsigned articles are by the Editor*

---

VOL. IX.

CHICAGO, ILL., FEBRUARY, 1915.

No. 2

---

*Entered as second-class matter, August, 29, 1911, at the post-office at Chicago, Illinois under the Act of March 3, 1879,*

---

## THE INITIATE



ET your Light shine that others may see your good works that they may glorify their Father in Heaven also. Who is the Father in Heaven? This vague idea of the Father in Heaven, of whom Jesus spoke in so familiar a way, needs to be brought down to a certainty before the reasoning mind can grasp it.

To whom was Jacob speaking when he exclaimed, My Lord and my God! The Lord is in this place (the inner temple) and I knew it not! He recognized his inner God, the voice of his Lord, his own Higher SELF, his Father in Heaven. Was it an audible voice, heard through the organ of hearing on the sense plane—this voice of his God? No, I have the interior evidence in saying that never yet did the voice of God speak audibly to man on

the sense plane of hearing, other than through the inner-senses. Abraham talked with God, and Moses talked with God, but it was their inner God which Jesus called the Father in Heaven. Abraham, Moses and Jesus were Initiates in the Great Lodge ; that is, they had come into the inner consciousness where speech, as we hear it on the outer plane, is dropped and communication takes place through the Soundless Sound ; but if it is to be expressed on the outer plane it must be translated into human language, as the divine or celestial language cannot be understood by any except those who have been initiated—not by any ritual or ceremony, but by *becoming* it.

The Initiate—is there another word to be found in the English language, so full of meaning, that has been so misapprehended and misconstrued ? To try to explain it from an intellectual point of view is an utter failure, for no man or woman has ever been found who could find words to fully express its occult or hidden meaning, except those who have passed through that change or transmutation which takes place within one who has truly been initiated—none other can apprehend or explain it.

Many there are in the Masonic or other lodges, while having conferred upon them the benefits of many fraternities : in the Masonic, to the third degree or Master Mason, yet have not truly been initiated, and thousands have travelled the path of the Mysteries of the Order, passing initiation after initiation to higher and higher degrees—only to emerge uninitiated.

If you were to ask me to define “ initiation ” I would define it by one word, and that is “ transmutation ”—the

change of one substance into another. The consciousness must pass through a spiritual transmutation into a finer and finer or more interior state of consciousness—that which we call soul-consciousness. Hence it is not a state that can be reached by the mind nor defined by the intellect. It belongs to the inner or super-sensuous, the plane of the inner senses.

Therefore, the first step in initiation is to blend the mind and the soul, and this transmutation—which Jesus explained in the hidden meaning of the parable of the “leaven”—continues until the whole lump is leavened: until the five inner senses—sight, hearing, taste, smell and touch—are unfolded and are ready to pass into the sixth. . . . Then, the Initiate passes into that One Consciousness and lives therein; and That One is the Higher SELF, the Christos, the higher vibration or Christ-consciousness; hence it is utterly impossible for a soul to attain Christ-consciousness without the accompanying initiation or transmutation, of which he or she may have not been sufficiently conscious to express it in words, but nevertheless it had been going on all the time.

And the result is soul-hearing or soul-sight; and his or her recognition of the fact, as he first hears the Voice of his own Higher SELF, his exclamation may be, and probably will be—My Lord and my God.

In the age of the Patriarchs the next step would have been to build an altar to their God, but in this age the next step is to reason—to ask from whence the Soundless Voice comes, and to question and search, and search; perhaps for twenty years. And when you have found the

answer you have found YOURSELF ; your inner God, or Father in Heaven.

In our present state of evolution we may attain initiation in this incarnation—in other words become an Initiate. From the foregoing may be gleaned a glint of what it means to be an Initiate in the Great Lodge. Many believe that Initiation can be no other than the reception into certain rites, but I would have you know that you have not entered into the Great Lodge—that Initiation is a great change and a great mystery which takes place *within* the person initiated.

Nevertheless, the door to the mystery is ever open to those who would tread the “narrow way” to the true Initiation—and all are welcome who are prepared. And this preparation is a desire for Wisdom and Oneness with the Higher SELF ; to attain the Christ-consciousness and live the divine life.

---

## RAMBLES THROUGH THE WORLD

WITH H. P. B.

No. 1.

BY CHARLES LAZENBY, B. A.

I HAVE heard that H. P. B. shrank at all times from the thought of being made an absolute authority on matters occult. She wanted no hero-worship and with her writings, above all things, she wished the reader to use his intellect, weighing calmly and dispassionately every statement in the light of his own knowledge and intuition.

There are two stories about the old lady for the truth

of which I cannot vouch, but which I have heard from several sources, and which may therefore be looked upon as characteristic if not absolutely correct in point of fact.

One day she had been talking to a small group on certain mysteries of the higher life, and one of her hearers, carried away by his emotion, suddenly knelt before her and kissed her hand. She immediately flew into a towering rage, kicked at the devotee with her foot, and said: "Get up, you damned flapdoodle. Don't you dare do that to me."

I have also heard that she said that if the Theosophical Society ever made of her an authority in the way that Swedenborgians have made Swedenborg an authority, the Society would have failed and another mere sect added to the many, while H. P. B.'s whole life was directed to the destruction of the sectarian spirit. She tried in every way to prevent the sectarianizing of the Theosophical Society. And, again, she said that the function of that society through the twentieth century would be to break down all thought habits, whether good, bad or indifferent.

It is not my wish in this series of articles to use Madame Blavatsky's *ipse dixit* as final, but to state as clearly as I am able in the light of my understanding and twenty-five years' study of her works, certain positions in regard to the problems of life which she assumes and which differ in some respects from those of other writers whose works have appeared in the Theosophical Society.

Before I go further let me state my position. I follow the Jnani or Intellectual Path. I have very little of what the world calls "devotion." I love the Masters of Wisdom as great comrades of my own race, whose lives and

total personalities are given up to the service of mankind, but I have no sentimental reverence for "the old boys upstairs," as H. P. B. used to call them; and, personally, I find her attitude toward them more pleasing than that of a mushy devoutness, which is current in many directions in the Theosophical Society at the present time. On the other hand I recognize the place of the Bhakti or Devotional Path, even that false shadow of reverence to external forms which masquerades so often as true worship.

We hear it stated at present in some directions that the intellectual period in the Theosophical Society is past and that what we need now is far more of "devotion" and ceremonial. We should remember that such statements are made by one party only, who lean to that particular path, and who, in their sectarian zeal, would draw as many members of the T. S. into the churchy attitude as possible. I have no fight with them in this endeavour, but the intellectual cycle does not go into abeyance at any time during the fifth Root Race, but is always current coin,—pure gold issued and stamped by Vivasvata, the Manu ruling through this period in the endeavors of man.

The party I have referred to is by far the most powerful of the factions in the society. Annie Besant has, as she has grown older, become attached to this garment of form and has joined herself for some years to the ritualistic Catholic attitude of Charles Leadbeater. With these two powerful leaders practically controlling the literature and guiding the tendencies of those who join the

society by a certain type of elementary text book and a censureship of other opinions, the membership has largely come to an acceptance of their statement of Theosophical lore. The members are unfamiliar, for the most part, with a quite different presentment of Theosophical truth given by H. P. B. Man has not as yet become individually creative and the tendency to follow a leader is a characteristic of all movements.

I shall strive, then, in this series of articles which the editor of THE DIVINE LIFE has graciously permitted me to publish, to express with as little controversial spirit as possible another aspect of Theosophy not found in the elementary textbooks, primers, etc., current during the last few years.

Of course in these articles I am not laying down the law, nor do I say that H. B. P. is right and these elementary text-books wrong. It may be that the statements are intended for two entirely different types of humanity. One thing, however, I must say before I go further—which is in regard to the oft-repeated advice to the beginner not to read Mme. Blavatsky's works till the elementary text-books have been mastered, from which it is inferred that Madame Blavatsky's works are led up to by this primary course of reading. **This is not so.** These text-books do not lead to Madame Blavatsky but to absolute contradiction, in many cases, of her statements.

Twenty-five years ago I started with the Secret Doctrine. Fourteen years ago I pledged myself to the service of man for this and all coming lives until the spiritual and intellectual evolution of mankind is complete. I was

then led into the deeper study of H. P. B. and inwardly received illumination.

I pledged myself in her esoteric school to the Master of Light in my own soul, I passed through the trials and experiences common to the probationary path and, while studying philosophy and psychology in the university, tallied the statements of the various philosophical schools with the teachings of H. P. B. At no point do I find her defective or lacking a clear comprehension of the essentials of the various schools with the exception of one or two misprints—such as on page 201 of volume 1, fifth line from the bottom of the page, where she asserts—

“Leibnitz conceived of the Monads as elementary and indestructible *units* endowed ” etc. This word *units* I think should be written *unities* to be in keeping with Leibnitz’ theory. Apart from one or two little technicalities of this kind, probably misprints—since elsewhere the old lady showed that she understood Leibnitz’ philosophy—I have never found any flaw in her statements.

I do not, however, in this series, propose to deal with her teaching from a high philosophical angle, but rather to give an elementary outline of them. . . . And here again I must digress for a moment to point out the immensity of the scope of her work from the earlier chapters of “Isis Unveiled” to her closing summary in “The Key to Theosophy,” written, as she says,—

“To all my pupils, that they may learn and teach in their turn.”

Each year of her writing gave opportunity for a larger amount of truth to be given openly ; and so, in her later

books, there is a blossoming forth into the open sunlight of the petals of truth which were carefully guarded in her earlier works. This has led into such absurd assertions as that she did not know of re-incarnation when she wrote "Isis Unveiled."

Apart from the difficulty of the unfoldment of truth there was a continued necessity for the veiling under metaphor and symbol of certain teachings of too great importance to be given openly to an unprepared world. These veils must be drawn aside by the hands of Spiritual Intuition and the mysteries they disclose can only be viewed by the Opened Eye of Dangma.

Madam Blavatsky has told us that her method of arriving at knowledge was to concentrate her mind wholly on the task in hand and to dedicate her whole being to the reception of truth. In this way she was able to become a positive mediator between the Masters of Knowledge and the outer world. She did not depend upon clairvoyant vision for her showing-forth of truth, though of course she used this medium as one of her lesser powers. She said repeatedly that clairvoyant vision was of comparatively little value and, quoting her own words . . . .

**"To the born metaphysician the Psychic plane will not be of much account. He will see its errors immediately he enters it, inasmuch as it is not the thing he seeks. Psychic vision, however, is not to be desired since Psyche is earthly and evil. Psychism has in it nothing that is spiritual. The psychic, seeing, by an external light, his vision is coloured by the nature of that light. Spiritual vision**

**sees by the light within, the light hidden beneath the bushel of the body, by which we can see clearly and independently of all outside. ”**

I should interpret that word “body” in the last sentence to mean any “rupa,” or form in consciousness.

Let us close this first paper, then, with another story of Madame Blavatsky.

She would, sometimes, while walking with her friends, ask them suddenly “Do you know who lived there?” referring to some house she was passing. If those who were with her said “Yes”, she would describe the astral shell of some personality attached to the house who had formerly dwelt there in the physical, perhaps some old man or old woman. If, however, those with her had not known the people in the house she would say, “Oh it doesn’t matter then, the forms I see may be only my own imagination.”

If one of her great power and knowledge felt this way regarding her clairvoyant vision, how much more deceptive must be the visions of lesser and more conceited men and women.

---

It is simply knowledge, and mathematically correct computations, which enable the Wise Men of the East to foretell, for instance, that England is on the eve of such or another catastrophe ; that France is nearing such a point of her Cycle ; and that Europe in general is threatened with, or rather is on the eve of, a cataclysm, to which her own Cycle of racial Karma *has led her*.—*S. D.*, vol. 1, p. 708.

## SMOTHERED POLEMICS, 1.

“ *The Sorry Plight of the T. S.* ” ( *The Hindu*, 30th May 1913 ) with its yet unpublished *Postscript*.

TO THE EDITOR OF THE “ HINDU ”

SIR:—The accompanying letter, and the still longer *postscript* which follows it, were written a year ago, and were sent to Mr. Bhagavan Das, then General-Secretary of the T. S. in India, for publication in the Sectional Magazine. They were to form the conclusion of the series of ‘ heretic ’ opinions by publishing which he did his level best to save the T. S. from becoming a mere sentimental, loosely superstitious sect.

Mrs. Besant, on her return from England, prevailed upon him to desist, so my contribution was not published. Mr. Bhagavan Das may well have thought it would be useless. Indian Theosophists were either intoxicated or indifferent, and *would not heed*.

Since then, matters have gone from bad to worse in Mrs. Besant’s hands, and the public has been treated to a good deal that is shameful and nauseous.

It seems to me, therefore, that a little candid discussion of strictly non-scandalous matters—matters of principle and policy, also of anecdote—forming part of the intimate history of the T. S., may well be hailed as a relief by your more sober readers, and may even entertain others besides. You have sometimes published criticisms of the T. S. by people who know very little about it. I do not blame you. You, as an outsider, could hardly be

expected to know the difference, and did your duty as you saw it.

I, an F. T. S. of sixteen years' standing, well-acquainted with the psychology of the movement, now venture to send you these items for publication. No 'Theosophical' journal within my reach would care to publish them. It is perhaps as well that their publication has been deferred. A greater number of my Theosophist brethren may now be shamed into reading what I have to say. A year ago, very few would have even looked at it.

If your readers do not find these items dull, I shall follow them up with further observations—a chapter at a time. I have no end of things to say.

You are to be thanked for giving a free vent to opinion concerning a movement which has played a considerable part in the recent history of India, and counts among its members and sympathizers many Hindus of 'light and leading.' I crave the hospitality of your columns for a while. Free views as to the management of the T. S. find scant welcome in the organs of the movement just now.

#### 1. TO THE GENERAL SECRETARY, T. S. IN INDIA.

MY DEAR BROTHER,—You ask me for an opinion about the brave stand that you are making on behalf of our Society and its essential purposes. You have said much already, and you seem to expect me to say more. My difficulty consists in seeing clearly that the greater the number of things said, the more the average reader's mind becomes confused, losing sight of essential issues in the welter of confusing detail.

Therefore my object, here, will be to provide a clear, simple and unequivocal *focus* around which our discussion may orient itself.

To speak frankly, I have a grudge\* against Mrs. Besant. A specific accusation against her has been steadily growing in my mind for the last three years. I shall now formulate that accusation clearly and concisely. May it help to clear the air.

Mind you:

I do *not* say that Mrs. Besant has no visions.

I do *not* say that her visions are altogether false.

I do *not* say that she is not honestly conscious of having had a great mission entrusted to her in connection with the events of the near future—a mission to which she is whole-heartedly devoted and for which she needs the help of all who *can* be conscientiously subservient and loyal to her.

What I do say is this:—

*I accuse—don't laugh . . . . I may or may not be Burke 'Brukes' ified in the land he spoke up for—I accuse Mrs. Besant of attempting to embezzle the T. S.*

I accuse her, in the name of the founders of the Society, and of the great and permanent issues which they—in spite of all their hobbies—stood for, of having latterly used all her power, rightly acquired by years of loyal service to the T. S., for the purpose of deflecting that Society from its original and permanent Aim and Object,

---

\* Not a personal grudge, as will be explained in the *postscript* to this letter, but a grudge on behalf of the T. S. as I (rightly or wrongly) conceive it ought to be.

because she could not resist the temptation of using it as a handy tool, already within her grasp, for the fulfilment of the *specific and temporary religious mission* with which she now feels herself to have been personally entrusted.

Against this I enter a loyal and emphatic protest.

Public declarations to the contrary are sheer waste of breath while there remains, *inside the T. S.*, a large private body of members pledged personally to her as their leader, and while that secret body continues to be regarded as the inner heart of the T. S., animating the whole body with its zeal—its Inner Circle which the more earnest members are all supposed to enter after a stage of apprenticeship in the outer Society.

---

[*Note.*—I refer here to Mrs. Besant's repeatedly declaring (unto *weariness*, as she herself avers) that all are free to enter the T. S. provided they believe in Universal Brotherhood. Such declarations—while she, as *Herald of the specific Coming Teacher whom she prophesies*, remains both President of the T. S. and *Guru* of the E. S. *therein*—do her very little honor. Put side by side with her other utterances (see *Theosophy in India*, Mar.-April 1912, pp. 34, 38), they amount simply to this—

Exoterically :

“The T. S. must at all costs retain its universality. *All* who believe in Brotherhood are free to join, whatever their opinion on other matters.”

*but*

“Feebler members and half-hearted adherents (of Mrs. Besant) will be shaken out as soon

Esoterically :

“We who are commissioned to prepare the world for His Coming, and have this world-wide T. S. ready to our hand as a tool, must at all costs leave open all avenues of approach, so that recruits may join us from all sides.”

*and*

“We shall of course set up in the T. S. such a vortex of personal devotional and zeal on His (or is

as ever they begin to clog the Society and threaten to hamper its glorious destiny of becoming the Herald of the Coming Christ."

it "our"?) behalf that almost all the recruits thus drawn in—thanks to the universal platform of the T. S.—must catch the infection and add their zeal to ours. Whoever remaining obdurate shall be duly excreted; we will make it much too hot for him.

What would I suggest, then, taking for granted the truth of everything that Mrs. Besant has said and suggested with regard to her new Mission—taken for granted also that she continues, as heretofore, to disclaim all responsibility and even to deny that there has been any real change at all in the policy of the T. S. as a whole?

As a logical abutment,—leaving of course plenty of room for intermediate evolutionary steps, (personally considering the case as too far gone already for any less drastic treatment to be of use)—I would suggest a process of cell-division, as it were; the setting up of a definite line of cleavage between Mrs. Besant's new personal-devotional Mission and the original, neutral and impersonal T. S., in such a way that *the public might clearly make out which is which.*

Put into plainer words, I would suggest that Mrs. Besant either drastically revise her present policy, or purely and simply *drop the T. S.* or such remnant of it as is steadfast enough (or wrong-headed enough—according to point of view) to hold that there are, even today, other opportunities of serving the Divine Plan than that particular opportunity which she holds out so invitingly before all whom she can reach with voice or pen. I

would suggest that she gracefully retire in procession—with masonic regalia—from this obdurate New Jerusalem (or is it Benares?—or is it Egypt?) taking with her as booty all the members she has been able to impress into her service—taking money, lands, halls, libraries, electric plants, pumping stations, motor cars, cows and bakeries, stars and badges, shawls and ribbons—taking, in short, all that she can possibly utilize in the carrying out of her great devotional Mission to the Modern World—

And that the (apparently) crippled T. S. humbly re-organize itself on its own true and eternal Basis, adding to its Motto and Objects a vow—the fruit of bitter, wholesome experience—that never again shall it allow psychism and personal *guruship* to meddle with its executive affairs; never again shall it allow a secret society under personal-pledge control to grow within its vitals *and be regarded as its inspiring heart*.

It would not take seven years for *this* purified T. S., reborn of its ashes, to play a greater part and exercise more influence for the world's Good than it ever had done in its earlier gestatory wrappings of psychism and symbolism and be-ribboned sentimentalism.

And, if a *real* World-Master were to come, he would, of all people, know the *right use* of such a body, and he would greet it heartily as it would him. He would unto it be a Tower of Strength, as it would be a tower of strength to Him.

Thus would Mrs. Besant's great Devotional Mission be fulfilled . . . . . and ours as well.

Yours ever fraternally, F. T. BROOKS.

Note.—Since so many leagues have started of late, why not a *League of Theosophy pure and simple*? This league would band together all who feel the need for declaring their loyalty to *Impersonal Theosophy first and foremost*, and it would take practical steps to facilitate the public work of Theosophical lecturers—whatever their line of work—who do *not* feel bound to carry out Mrs. Besant's present specific plans.

---

### MR. LAZENBY'S LECTURES

(SECOND WEEK)

**A**LL LIFE is combustion. All Prakriti (any limitation of cosmic substance on any level of consciousness) is fuel for the production of energy for the self. Man as a personality is a complexity of furnaces each consuming a different fuel and throwing out from the body different coloured flames. These flames are sometimes called the various auras,—health, emotional, mental, devotional auras, etc. The speaker described the different colours and types of energy produced by the differing fuels, *i. e.* prakritis of emotion, and of the magnetisms, the Pranas. Ishvara, the Supreme Lord of Life in Form, is a consuming fire within the heart of all men, the light lightening every man coming into the world.

This lecture on “The Fires” served as an introduction to the lecture on the “Bhagavad Gita.” In this talk the various Yogas were described and the paths to union with the true and eternal Self in every man. The great war-

fare which every man must wage in his own nature if he is to break free from the bondage of illusion in the world of transitory and passing experiences, and live in the light and power of his own true Master, the Father in heaven, an illuminati or Christ-born, in knowledge and wisdom one with the Eternal Self,—this was the theme and the text of this second lecture.

The third lecture was on Nietzsche, the prophet of iconoclasm who shone forth as the destroyer of the old order, the outworn creed of Churchianity, and the piffle and small-pettyness which most men are content to call life. Mr. Lazenby gives an entirely different interpretation to the words of Nietzsche from that current in the popular reviews since the outbreak of the European war. He does not believe that Nietzsche upheld militarism as a great machine, to crush the individuality of the common soldier and make him subservient to some king or military bureaucracy. Mr. Lazenby holds that the war which Nietzsche portrays and the mandate "Be hard" is intended to promote is the eternal war of the Bhagavad Gita, or which is inevitable for any warrior who would take the Kingdom of Heaven by storm.

In the lecture on the "New Pantheism" he outlined the prophecy attributed to Tolstoy for the reconstruction period following 1925. The church has been overthrown through its bigotry and hypocrisy, men have become *unmoral*, or unguided by any fixed and conventional standard. Knowledge of the essential relation of the Gods to man is necessary. There arises a Mongolian-Slav, a member of the White Lodge who will teach to man these

great truths now half-revealed in the Secret Doctrine of H. P. B. But his appeal, instead of being to the few whose minds and spiritual natures are awake, will be to the great population of the world, and will usher in a new conception of religion and morality. He will not compromise with current creeds, nor pour old wine into new bottles, but will give to man a popular idea of the truths now hidden from the vast majority behind the veils of occultism.

The fifth lecture on "The Disciple," outlined the characteristics of the man or woman who would wish to serve his fellow-men in their long evolution. The first step is the dedication of the whole being physical, magnetic, emotional and mental, to the service of mankind. Then will follow the practice of control and the gaining of knowledge and power in order that one may become an efficient worker with the great companions whose lives have been devoted for cycles to this same task. The speaker emphasized the importance of *always* looking inward for the true Light, never outward to Masters. Nothing that is embodied on any plane, astral, mental or physical, can give the true development in discipleship. Look always for the opportunity to help those round about you, and as you grow in love ;—knowledge and strength will be added unto you. The increase of these three marks the progress of the true disciple of the White Lodge. No ceremonial can help, nor can any forced astral experiences, psychic initiations, etc., aid one in the true path. Love, knowledge and power are essential to every true disciple, but the greatest by far of these is Love.

In his sixth lecture on "Theosophy and the Theosophical Society"—Mr. Lazenby pointed out very clearly the difference between Theosophy the ideal and true wisdom of Man in God, and the Gods in human life, and the society projected in 1875 to form the nucleus of the Universal Brotherhood of man without any distinctions whatever. He showed by a review of the society through the thirty-nine years of its history how the Great Masters of the White Lodge tested the members and tried them in various ways, introducing strife and warfare and making the Theosophical Society one of the fine battle-fields for the development of the warrior soul, and a furnace to burn out the dross of personal prejudice and to leave the pure gold of spiritual discernment. He showed the importance of keeping the society free from the control of any particular creed-monger such as Annie Besant, Katharine Tingley, Rudolph Steiner etc, and how essential it is that an independent free-platform for Democratic ideals should be maintained, if the society as projected by the Masters of Wisdom is to succeed. He also showed the danger of taking cheap astral-glamor pictures such as Leadbeater describes, as a basis for anything but studies in abnormal psychology. He quoted H. P. B.—"Psychic vision is not to be desired, since psyche is earthly and evil. Psychism has in it nothing that is spiritual."

In the lecture "Light on the Path" the speaker first told how the book was written by Mabel Collins, and spoke of the "Hall of Learning," a thought-formed temple built by the Master Hilarion on the inner planes and maintained by his concentration as an environment for the

disciples who are studying the truths which he represents in the Lodge. Then he analyzed the teachings of the book, spoke of the various commentaries on the original slokas, and brought out the various thoughts for our helping in the struggle of life.

His final lecture was on the Greatest American—"Walt Whitman"—and he read and loved the words of this great prophet into a fire which caught in many hearts and gave a true enthusiasm for the race of uniting men whose motto is "E Pluribus Unum": "out of the many—One." He outlined Walt Whitman's democratic ideals and read his songs of warfare against whatever would degrade or hold back the brother-man in his progress to the glorious goal of self-responsibility and self-knowledge. He ended by reading the "Song of the Universal" and showed that it was the true song of America and of the Theosophical Society and advised all the members to read it and engrave it on their hearts.

---

"Lo! keen-eyed towering science,  
As from tall peaks the modern overlooking,  
Successive absolute flats issuing.

"Yet again, lo! the soul, above all science,  
For it has history gathered like husks around the globe,  
For it the entire star-myriads roll through the sky.

"In spiral routes by long detours,  
(As a much-tacking ship upon the sea,)  
For it the partial to the permanent flowing,  
For it the real to the ideal tends." — *Walt Whitman.*

## TO F. F.

HE IS a powerful angel now,  
 He is a spirit of force and light ;  
 You, who knew him in realms of night,  
 And read Defeat on his weary brow,  
 Would you know him again today,  
 If, of a sudden, he came your way ?

He was ahead of his time when here,  
 And you were holding Advancement back ;  
 And vast indeed was your private pack  
 From net-work schemes of a hemisphere,—  
 And great indeed was your chance for good,  
 If, as he wished, you had understood !

You, who planned for him check on check  
 In noble works that he tried to do,—  
 What does he think, from his heights, of you,  
 Consciously cause of his loss and wreck ?  
 Would he be patient again today,  
 If, by a marvel, he came your way ?

He is a powerful Helper now,  
 He is a spirit of light and force ;  
 You, who crippled his earthly course  
 By secret blow, or by traitor's vow,  
 You, in the pride of your strength, this know,  
 As a babe's weak touch does he deem your blow !

—JOHN M. WARING.

ALL THAT GLISTERS IS NOT GOLD : OR,  
NEO-THEOSOPHY IN AMERICA

*Continued from January issue*

**E**RE LONG, my suspicions were awakened ; I vaguely felt that there was something wrong somewhere but couldn't say just where.

As Mr. Hotchner and I were thrown together frequently we got very intimate, so much so he one day told me the glad tidings that he was a disciple, that I was on the probationary path (bully for me) and that as a disciple was, so to speak, connected with his Master (one end of the line being the Master, the other end the disciple) so the disciple had his lines out connecting with the would-be disciple, and that I was on one of his (Mr. H.'s) strings. I am afraid he was "stringing" me all the time ! As I have come from near-atheism fed on copious doses of scientific materialism, I have been trained along sceptical lines—my middle name is "sceptic"—so I am not prone to accept the word of every Tom, Dick or Harry when it concerns Masters and Disciples. I have such an exalted idea of what Mastership and Discipleship connote I personally will feel elated if I hit the near end of the Probationary Path half-a-dozen incarnations hence, and Discipleship!—tut, tut. . . I really am afraid he *was* stringing me.

Anyway, I so little desire a Master I have never even thought of seeking one, and as no Master has, up to

now, introduced himself to me, it is evident the Masters realize that I can take care of my own development. At all events, it is my intention to become my own "Master"—to master myself—and that mastery achieved I will be a Master and hence stand in no need of a Master. This may sound like conceit! I cannot help that—it is the Truth, conceit or no conceit. and if my confidence in the "Warrior" within will take me up the heights, why need I apologise to anyone? Call it conceit and let it go at that, the *fact* remains that, Master or no Master, *I have to do the climbing myself*, the disciple *becomes* a Master, the Master does not make the disciple into a Master.

I dwell on this point for, to my way of thinking (and which is verified by the Teaching) this is the rock that wrecks most aspirants. They will persist in looking to some others to save them, to be their Master, forgetting that this earth and its trials constitute a very real school of occultism, containing, as it does, elements of evil masquerading under the most diverse disguises all around us, nay in our very midst.

One need not go to faraway India to seek a Master and an occult school—New York City and its (alleged) T. S. Lodges will serve for the latter while the former is to be found within one's Self.

Oh yes, I am quite alive to the obvious retort that perhaps the reason a Master has not discovered himself to me is because I am not worthy. That of course is possible. Indeed, recognising the height that Mastership means to me, I will go further and say it is more than probable; and I will go still further and say that in my

humble opinion disciples are as rare—almost—as hen's teeth and when these self-alleged disciples advertise themselves as being in touch with a Master in the capacity of a disciple (which I do not believe a real disciple ever does except under exceptional circumstances) the kindest thing to say of them is : the wish is father to the thought and that they are self-deluded.

Now that that is off my mind we will go on with the narrative.

The Central Lodge was fed on Annie Besant's "Ancient Wisdom" and Leadbeater's "Inner Life" while a class on "Esoteric Christianity" was led by Mrs. Duff. This latter class I never attended, one reason being it was held in the afternoon. Another reason was, when Mrs. Duff gave a similar exposition in the Inter-State Lodge I made my presence obnoxious by "butting in" with questions that must have bothered Mrs. D. considerably. The dear soul was evidently not aware that the passages she expounded on had been hit higher than the proverbial kite and blown to smithereens by the "Higher Criticism," and which had, in most cases, been given up by the advanced thinkers in the Christian Church itself. So what, probably, appealed to her as a good and useful work, struck me as being a lamentable waste of time. Indeed it was worse, for it was a case of the blind leading the blind—backwards.

If Mrs. D. had taken the trouble to study merely one book, viz : Annie Besant's *Handbook of Freethought* (written in her athiest days), she would, doubtless, have devoted her energies to something of more tangible value

than expounding the esoteric character of the Gospels by the light of her "intuition"—more especially as H. P. B. had gone over the same ground and had arrived at totally different results than Mrs. D.'s—probably because H. P. B. was better equipped and had more and better data regarding the subject than Mrs. D. can hope to have in this incarnation.

At these same Inter-State meetings the latter part of the evening was occupied by Mr. Hotchner, who read from shorthand notes various things seen by a Western clairvoyant. As Mrs. Russak's lecture (and Mr. H.'s) on "Life as Seen by the Dead" is (judging by the lecture given in N. Y.) culled from these "notes" it will interest my readers to know just how Mr. H. got this information and if I can get permission of the clairvoyant to make the facts public Mr. H.'s development—and claim to be a disciple—can be viewed from another angle.

These shorthand notes were, in part, read later at the Central meetings and listened to by the members with bated breath, although they were advised by Mr. H. that probably nine-tenths of the material was unreliable due to the personal coloring which every clairvoyant was, like the rest of us, subject to.

I do not wish my attitude to be misunderstood in this matter. I do not condemn psychism as being worthless any more than I condemn "Dick Deadeye" and other dime novels, but psychism like these lurid extravaganzas of the imagination is dangerous food for children; grown-ups in occultism can put a true value on psychism just as they can read "Dick Deadeye" yarns and enjoy them for

what they are worth—and no more. But to feed a T. S. Lodge made up of children in occult matters on psychic abberations and guesses is nothing short of criminal—more especially when a library full of *real* occult knowledge and teaching was available.

Although my willingness to be of service was recognized in the Lodge, my presence at the meetings spread a feeling of uneasiness. I was like a flea on a hot brick, one never knew what I would do or where next I would land. I had such an uncomfortable and distressing habit of asking questions at the most inopportune moments. So much was this the case, two class leaders (who had been fed on the latter-day pap of A. B. and Leadbeater) told me they were on tenterhooks every time I made my appearance. As I was a faithful attendant at the meetings, one can see what these dear devoted people suffered. Why? I was, and am, an animated question mark! And when a class-leader would, after reading some imaginative flight of Leadbeater from “Inner Life,” start climbing up to the Buddhic plane (at the lowest), enlarging on the wisdom of the Leadbeater extract, the members would be asked questions, the answers to which generally followed statements in the aforesaid book—like poll-parrots repeating a lesson!

When all the self-satisfied students would have exhausted all they could remember I would inject into the discussion a *question*, following it with a statement (or quotation) from H. P. B. and which generally gave the lie to the Leadbeater or Besant statement.

As those who were familiar with the “Secret Doctrine”

could be counted on the fingers of one hand (the membership being about sixty) the blank feeling that generally came over the class was funny. As the class-leaders were not familiar with the "Secret Doctrine" (!)—indeed it is doubtful whether they ever read the book through once—they couldn't rebut my assertions and the usual way out of the dilemma was "Well, Mrs. Besant—or Leadbeater, as the case may be—*says so*": as much to imply that that was final. Sometimes I have felt that some evening one of the members would get up and ask who this H. P. B. was: it certainly would not have surprised me in the least.

Unless I miss my *guess*, Fullerton dropped in a couple of times to view the progress of the Lodge ; he didn't stay long. Had H. P. B. come along to see how her teaching was being taught . . . Oh pshaw, I must be getting light-headed ; *if* she had she probably would have wrecked the place.

As in most assemblies or societies the lead is generally taken by the one having most ambition, gall, nerve, assurance (call it what you will), for the majority of people are perfectly content to be led, being too mentally lazy to lead themselves ; so Mr. H., having the halo of discipleship resting on his head, took the leadership in his own hands. (Mr. H. told me that in his Roman incarnation he was a politician and now his ambition was to be the unseen power behind the throne—pulling the wires.) Whatever he was in Ancient Rome, I can testify to the fact that his proclivities are in this incarnation along the lines of "policy" of the Tammany type.

Mrs. Duff was president (Mr. H. pulling the strings) and I was a close third, at least so I was given to understand but which I was too old a bird to believe. All the while Mr. H. was sedulously courting the good will of Mr. S——, one of the prominent members of Central before the amalgamation, for the purpose of building up the Besant machine, at the same time hypocritically telling me that the members should be nursed along so as to form a solid front *against* A. B.

Mr. H. prides himself on being able to read men! Apparently I was an exception, for he couldn't altogether make me out—I seemed to be lacking in the diplomacy he thought so necessary. He was fond of drawing a circle to represent the completely developed man, then alongside it he would draw a figure that was a cross between a tarantula and a piece of cheese gnawed by rats—a wobbly near-circle with spiky protuberances all round the edge. . . . That was me! . . . The depressions in between the spikes represented the qualities I lacked and so he couldn't fathom me, and it used to worry him (so he said) how the dickens *he* was going to round me out properly. (Don't get impatient, all this has a bearing on the real matter in hand, and besides, it is said the proper study of mankind is *man*, and here you have a study of a man's (and a disciple's) development, a man whose ambition it is to be the chief panjandrum of the T. S. . . . You didn't know that! Well, perhaps there are other things you are not aware of and which you may know of by the time I get through.

A crucial point was arrived at in a Lodge meeting in the winter of 1912. The coming Christ teaching of A. B.

had made its appearance, being fostered in the usual behind-the-door method among those whose ears had been gained by Mr. H (probably giving them the same cock-and-bull story of being on his disciple strings) and at the usual "discussion" of the subject of the evening a question regarding the Second Coming happened to fall to me to answer.

My response was blunt and to the point, viz: I did not put any stock in such hallucinations as A. B. and C. W. L. were giving out relating to the poor dupe "Alcyone" and quoted from H. P. B.'s teaching on the subject of "Christ." It was so much in the nature of a cold bath that an executive committee meeting was called by our astute Mr. H. after the meeting at which it was thought advisable to avoid any mention of the coming Christ at our meetings; the reason being, of course, to avoid giving the H. P. B. students any opportunity to show up this later teaching by appealing to the teaching of the teacher who was responsible for the founding of the Society and who should be supposed to have more authority than A. Besant—*her pupil of only two years*. It was obvious that I and the other students of Secret Doctrine knew too much for the other members' peace of mind, and, by asking pertinent questions, were in a position to shake the dear people's faith. So the wisest thing to do (from the point of view of "policy") was not to give the H. P. B. students an opportunity to throw any bombshells into their midst.

*To be Continued*

—*John O'Neill.*

ANNIE BESANT'S VERSION OF THE TROUBLE  
IN GERMANY

FROM THE WATCH TOWER

“THE end of this month will see Madras in a whirl of Annual Meetings. Our own Annual Convention, the 39th, begins on Saturday, December 26th, with a lecture at 8 a. m. by myself, on “The Work of the Theosophical Society.” The General Council meets at 10, *but it has very little to do [ italics ours ]*. No important questions are before it, and as all the National Societies are in the full swing of their peaceful activities, and each is autonomous, there is practically nothing for the Central Council to do beyond registering the year’s work. The flexible T. S. constitution giving to each National Society its own complete liberty to develop along its own lines, and to suit its work to the country in which it labours, gives the central body no special business when all is working well. The Council receives and records the work done, but its duty of harmonising and adjusting is only called for when any National Society oversteps its own boundaries and interferes with others, or tries to limit the liberty guaranteed to every member by the General Constitution. *We had one instance of this in the German aggression of two years ago, and we had to meet in miniature the campaign of falsehood and treachery that Germany is now and was then, it seems, carrying on on a world-scale. Then, as now, the campaign was directed against England, but we did not know that it was a part of a world-*

*wide organization, intended to destroy the Island Empire.* [~~Italics ours~~] There was an outburst of hatred, following on a subtle invasion of other countries which had been going on for years, the founding of special groups in each for the propagation of a peculiar German form of Theosophy; when the signal was given by the German Secretary, all these groups—in America, France, England, Italy, Switzerland—burst out into furious denunciation of the President, and there followed a series of attacks, falsification of documents, misrepresentations of facts, insulting messages cabled, so as to publish them to the world. The time was well chosen, just in the midst of the attacks carried on here, so that the falsehoods, sent all over India could be utilised, as they were utilised, in the missionary slanders.

The object of it all was to make Germany dominant in the T. S., and to force upon the whole Society the peculiar form of Steinerian Theosophy. While maintaining for all Steinerians their perfect liberty to hold and teach this, I had opposed the restriction of liberty imposed in Germany on those who did not share these peculiar opinions, the refusal of charters by the German Secretary to Lodges who did not accept his views, and had maintained, as was my duty, the equal liberty of all views within the T. S. This support of our fundamental principle of liberty of thought brought down on me the avalanche of German hatred; the General Council supported me in maintaining our liberty; and the German National Society transformed itself into an Independent organisation, carefully prepared some time before. The completeness of the falsification

deceived a few, like the French writer, M. Levy ; it would have taken so much time and trouble to expose, that I did nothing in the way of answer, but went on with my work, believing that good work is the best answer to slander.

Now, looking back, in the light of the German methods revealed by the war, I realize that the long-continued efforts to capture the Theosophical organization and put a German at its head, the anger at myself for foiling these efforts, the complaint that I had spoken of the late King Edward VII. as the Protector of the Peace of Europe, instead of giving that honor to the Kaiser, was all part of the widespread campaign against England, and that the missionaries were tools skilfully used by the German agents here to further their plans.

If they could have turned the T. S. in India, with the large number in it of government servants, into a weapon against British rule, and have taught it to look to Germany for spiritual leadership, instead of standing, as it has ever done, for the equal union of two free nations, it might gradually have become a channel for poison in India. To do this it was first necessary to destroy its President, known to stand for union between the two peoples during the last twenty years. ”

—*From The Theosophist, December, 1914.*

---

“ So we see how Mrs. Besant has at last succeeded in getting rid of a General Secretary inconvenient to her ; and the T. S. having recently, I believe, lost about 700 members in India, and I know for a fact 2600 in Europe, the T. S. now runs the risk of becoming the plaything of a Leadbeater-Besant faction. ” —*Harry Collison.*

## “ U. L. T. ”

**T**HEOSOPHY, pure and simple, has called forth another exponent. In San Francisco, on Saturday, January, 3, 1914, appeared the first number of “U. L. T.,” which bears the sub-title : “A Weekly Magazine, Devoted to the Theosophical Movement, the Brotherhood of Humanity, the Study of Occult Science, and Aryan Literature.”

The harvest is great and the laborers are few. So we hail with gratitude and joy the appearance of this new servant of the great Theosophical Movement, which is greater than persons, societies, organizations, forms or other fetishes.

Readers of “THEOSOPHY” are invited to send direct to the publishers of “U. L. T.” for sample copies of the new weekly. Address letters to The United Lodge of Theosophists, Publishers “U. L. T.,” 346 Pacific Building, San Francisco, California, U. S. A.

The subscription price of “U. L. T.” is \$ 2.00 per annum, 5 cents per copy. Old or new subscribers to either “U. L. T.” or to “THEOSOPHY” who may like to have both publications may remit \$3.00 to either publication and a year’s issues of both will be sent.

This is an opportune occasion, perhaps, to announce that in the very near future ‘THEOSOPHY’ will commence the republication in book or pamphlet form of all the precious writings of H. P. B. and W. Q. J., that are either out of print or that are now issued only from sectarian presses, and that sequential studies of the original teach-

ings will be undertaken for the aid and furtherance of all efforts to spread the Message of Theosophy.

The effort and intent is and will be to help all students to a better and richer understanding, in order that they may be the better able to help and teach others. "Be Theosophists. Work for Theosophy. Theosophy first and Theosophy last, for its *practical* realization alone can save the western world from that selfish and unbrotherly feeling that now divides race from race, one nation from the other ; and from that hatred of class and social considerations that are the curse and disgrace of so-called Christian peoples. Theosophy alone can save it from sinking entirely into mere luxurious materialism in which it will decay and putrefy as civilizations have done."

—From "THEOSOPHY" February, 1914.

## THE UNITED LODGE OF THEOSOPHISTS

### DECLARATION

THE policy of this Lodge is independent devotion to the cause of Theosophy without professing attachment to any Theosophical organization. It is loyal to the great founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

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 the inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer

realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever or however situated, is *similarity of aim, purpose and teaching*," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

---

The following is the Form signed by Associates of the United Lodge of Theosophists :

**Being in sympathy with the purposes of this Lodge, as set forth in its " Declaration," I hereby record my desire to be enrolled as an Associate ; it being understood that such association calls for no obligation on my part other than that which I, myself, determine. —U. L. T.**

---

The above declaration may help other Theosophists who desire to organize a society on Independent lines.

No Charter, no binding Constitution nor By-Laws, no President,—the unassailable basis for union being, "similarity of aim, purpose and teaching."

THE "CHRIST"

According to the Teaching of  
ANNIE BESANT, P. T. S.,  
and  
H. P. BLAVATSKY

Pamphlet 26 Pages — *By John O' Neill.*

---

"THE 'NEO-THEOSOPHIST' CATECHISM"

(For use in Lodges of the Theosophical Society founded by  
H. P. Blavatsky, "Messenger" of the Masters of Wisdom.)

Pamphlet 48 Pages — *By John O' Neill.*

*Copies of these pamphlets will be forwarded at the rate of 5 Cents  
each prepaid ; 6 Copies 25 Cents ; 25 Copies 1.00 ; 50 Copies 1.75 ;  
100 Copies 3.00*

---

THE  
THEOSOPHICAL SOCIETY  
AND ITS  
ESOTERIC BOGEYDOM  
BY  
F. T. BROOKS

Madras, India. Price .50 Postpaid.

---

NEO-THEOSOPHY EXPOSED  
BY  
F. T. BROOKS

Madras, India. Price, .75 Postpaid.

---

THE DIVINE LIFE BOOK CONCERN

614 Oakwood Boulevard

Chicago, Ill., U.S.A.

Pamphlet No. 1—26 Pages

**In the Court of the  
District Judge of  
Chingleput**

No. 2.—12 Pages

**Mrs. Besant's Defamation Cases**

Before Khan Bahadur S. M. V. Oosman Sahib

No. 3—25 Pages

**The Central Hindu College  
And  
Mrs. Besant**

*A Narrative of the Rise of the*

*ALCYONE CULT*

—By BHAGAVAN DAS.

*Copies of the above Pamphlets will be forwarded on the  
remission of Postage at the rate of 1 Cent each.*

**MRS. BESANT**

**AND THE PRESENT CRISIS IN THE  
THEOSOPHICAL SOCIETY**

**By Eugene Levy, of Paris**

*With a Prefatory Letter by M. Edouard Schure*

**Price, .25 Postpaid.**

**THE DIVINE LIFE BOOK CONCERN**

—All Orders by Mail—

614 Oakwood Boulevard,

Chicago, Ill., U. S. A.

# THE DIVINE LIFE MAGAZINE

is to be studied as well as read

## Books for the Higher Life

The Bhagavad Gita	
W. Q. Judge's Translation	.75
Chas. Johnston's Translation	1.00
The Yoga Aphorisms by Patanjali	
W. Q. Judge's Translation	.50
The Ocean of Theosophy	
By W. Q. Judge	.75
The Song Celestial	
By Sir Edwin Arnold	.60
The Voice of the Silence	
By H. P. Blavatsky	.75
Key to Theosophy	
H. B. Blavatsky	2.25
Light on the Path	
By Mabel Collins	.75
The Coming Christ—Christ In You	
By Johanna	1.40
Letters that Have Helped Me	
By Jasper Niemand	.50
The Apocalypse Unsealed	
By James M. Pryse	2.00
The Magical Message	
By James M. Pryse	2.00
Mystic Masonry	
By J. D. Buck M. D.,	1.25
Son of Man ; or Sequel to Evolution	
Celestia Root Lang	1.00
Behold the Christ Within ( Second Edition )	
Celestia Root Lang	.75
Atma-Bodha of Sankara-Acharya, paper,	.10
Hidden Wisdom of the Mysteries, booklet,	.05