

Fraternization News

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NOTES AND NEWS



G. Rupert Lesch.

If you wondered why you did not receive *Fraternization News* last month, here's the reason: Expended since the convention, for printing and postage, \$31.09; received, in same period, in donations and subscriptions, \$10.47. Come, friends, let us reason together. You know the law, *Date, Dabitur*—"Give and it shall be given unto you." If you do not give you will not get, and you and yours and the world in general will be out of luck—for what you do not receive you cannot share, can you?

Theosophists Are Sincere

Fraternization News is the expression in printer's ink of a SUCCESSFUL effort to demonstrate that Theosophists are sincere, that truly they have caught a vision of the spiritual unity of all men with each other and with THAT, the ineffable Deity, and are endeavouring to reflect on earth this Spiritual Unity, so that from the seed they have sown there may spring up a mighty tree which shall shelter man from the storms of war and the parching heat of economic suffering, and from whose branches he may pluck the fruits for his healing.

Greatly blessed and privileged beyond all others are those whose Karma has brought them to Theosophy, for these twain, Theosophy and those who serve it, are the ONLY hope of the world.

For the sake of those who suffer and are outcast, for the sake of those we love, let us keep this tiny shoot of UNIVERSAL BROTHERHOOD alive with the sunshine of our sympathy and the water of practical aid, so that it may grow and spread its branches over the earth. Our hearts should expand at the thought of such joyous service!

Needless Alarm

And you, editors of the *O.E. Critic*, *The Canadian Theosophist*, and *Theosophical Forum*, calm your fears! Because the Fraternization convention has affirmed that Theosophy matters more than the societies is no warrant for believing that it has lost sight of practical ends.

Because the convention has no official connection with any society does not mean the societies are ignored. In the appointment of officers and the selection of speakers the societies are specifically recognized. We have first to develop and extend the *spirit* of unity, for the shoot must precede the leaves. The Masters constantly counselled patience. "Wisely and slow; they stumble that run fast." When the members are ready the societies will be ready also.

Student Fraternization

The Fourth International Theosophical Students' Convention held in Buffalo last June proved a great success. Mr. Robert Marks and members of the convention committee deserve credit for the most successful gathering since the beginning of the fraternization movement.

The change of title to Theosophical Students' Convention has aroused some comment, but on the whole it is a step forward in the right direction, as it suggests no limitations of either Society or authority. Delegates come as students and not as representatives of any theosophical organization. In this way prejudice is eliminated and greater co-operation assured.

The Buffalo convention was remarkable in that a greater proportion of young people were in attendance. In fact, it could have been called a young people's theosophical convention. This is indeed an encouraging sign for the promulgation of Theosophy in the future.

In regard to the need of this annual gathering of theosophists, we must understand that co-operation between theosophists of all societies is imperative if we are to make headway in the cause of brotherhood; for in union there is strength.

There is of course no suggestion of organic union between the societies, which at the present time would not be a good move, but rather the emphasis is upon greater co-operation among all theosophists.

By live, vigorous meetings such as the Buffalo convention, new force can be infused into the movement as the stimulus to the minds of students tends to greater effort and interest, thus overcoming the forces of disintegration that sooner or later affect all spiritual movements.

It is thus desirable to have open conventions—not under the auspices of any theosophical society—and as nearly as possible purely fraternal and educational gatherings of students with the object of exchanging views and ideas, thus establishing a greater feeling of fraternity and, most important of all, aiding in bringing about a better understanding in the public mind as to what Theosophy stands for.

Let us all, therefore, as theosophists, look forward to the Fifth International Theosophical Students' Convention, and work to make it the biggest and best fraternization convention yet held!—Hamilton Theosophical Quarterly.

A Ladder For You

From the moment you came into the world of being,
A ladder was placed for you so that you might be freed,
First, you became mineral, later you turned to plant,
Then you became animal: how should this be a secret to you?
Afterwards you were made man with knowledge, reason, faith,
Behold the body, a portion of the dust-pit, what a rose it has grown!
When you have travelled on from Man, you will surely become an angel.
After that, you are done with this Earth, and your station is in Heaven.
Pass again from angelhood, enter that Ocean,
That your drop may become a sea that is a hundred seas on Oman.

—Jalal-ed-din Rumi, Persian mystic poet, translated by Professor R. A. Nicholson.

Mystery of Sacrifice

By this shall all men know that ye are my disciples, if ye have love one to another.—John 13-35.

There are some phases and aspects of the problem of Being and Existence which, at first thought, it seems difficult to understand and comprehend. They seem to give weight to the current assertion about the inscrutability of providence and about God's moving in a mysterious way, His wonders to perform.

For instance, all the great world scriptures are quite unanimous in affirming, in one way or another, that there is "one God and Father of all, who is above all, and through all, and in you all." That we have "all one father," and that "one God has created us." That there is none beside this one God. That "we are His offspring," and, consequently, "partakers of the divine nature." Or, to state it in theosophical phraseology, that there is one "only eternal and living Reality." That "this is the one ever-existing Root Essence." And "that if It is universal and eternal, like abstract Space itself, we must have emanated from It and we must, some day, return into It."

Logical Conclusion

Accepting these statements as fundamentally true, one is led naturally to the logical conclusion that the ideal of human brotherhood should find natural and spontaneous expression in, and be the dominating characteristic of human existence and human relationships. More particularly would one expect this to be true in the case of individuals and groups who in a definite and deliberate manner accept the above axiomatic truths and profess to make their logical implications the basic rule of their lives and conduct, particularly as regards their attitude toward others.

Yet surface appearances and superficial observation of the more deeply significant aspect of the phenomena of existence lead to the belief that the very opposite is true. Practical manifestations of the true spirit of unity and brotherhood seem to be the exception instead of the rule; while strife, division, conflict, hatred, jealousy—in short, all those manifestations which are engendered in, and inseparable from the consciousness of separateness, and are the very opposite of godliness, seem to be the controlling forces of human existence.

Limited Perception

Why is this so? It is because of the general prevalence of carnal mindedness—the minding of the flesh. In other words, it is the result of a "limited perception" of life, the "impossibility of sensing conscious or even individual existence outside of form, or at least, some form of Matter."

We persist in limiting life to the form through which it is temporarily manifesting, and in limiting truth to, and confounding it with mere personal opinion which, by its very nature, is of more or less inconsequential significance.

In brief, the light of truth about the great Mystery of Sacrifice has as yet hardly dawned upon us. And so, even if we do accept in theory, we do not take very seriously the statement that in the constant perishing of the outward man the inward man is renewed day by day. We do not recognize the necessity of presenting our "bodies a living sacrifice, holy,

acceptable unto God." Most of all, we do not recognize in this our "reasonable service."

Life of Service

We have much to say about a life of service to others being the ideal manifestation of real brotherhood. And that is well, providing such service to others be absolutely void of ulterior motive, perfectly natural and spontaneous—the very essence of "virtue without intention." Anything short of, or other than this is nothing but meddling and interfering in the affairs of others, laying one open to the charge of being "busybody in other men's matters."

Personally I am persuaded that once having caught the meaning, the beauty and practical significance of the Mystery of Sacrifice and having realized more particularly the fact that both the sacrificial offering as well as fuel for the sacrifice must be looked for and found in ourselves, each one individually, that the spirit of true brotherhood will manifest quite naturally and spontaneously, constantly nourished in consciousness of Unity—Absolute Being, which is our true individuality.

So then, let all who are looking for the new day, the day of peace and good will to all, determine as never before, to take their "final stand on God—fuel in hand."

G. RUPERT LESCH.

The Sinews of Brotherhood

An army marches on its stomach, and, on this mundane sphere, that is true, metaphorically, also of armies of light, such as the Theosophical. It has been decided to abandon the provisioning of the Fraternization army by means of 50-cent subscriptions to the *News*, and fall back on volunteer efforts, because it is believed people find the sum awkward to send through the mail. Donations are urgently required and the call for volunteer financial efforts now goes forth to all readers. Please send contributions to the editor, Cecil Williams, 49 East 7th Street, Hamilton, Ont.,. A numbered official receipt is sent to all donors, all monies received are banked and all payments for stamps and printing are made by cheque, in accordance with modern accounting practice. The following who helped to keep the flag flying during the last two months, by contributions of one dollar each, are accorded the honour of being "mentioned in despatches": Mr. William King, Toronto, Ont.; Anonymous (Georgia); Mrs. Brown, Hamilton, Ont.; A Friend (Washington); Mr. Thomas H. Barlow, Ann Arbor, Mich.; Mr. O. J. Schoonmaker, Boston, Mass.

Fraternization News is the organ of no society, but represents the desire of Theosophical Students, belonging to any Theosophical Society, or to none, to give expression to the teaching of Universal Brotherhood. The *News* is circulated free, but donations for its maintenance are welcomed. Please send all contributions to Cecil Williams, 49 East 7th Street, Hamilton, Ont., editor and chairman of the international committee, appointed at the Buffalo convention. Other members of the committee are O. J. Schoonmaker, 30 Huntington Avenue, Boston, Mass., and Robert Hughes, 78 Tom Street, Hamilton, Ont., convention organizer. E. B. Dustan, 218 Albertus Avenue, Toronto, Ont., and Mr. and Mrs. Robert Marks, 875 St. Clair Avenue West, Toronto, Ont., have been appointed to assist Mr. Hughes. The next International Theosophical convention will be held at Niagara Falls, Ont., in June, 1937.
