

Fraternization News

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NOTES AND NEWS

THE MOST important item of news this month is a change in the place of the 1937 International Theosophical Students' Convention. It has been decided to move it from Hamilton to Niagara Falls, Ont., where the first convention was held. The chief reason for the change is that it is believed we will get a greater attendance of Americans if we hold the convention at the border. An analysis of the visitors at other conventions strongly supports this judgment, and the Convention committee feels that the change is in the best interests of the Fraternization movement. Hamilton, of course, is disappointed, but the great majority of Theosophists in that city agree with the resolutions committee, which is unanimous on this point, that the change is for the best. Americans and Canadians were almost equally divided at the Buffalo convention, and it is desired to maintain this record, if possible.



Aldous Huxley

Mr. Robert Marks on Committee

Mr. Robert Marks, organizer of the successful Buffalo convention, has consented to serve on this year's convention committee. This is welcome news, for Mr. Marks' assistance and counsel will be invaluable. Mr. Robert Hughes, chairman of that committee, is busy with arrangements for the hotel and with plans for the convention, and it is evident that he means to leave nothing undone to make the 1937 convention as interesting and successful as its immediate predecessor.

Fraternization

Evidence of the spread of fraternization: Adyar and Point Loma lodges held joint White Lotus day meetings at Point Loma, San Francisco, and Oakland, California, in London, England, as well as in other cities. In London, Phoenix (Adyar) and H.P.B. (Point Loma) lodges, gave a series of popular lectures under their joint auspices. The World Congress of Faiths, which presents on its platform liberal-minded members of all religions, held a successful convention in London, England, in July.

Many Thanks

Fraternization News keeps going through the kind support of sympathizers and to the following, for donations received, we extend our best thanks: Miss Ursula De Wells Sanderson, Chicago, \$1; Mrs. Elinor Brierley, St. Thomas, Ont., \$1; Anonymous, \$1.

Eyeless In Gaza

A coarse, new Theosophic voice has arisen in English literature. It is that of Aldous Huxley, grandson of the famed apostle of evolution and free-thought. His new novel, *Eyeless in Gaza*, reveals his escape from the fashionable chain-gang of cynicism, in which his imprisonment was so patent in earlier writings. Certain chapters may shock the sensitive reader, as some poems by Whitman shock, but Theosophists will find in this novel much that they know—or ought to know.

The title is taken from a line in Milton's *Samson Agonistes*, "Eyeless in Gaza at the mill with slaves," and the implication is, humanity is blind. But how was it blinded? Not by Love! asserts the Quaker turned Buddhist, who, as the hero's mentor, leads him to self-realization (for this is a tale in the ancient sense, depicting an initiation). Not by Love! "It's indifference and hate that blind, not Love."

Self-Knowledge and Self-Change

And how is humanity, strong through science, to be restrained from breaking the pillars that hold up the temple of civilization? Huxley, on the lips of the initiator, gives the sure Theosophic answer: "Self-knowledge is an essential preliminary to self-change."

Self-knowledge cannot truly remain a pure science, for it must be applied. To be able to write voluminously about man's principles, or to discourse learnedly about the ego is to touch only the fringe of Theosophy. It is the use of this knowledge that is valuable.

Man No Psychic Rabbit

Hence, in this novel, the importance of meditation is stressed, not as an end, as a bolt hole for the soul, for man should realize he is no psychic rabbit. Meditation is "valuable, not as a pleasurable end; only as a means for effecting desirable changes in the personality and mode of existence." To change our character, that is, our way of living, and our attitude to our fellows.

What is meditation? It is not prayer as commonly understood. "When you pray in the ordinary way, you're merely rubbing yourself into yourself. You return to your own vomit." A shocking suggestion for the orthodox but, perhaps, the orthodox need to be shocked. To make sure the reader will understand what he means by meditation Huxley gives a model. His hero writes out a meditation on a phrase of William Penn's "Force may subdue, but Love gains; he who forgives first wins the laurel."

Three Links of the Golden Chain

There are passages in this novel which suggest Huxley has studied Theosophy, the mystics, yoga. Patanjali is mentioned, Evans-Wentz's *The Precepts of the Gurus*, "the real I" of Theosophy. Directly or indirectly the three links of the golden chain which should bind humanity into one family, as H.P.B. said, into one universal brotherhood, are referred to in this novel—universal unity and causation, human solidarity and karma. Only reincarnation is omitted. Perhaps Huxley may one day discern that without this golden link, the chain is broken. Perchance, he discerns it now.

—CECIL WILLIAMS.

The One Clear Call

The spirit of life calls for unity. The energies of Being proceed first from a primal fount in a single stream, which divides and subdivides until it bathes every portion of the universe with its multitudinous rivers and brooks of vivifying influence. Having thus impregnated the womb of nature with living power, and brought to birth the worlds for their cycles, life calls these energies back into her own bosom. And as in the outflow the law is that of endless division, on the return it is that of unification. Our own life stream, the blood system, exemplifies this law. Outward from the heart to the periphery there is infinite partition, so that all areas may be vivified. But on the return the principle is reversed. The One breaks into the Many, but the Many returns to the One. The two operations constitute the eternal rhythm of life.

Partition of the Wisdom

This being the One Law, its operation is reflected on all planes, and in human history, even in the individual life. It applies with equal pertinence to the religious development in the world. Coming forth originally from one common ground in the Ancient or Ageless Wisdom, it broke up into numberless partial expressions of faith and worship. So we have the great world religions, and their many denominations. Because the minds of men were limited in capacity to grasp truth in its large wholeness, and could see only one facet of it at a time, the partition of the Wisdom into fragmented form was inevitable, and perhaps served the ends of evolution.

Debate of the Organs

Paul told us that "now we see in part", but added that at a further stage we should see the vision of whole truth. We must eventually "see life truly, and see it whole", as the poet has phrased it. We must some time begin to see it in its entirety; that is, in the interrelation of all its parts in organic unity. The classic debate among the organs of the body as to which performed *the* vital and indispensable function, must some time end in the realization that every separate unit of expression is of value only in the interdependence of all upon each, and of each upon all. How long will it take dull humanity to awake to the perception that it is an organic brotherhood? How much more suffering must it undergo before it learns that separative tendency is now anti-evolutionary, and will only prolong its misery? For obviously the point has been reached in human history where the tides of man's thinking must now turn and take the opposite course back to unity. Religion, having gone from unity to great diversity, must now seek its way back to unity.

In the light of this analysis we see clearly enough the function of Theosophy. It is to supply, as H. P. Blavatsky intimated, the nexus of interrelation, "the string that ties them together", the vision of whole truth, which gives importance to each contributor in due relation to the organic structure.

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A Stupendous Calamity

But its function will not be fulfilled as long as its exponents themselves foster and perpetuate the separative spirit. The same applies to Theosophy and Rosicrucianism, to Anthroposophy, to Humanism, to Occult movements under whatever name. It is more and more clearly seen that these cults belie their sublime profession of brotherhood so long as they do not meet on a broad platform and co-ordinate effort in a common direction. The trend of world developments to-day mightily emphasizes the dire need of a unification of strength, and that quickly, to avert from humanity the menace of a stupendous calamity now looming on the horizon. Unless the occult movement unifies its forces, now scattered in grievous impotence, the end of religion by fiat of government is in sight. Events in Russia, Mexico, Germany, Spain, France, can fail to impress only the heedless. The whole structure of man's spiritual culture is at stake. It is a crisis grave enough to challenge the sincerity of all parties in the modern field of esoteric study. It rebukes the spirit of contention and the arrogant presumption of petty personal leadership. It rebukes group isolation. The times call for—UNITY.

—ONE VOICE.

Rule Number Six

The late Dwight Morrow served on the International Marine Transport Council in London during the last year of the war. One day he had reason to call upon Sir James Maclay, the British Minister of Shipping. When he reached Sir James' office, a senior clerk was showing what disastrous consequences must follow from failure to adopt some course which he advocated. Presently, Sir James said quietly to him: "Be careful. You are forgetting rule number six." The clerk immediately took up his papers and left the room. Presently, Morrow asked: "And what is rule number six?" "Oh," said Sir James, "rule number six is, 'Don't take yourself too seriously'." "That," answered Morrow, "sounds a good rule. What are the others?" And the answer was, "There aren't any."—*The (Canadian) New Outlook*.

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 subscription price is 50 cents per annum (not in stamps), but donations are solicited to make free circulation possible. Such contributions will be acknowledged in its pages. Officers elected for one year at the Buffalo International Theosophical Students' Convention, June 27-28, 1936, are: Cecil Williams, 49 East 7th Street, Hamilton, Ont., chairman and editor; O. J. Schoonmaker, 30 Huntington Avenue, Boston, Mass.; Robert A. Hughes, 78 Tom Street, Hamilton, Ont., convention organizer; E. B. Duston, 218 Albertas Avenue, Toronto, and Mrs. Kathleen Marks, 875 St. Clair Avenue West, Toronto, Ont., elected to assist Mr. Hughes. Readers are asked to forward to the editor all items of news or comment bearing on Theosophical Fraternization.