

# Fraternization News

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## NOTES AND NEWS



Albert E. S. Smythe

To all our readers we extend hearty good wishes for the New Year. May 1937 be for them increasingly prosperous in the best senses of the word. May Fraternization also continue to prosper (even if the *News* goes under), for the welfare of the world is bound up with the spread of the true Theosophical spirit. Here's then to 1937! When it closes may we be able to look back and say, "Progress has been made towards Universal Fraternity and we contributed our share!"

### What Are YOU Doing?

We start off bravely this month with a new volume, and if Mr. Smythe's article appears late, remember New Year's day and Christmas should coincide, and fall, logically, on December 21, when the days begin to lengthen and a new solar year is born, also, we could not publish last month for lack of funds. We make another appeal to supporters of Fraternization. If you wish the *News* to continue, do something! Take up a collection in your lodge. Through the generosity of a friend, the cost of the *News* to the membership generally is approximately only the cost of a mimeographed sheet.

### List of Contributors

To all those who sent in contributions since our last issue we extend our best thanks. Donations of a dollar each were received from: A Friend (Washington, D.C.); Mr. Harry Potter and Mr. Harry Lewis, Hamilton, Ont.; Miss Laura J. Kelsey, Buffalo, N.Y.; Mr. F. C. Berridge, Victoria, B.C.; Mrs. E. Thilmont, Chicago, Ill., and A Friend (Erie, Pa.). We need \$15 a month.

### Bishop Manning on Unity

Our contributor, *One Voice*, calls to our attention a statement made by Bishop William T. Manning of the Protestant Episcopal church. "The Christian church stands with its witness weakened and its message confused by the differences and divisions among Christians," said the church leader. "The movement for reunion is growing. If it is to make true progress, it must face the differences frankly and fearlessly without evasion of any sort, so that we may come to mutual understanding and agreement on essentials." Replace in this statement the words "Christian church" and "Christians" by "Theosophical Movement" and "Theosophists," and it applies with equal force to ourselves.



# The Meaning of Christmas

If the Theosophical Movement cannot put Christ in Christmas the Church has a poor chance of regeneration, and without regeneration it cannot survive the present insurrections in both the material and the mental worlds.

This is to say that the spiritual life which the Church was destined to foster has been quenched by the utter worldliness of its followers, and the intellectualism and material aims of its leaders.

Christmas has been the most popular feast of the Church for many generations, in spite of the fact that Easter is regarded by the Church itself as the Queen of Feasts. The occult relation of the two has been forgotten since the dark ages quenched the spirit of true religion. Both imply regeneration, one spiritually and the other pneumatically, or in another sense psychically.

## Birth of Babe of Bethlehem

Christmas does not mean the physical birth of a babe in Bethlehem. There is nothing whatever physical about the true Church. Therein lies the great heresy of all the theologies. The birth of the babe of Bethlehem means the birth in man himself of the Christ principle. Every man "dead in the flesh" should prepare and look forward during the season of Advent for the birth within himself of that Babe of Life immortal among the beasts of the stable of his lower kamic nature, which would give him entrance to the Way, the Truth, and the Life.

His development should proceed until in some future Easter he is able to "raise from the dead" the Christ within himself in the New Birth of spiritual consciousness by which he becomes one with the Master Soul, and at-one with all that lives. Henceforth the personal self is abandoned, perished, dead, crucified, betrayed, if you will, by its love of money, that symbol of all good things debased and prostituted to worthless ends.

## His Name, Immanuel

How far we have travelled from the Ancient Wisdom which taught of the Hindu Saviour, Krishna, of the Blessed One, the Buddha, to name no others among the great Masters of the Wisdom, as well as of Jesus of Nazareth, that it was only in the heart of each man himself that the Christ could be born. "You shall call his name Immanuel, which being interpreted means 'God is in us'."

If one fails to reach that divine birthright his Christmas is not left wholly desolate. He may put forth another branch in a new physical life in reincarnation, and achieve the mystery described by St. Paul in his epistle to the Romans (viii.-xi.). "And so shall all Israel be saved."

A. E. S. S.

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## PLATO AND PLOTINUS

The message of Plato, the purest and most luminous of all philosophy, has at last scattered the darkness of error, and now shines forth mainly in Plotinus, a Platonist, so like his master that one would think they lived together, or rather—since so long a period of time separates them—that Plato is born again in Plotinus.—*Saint Augustine.*



## Fraternization or Else . . .

Since the convention at Buffalo considerable comment has been made in respect of the change of title to Theosophical Students Convention. *The Theosophical Forum* and the *Canadian Theosophist* especially deplore this change. It is feared that the movement may eventually degenerate into nothing else than the meeting ground of a group of "amiable ladies and gentlemen who are concerned more with the *forms* of amity and comity . . . than with the bringing of Theosophists of different bodies together at stated intervals in order that they may learn to understand each other better."

One begins to wonder if the real meaning of fraternization is not lost upon the "Societies", for is not the above criticism quite true of most theosophical lodges? Why glorify the societies at the expense of Theosophy?

### Writer's Open Letter

May I refer my readers to my open letter to all theosophists, published in the May *Canadian Theosophist*, for a reiteration of the basic reasons behind the incapacity of the movement at this time.

The fact is that we are dealing with the public and the real reasons why theosophical societies do not grow is because there exists an inherent "public be damned" policy among members interested mainly in their own intellectual growth. Until we realize that Theosophy is for the world our organizations will not grow much.

### Aggregates of Individuals

As to fraternization between societies, what are societies but individuals in the aggregate? This pernicious doctrine of the infallibility of the T.S. has led many astray. Even now some naive souls believe that all that has to be done is to keep alive the organization until 1975, when another agent of the Enlightened Ones will appear! Anyone may found a society, but the theosophist is he who Theosophy does.

In fact, in view of present world events whereby the shift of western civilization to this continent is being accelerated, it is easy to prophesy the failure and decay of modern Theosophy unless members seriously consider the vital issues of the day. Theosophy is not static but dynamic, and in every age it has always been adapted to the needs of the time. To-day these needs of humanity are practical, social and spiritual.

### Genuine Fraternization

In the face of the great work that confronts us let us forget our trivial interests and unite as individuals or as societies to advance our common cause. Mere affirmations of fraternization will not create a brotherly attitude, but action will lead the way to the goal. One of the highlights of the last convention was the genuine fraternization among delegates even though no emphasis was placed upon it.

Let us once and for all realize that there is but one SOCIETY—the Human Race, and its Lodge the sorrowing heart of man. Then, and then only, shall the army of true theosophists unite without suspicion or dislike and press on to accomplish the goal of brotherhood without distinction of race, class, sex, religion or color.

RAURAVANANDA.



## This Midnight Age

In every cycle of civilization there comes a Day of Judgment; when the karmic results of the ill-thought of centuries have mounted up till they burst all dams and flood the nations with misery; are precipitated in huge and ghastly cruelties; when the barriers against damnable action go down, and men do not care what they do. Few would need much convincing that such a time is impending now; indeed, largely, *has come*. To meet and antidote the evils of such a period Theosophy was injected into the world. The motive force of an Age of Terror is hatred; inflamed accentuation of the belief in separateness. Theosophy is the opposite of this: Love; illuminated realization of the Oneness of all being. Our Movement exists to infuse into this midnight age as much of its divine antidote as human will and thought can generate.—*Y Fforwm Theossoffaid.*

### Fear Stilled

I read great truths and see all life anew—  
The swing and rhythm of Cosmic Day and Night  
In long perspective soothes my daily rue  
And makes a stepping-stone of seeming plight.

Majestic suns with mirrored moons and man  
Living and dying in sure recurrent beat  
Roll by, and link my little earthly span  
To a Design so vast, all fears retreat.

Laura J. Kelsey, Buffalo.

### NORTHERN OUTPOST

On the new frontiers of Canada lies the little town of Kapuskasing, and there reside loyal young Theosophists, who publish a little monthly magazine called High Lights. They are boosters for Fraternization, these members of the Kapuskasing Lotus Circle and Canadian Young Theosophists, and in the Christmas number of their periodical, upon which the youthful editorial staff is to be congratulated, there is stressed the message of Unity older Theosophists are now proclaiming.

*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.