

Fraternization News

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NOTES AND NEWS

Spring is in the air and also the signs of a mighty good convention. Buffalo created a lot of favourable comment and already students on both sides of the border are planning to attend the Niagara Falls, Ont., gathering in June. Mr. Hughes and his convention committee have been putting in some hard and intelligent work and a peep we were privileged to take at the tentative program assures us that Niagara Falls is going to be good.

New Workers

Mr. Harry Potter, of Hamilton, Ont., has been added to the convention committee, and will contribute much to the success of the forthcoming gathering. Mrs. H. Huebner, of Toledo, Ohio, has consented to act with Mrs. Kathleen Marks, of Toronto, on the ladies' committee. If you were at Buffalo you will remember Mrs. Huebner as the lady who was the efficient book steward. She has been a faithful supporter of the convention since its inauguration.



J. EMORY
CLAPP

We Pay Our Debts

Sufficient contributions have arrived to enable the *News* to pay its debts, and we commence publication once more. To all friends who rallied to the support of this Fraternization venture we say, heartily and sincerely, "Thanks a lot! No effort is wasted, the Masters assure us, so yours won't be, either." We commend to lodges and centres everywhere the example of the Light on the Path Class in Buffalo which held a social and raised \$6 for the *News*. In addition to this welcome donation individual contributions of \$2 each were received from Miss Ella J. Reynolds and Dr. A. B. Davies, of Hamilton, and from A Friend in Toronto, while the following contributed \$1 each: Dishwashananda; A Friend, Stockholm, Wis.; Anonymous, Toledo, Ohio; Miss Fanny A. Hearne, Surrey, England; Mr. J. Emory Clapp, Boston; Mr. K. M. Golde, Tonawanda, N.Y.; Mrs. M. Braun, Point Loma, California.

We would like to be able to issue the *News* monthly until the convention, at least, and so make another earnest appeal to our supporters to render us some practical aid in the way of finances.

The convention committee hopes to be able to present something "different" in Lotus Circle work; which reminds us that *John o' London's* latest "Thought of the Week" is this Theosophical idea, from George Sampson's *Humane Education*: "We want the educated boy to rise; but we want him to rise above himself, not above somebody else."

The Acid Test

In her first letter to the American Conventions, H. P. Blavatsky laid down an acid test which should be taken to heart by everyone who loves Theosophy, the Ancient Wisdom. She said: "On the day when Theosophy will have accomplished its most holy and most important mission—namely, to unite firmly a body of men of all nations in brotherly love and bent on a pure altruistic work, not on a labour with selfish motives—on that day only will Theosophy become higher than any nominal brotherhood of man. This will be a wonder and a miracle truly, for the realization of which Humanity is vainly waiting for the last 18 centuries, and which every association has hitherto failed to accomplish."

It is quite evident that H.P.B. foresaw the danger which would threaten the Theosophical Movement shortly after her passing from the physical plane; and she not only gave a veiled warning of this danger in the words quoted above, but also showed the remedy—a society made up of men of all nations united in brotherly love whose motives should be purely altruistic. Knowing the innate selfishness which actuated the great bulk of mankind under the domination of kama or desire, she offered the acid test of altruism which should be manifested by brotherly love, which would thus make of The Theosophical Society a true nucleus of Universal Brotherhood.

Purpose of Fraternization

The question arises, "What is the purpose of the Fraternization Movement?" Is it not to try to accomplish that which H.P.B. spoke of as "a wonder and a miracle truly"? This seems like a formidable task—one which cannot be accomplished in a minute, one which requires the manifestation not only of brotherly love and altruistic motives, but also discrimination and tact. Much water has passed under the bridge since the so-called "split" and during that time, not only have different Leaders sprung up, but the teachings themselves have been modified or changed in some instances, so that only by the use of spiritual discernment and discrimination can antagonistic and injurious elements be eliminated and the harmony of the teachings restored. From the very nature of things this is going to require a considerable period of time. Meanwhile we can work towards the goal by imputing to others the same high motives by which we believe ourselves to be actuated; we can further seek out points of agreement and unite upon these; and if we have true brotherhood in our hearts combined with spiritual discernment and discrimination, we can even calmly discuss points of disagreement with the hope that we shall be open-minded enough and have such a consuming love of humanity in our hearts that we can put aside our prejudices and misconceptions and work together in harmony, at the same time realizing that it is not necessary or even wise that we should agree upon all points, lest we should depart from the free spirit of truth which is ever stifled by the formulation of dogmas and creeds.

J. EMORY CLAPP.

Dhyan Chohan or Elemental?

Things that make karma must be entities; and therefore, must belong to one or another of the Kingdoms of Nature: Elemental, Mineral, Vegetable, Animal or Dhyan Chohan. No one will dispute that nations make karma—generally bad; or that churches, religions, political parties and Theosophical Societies do. All these therefore must be entities on the road of evolution. To what Kingdom of Nature do they belong?

In the case of nations, such collective entities are lower in evolution than the men who compose them. Just watch Ruritania, for example! Always doing things that no decent Ruritanian gentleman, tinker, tailor, soldier, sailor, apothecary, ploughman or thief would dream of staining his personal honour by doing; and which yet arouse paroxysms of patriotic enthusiasm in all classes when the nation does them. It would seem then that the "Soul of a Nation" must belong to a Kingdom much lower than the human; and as it can hardly be animal, vegetable or mineral: you couldn't get a skunk, upas-tree or any kind of mineral monad whatsoever to lower its dignity by behaving like a Nation of men: one is forced to conclude that it is an Elemental. But comfort yourselves, patriots!—H.P.B. said very nice things about some elementals.

But what about Theosophical Societies?

Brotherhood a Bad Word

Theosophists believe that men are "brothers": not because the same "God" made them; nor yet because, being all thoroughly miserable under the present plan of competition and antagonism, they would obviously be a "dam site" wiser if they changed it for sanity; but simply because there is only one Real Self to all beings. "Brotherhood" is really a bad word for it; the next man is not your brother, but your Self—just as much as you are. That is the cornerstone of Theosophical belief; and the result of it must be to make the Theosophist *Love*, that is, feel his oneness with, and a burning desire to benefit, all his fellow men.

One would say that the Collective Entity of a Theosophical Society thus believing in and striving to realize the Oneness of all beings would have to belong to the Dhyan Chohan Kingdom: Dhyan Chohans—the inhabitants of those Kingdoms of Nature which are above the human—being far more conscious of the Oneness than we are. Fear, suspicion, self-righteousness, I-am-holier-than-thou-ness: these are things that don't occur in the Dhyan Chohan Kingdom (or Kingdoms).

Is It an Elemental?

So it would appear that if any Theosophical Society should do any of these things, its Collective Entity wouldn't be a Dhyan Chohan, but would be an elemental. One suspects that elementals are not to be called essentially good or bad in themselves, but take on their colour of goodness or badness from human thought-effluvia.

There again: If you had a Theosophical Society fearing, suspecting or denigrating another Theosophical Society, it could not very well be a self-conscious entity, could it? (In view of what Theosophy teaches). If it were self-conscious, it would get such a pain somewhere every time it preached Brotherhood. So one has to think it would be sub-human, and therefore elemental; and somehow one can't see an elemental doing much for the uplift of humanity. Eh? What?

KENNETH MORRIS.

Catholic Reasoning

"To say that a man is a good Christian and a good Catholic is exactly the same thing," said Rev. G. B. Phelan, in Toronto, a few weeks ago: "This is not bigotry. It is recognition of a fact. If a man is a good Christian and not a Catholic, it is accidental to the conditions in which he lives. He is not a good Christian because of his separation from the Church, but in spite of it, and because he belongs to the soul of the Church."

Don't you think this assumption that Catholicism is Christianity is naive? But let us apply it to Theosophy: "To say a man is a good Theosophist and a good U.L. T.-ite (or Adyaite or Point Lomaite) is exactly the same thing. If a man is a good Theosophist and not a U.L. T.-ite (or Adyaite or Point Lomaite), it is accidental. He is not a good Theosophist because of his separation from the U.L.T. (or Adyar or Point Loma), but in spite of it, and because he belongs to the soul of the U.L.T. (or Adyar or Point Loma)."

It might be as well to ask ourselves if we are not unconsciously imitating the Church of Rome in our attitude to Theosophists who are not members of the body to which we are affiliated.

Rosicrucianism

Eliphas Levi studied from the Rosicrucian MSS. (now reduced to three copies in Europe). These expound our eastern doctrines from the teachings of Rosencrauz, who, upon his return from Asia, dressed them up in semi-Christian garb intended as a shield for his pupils, against clerical revenge. One must have the key to it and that key is a science *per se*. Rosencrauz taught orally. Saint Germain recorded the good doctrines in figures and his only exciphered MS. remained with his staunch friend and patron, the benevolent German Prince from whose house and in whose presence he made his last exit—*Home*.

Speaking of "figures" and "numbers", Eliphas addresses those who know something of the Pythagorean doctrines. Yes; some of them do sum up all philosophy and include all doctrine. Isaac Newton understood them well.—*The Mahatma Letters*.

Fraternization News is the organ of no society but is an expression of the urge to Theosophical unity which exists in the hearts of all true Theosophists, irrespective of affiliation. The *News* is distributed free, its circulation being 600, and donations for its support are solicited from sympathizers. Preparations are now under way for the fifth International Theosophical conference at Niagara Falls, Ont., next June, of which further particulars will be given in subsequent issues. Members of the Fraternization committee, elected at the Buffalo convention, last year, are: Cecil Williams, 49 East 7th Street, Hamilton, Ont., chairman and editor; Robert A. Hughes, 78 Tom Street, Hamilton, Ont., chairman of convention committee, and Oliver J. Schoonmaker, 30 Huntington Avenue, Boston, Mass. Assisting Mr. Hughes are: E. B. Dustan, 219 Albertus Avenue, Toronto, Ont.; Mr. and Mrs. Robert Marks, 875 St. Clair Avenue West, Toronto, Ont.; Harry D. Potter, Y.M.C.A., Hamilton, Ont., and Mrs. Henry E. Huebner, 2313 Goddard Road, Toledo, Ohio.