

Fraternization News

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NOTES AND NEWS



Robert A.
Hughes

It is with mingled feelings that we announce the departure from Hamilton to New York of Mr. Robert A. Hughes, chairman of the convention committee. We are glad that Mr. Hughes has secured an editorial position on an important astrological magazine, but sorry we are deprived of his services. However, Mr. Robert Marks, the efficient organizer of the highly successful Buffalo convention, has stepped into the breach, and students may be assured that the Niagara Falls gathering will be put over with equal success, as far as organization is able to achieve this. The rest is up to the students, and we know from past experience we can rely upon them.

Convention Program

We particularly call attention to the notice about the convention program on page 4. There are many, we know, planning to attend the convention, and we have reason to believe there will be many new supporters of Theosophical Fraternization present. All who attend are helping to make Theosophical history, for the future may reveal that the conventions helped to check the disintegration of the Movement and give it a constructive tendency.

Sympathy Growing

That sympathy for the convention's aim of real, unqualified fraternization is increasing is shown by the fact that individual donations to the *Fraternization News* doubled this year, our financial difficulties arising solely from the great expansion of our circulation. Donations to keep the *News* going will be heartily welcomed.

That the Fraternization feeling extends beyond the societies, is shown by the fact that the Buffalo convention was attended by members of the following groups: Rosicrucian, New Thought, Unity, Masons, Spiritualists, etc., as well as by ex-members of Theosophical societies.

Dr. Arthur C. Parker

The address by Dr. Arthur C. Parker, mentioned in Mr. Marks' notice, should be extremely interesting. We are told that Dr. Parker is head of the Indian Esoteric societies, which include the Mayas. He is a Seneca Indian, the only one to reach the 33 degree of Masonry, and a student of American Indian esotericism, which is said to closely resemble Neoplatonism.

Forward With Blavatsky

In recent years we have heard a great deal about the *Back to Blavatsky* movement. It has accomplished much in the reorientation of the minds of theosophists. Since the death of Madame Blavatsky in 1891 the teachings associated with Theosophy have steadily degenerated., and it is not to be wondered that the Theosophical Society began to lose the majority of its intellectual leaders in the face of anti-theosophical mummery. Instead of uniting throughout the world and opposing the tide of false Theosophy they unhappily gave up the fight. It was not for some years that the still small voice of courageous theosophists was to have an effect.

The Mahatma Letters

In recent years there has been a steady advance or return to real theosophical thought. Especially is this so since 1925 when the *Mahatma Letters to A. P. Sinnett* was first published. Though the work of Madame Blavatsky and her Theosophical Society was almost in ruins, the task of reconstruction has been undertaken with vigour.

To-day the Theosophical Movement is something more than a group of societies which originated from the parent organization founded in 1875 in New York City. While the societies have been, until lately, the main pillars of the temple of Theosophy, they are so no longer. The movement has become a world impulse and its members belong to every race, creed, social position and political persuasion. To-day the public is getting Theosophical information and understanding through the pages of hundreds of magazines devoted to all phases of occultism.

No Intellectual Creed

The question may arise, why is it that the societies have not progressed more than they have? It is because that, mainly, they stand indicted on the bar of karmic justice. Theosophy was given out by the Elder Brothers for the main reason of aiding in bringing about the new day of universal reconciliation and brotherhood. It is by no means, regardless of its profound philosophical and scientific teachings, a mere intellectual creed designed to be studied in quiet places far from the turmoil of the world. It is first and last for humanity. Its philosophy is for the guidance of its servants not for their intellectual gratification. The sooner all theosophists turn to this public and sacred duty the sooner will Theosophy become the guiding star of a new humanity.

It is for this reason mainly that a new impulse is needed within the various societies—a spiritual catalyst that can bring about a new substance, transforming the base qualities into pure gold. This can be the main purpose of the International Theosophical Students' convention if you will make it so. Theosophy is a progressive philosophy and one always devoted to the needs of mankind. Therefore to all you sincere and devoted theosophists I give a new slogan, a battle cry against ignorance and intolerance—FORWARD WITH BLAVATSKY!

—ROBERT A. HUGHES.

Colonel Olcott's Cures

(In 1883, Henry Steel Olcott, president-founder of the Theosophical Society, undertook a tour in Bengal, India. The following are excerpts from a signed report by Nivaran Chandra Mukerje, which was published in the Supplement to the Theosophist, in June of that year.)

As a matter of interest to myself and brother members, as well as for its scientific and occult bearings, I have compiled the following statistical notes of the mesmeric treatments given by Col. Olcott to the sick, from the 23rd February to the 19th May, 1883. My opportunities for observation have been unequalled, since I have throughout the period been constantly with our President in the capacity of his Acting Private Secretary. The table represents in one column the number of patients (they were of both sexes, all ages, conditions of social life, and sects) upon whom he actually laid his hands, and in another that of the gifts vitalized or mesmerised water made by him . . .

(Here follows a table, listing twenty places, from Calcutta to Midnapur, giving the total of those treated by passes at 557 and those treated by water at 2,255, a grand total of 2,812.)

As we spent rarely more than two or three days in a place, and the patients often flocked in from the adjacent country and returned home after treatment, there is no means of ascertaining the proportion of absolute cures to treatments. But it must have been large since, in the majority of cases, taking the whole tour into account, the patients declared their pains and diseases quite broken up. Many—though still scarcely a tithe of the whole—of the most astounding cures, such as of blindness, deafness, dumbness, hysteria, epilepsy, paralysis, etc., have been reported through the newspapers by eye-witnesses; but one would have to go like myself, with the Colonel day by day and from place to place to realise the marvellous exhibition he has made of reserved psychic power. As you know, he has always said that his own vital strength, overtaxed as it is constantly by his current official work, would not stand such a drain without help, and that he has been constantly helped by his Guru, with whose permission he began the work. It will please all true Theosophists to learn that Col. Olcott's *Parmaguru* (Teacher's Teacher) was actually seen twice clairvoyantly within one week by one of the blind patients, the latter gentleman giving so accurate a description of this exalted Personage—about whom he had never previously even heard one word from anybody—that He was instantly recognizable . . .

Our tour—that is not counting the Colonel's voyage to and fro by sea between Madras and Calcutta, 2,000 miles—was something over 2,000 miles and was made by rail, steamboat, budgerow (canal-boat), horse-gharry, elephants, horses, palankin, etc., and was completed in 57 days . . . Of course, our Theosophists do not require to be told that he has been doing this sort of work—except the psychopathy—for the past four-and-a-half years in India, without receiving one anna of compensation, and without asking for praise or gratification except what is derived from the doing of what one conceives a duty.

The Convention

The coming convention is to be held at the Fox Head Inn, Niagara Falls, Ont., Canada, on Saturday and Sunday, June 12 and 13, and while it is not possible, at the moment, to give the program in full, what has been settled may be touched upon. Saturday morning will be taken up entirely by the opening of the convention, and in the afternoon there will be a series of half-hour addresses, followed by discussion.

On Sunday, the morning will be devoted to several half-hour addresses and a public lecture on "Theosophists and This War-Mad World." This will be followed by luncheon and a public address by Dr. Arthur G. Parker, of the Rochester Museum of Arts and Science. A period has been set aside for a public forum and the matter of the title of the convention will again be discussed.

The titles of some of the addresses will be, "The Heart Doctrine," "The Eye Doctrine," "Theosophy and Astrology," "The Spread of Theosophy," "The Brotherhood of Man, Without Any Distinction Whatever," "Young Theosophists." A symposium on "The Three Fundamentals of the Secret Doctrine" is also planned, and other addresses, not yet settled. Music will be supplied by a talented Buffalo musician. A book stall will be in evidence and it is hoped to mimeograph most of the addresses and sell them at a nominal price.

The keynote of the convention should be Brotherhood. Two hours each afternoon are set aside for real convention work, which is (in my opinion) discussion on matters pertaining to the Theosophical movement, and this is a wide field. The programs will be printed and a copy enclosed, we hope, with the June 1st issue of *Fraternization News*.

The Fox Head Inn has been chosen as headquarters because of its home-like atmosphere, and also because it is financially within the means of the majority of students. The committee in charge of arrangements hopes students will show their brotherhood towards the hotel in a concrete way, by patronizing it. We hope to meet all our friends, and welcome a lot of new faces. Why not bring a friend with you and make this year's convention the best yet?

—ROBERT MARKS.

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. Shoonmaker, 30 Huntington Avenue, Boston, Mass., and Robert Hughes, 78 Tom Street, Hamilton, Ont.

Robert Marks, 875 St. Clair Avenue West, Toronto, Ont., is the convention organizer, the following assisting him: Mrs. Kathleen Marks, E. B. Dustan, 218 Albertus Avenue, Toronto, Ont.; Harry D. Potter, Y.M.C.A., Hamilton, Ont.; Mrs. Henry Heubner, 2313 Goddard Road, Toledo, Ohio. The next International Theosophical Students' convention will be held at Niagara Falls, on June 12 and 13, 1937.