

Fraternization News

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NOTES AND NEWS



N. W. J. HAYDON

The Boston Fraternization convention promises to be bigger and better than any yet held. The convention committee, composed of Miss Mills and Messrs. Schoonmaker and Marks, has allowed no grass to grow under its feet. The date and place have been fixed, and preliminary work on the program is under way.

The convention will run three days instead of two, on June 25, 26 and 27, and those who attended previous gatherings will, we know, keep these dates open, or arrange for their vacation to fall then. There will be many new faces at Boston, for the convention of the Eastern district of the Point Loma American section is behind it, and Miss Mills has arranged for the approval and help of the New England conference of the Adyar American society.

Place of Convention

The convention will be held in the Hotel Victoria, the rates for rooms being the same as those at the Lafayette Hotel in Buffalo.

Two members have been added to the convention committee: J. Emory Clapp and Reuben Arey, both of Boston. Miss Mills, president of the Adyar Boston Lodge, is chairman of the program sub-committee, and Mr. Schoonmaker is arranging convention details and a series of sight-seeing tours.

Students who live in Eastern Canada should get in touch with Robert Marks, 52 Isabella Street, Toronto, so that the best means of transportation may be arranged.

Young Australians

An interesting communication has been received from the Melbourne, Australia, Group of Young Theosophists. Their effort to create an international Young People's Society, which would incorporate the youth of all societies has resulted in encouragement from all parts of the earth.

Incidentally, the Melbourne Group had seen copies of our *Fraternization News*, which is additional evidence of the way in which enthusiasts for Fraternization are passing copies of the *News* around the world.

A. S. S. Smythe, general secretary of the Adyar Canadian society has been on a good-will tour of Canadian and American lodges, and reports a favourable attitude to Fraternization. The tree is bearing fruit. Mr. Haydon, author of the article, Problems of Re-birth, is one of the oldest and most respected members of the Theosophical society, who has loyally served the cause in Boston and Toronto.

WANTED:

Funds to run Fraternization News. If you would like to see it continue in existence, please forward donations to Cecil Williams, 49 East 7th Street, Hamilton, Ont. Positively, we will not run further into debt.

WORM OR GOD?

How the old pessimistic superstition that man is a "poor, miserable worm" lingers on in changed forms! In religion, people still think, ignorantly, only an anthropomorphic god can "save" them; in science, the idea is prevalent that human nature cannot be changed—for the better; in Theosophy, we dwell upon the difficulties, dangers and painful *sacrifices* of the Path. The time is past due when these attitudes should be reversed.

Do not misunderstand us! We would no more think of advising all to enter the Path than we would propose that all desiring better health should take up the training of a prize-fighter. Let there be reason in all things!

We Must Be Positive

Yet we do think that all who have gained an understanding of Theosophy have latent in their consciousness the idea that, sooner or later, they will embark upon the great adventure undertaken by the Masters. But they are not likely to take the first steps towards *preparation* for the Path, if they cling to any modification of the "miserable worm" idea of themselves. They must be positive, not negative.

We get an entirely wrong conception of the Path and of preparation for the Path, when we emphasize difficulties. Theosophy would be a mocking delusion were it to hold out to us, simultaneously, the vision of perfection and a picture of toil beyond our powers.

That is no way to regard the Wisdom of the Gods! That is not the message of Theosophy! The message of Theosophy is that we are gods. That being indissolubly part of and yet one with the universal divine principle of Atma we have illimitable powers and that *no task is ultimately beyond our capacity to perform*.

We Cannot Fail

We say *ultimately* because, being bound by time, we cannot attain perfection in a moment. But great achievements in love and service must inevitably be reached by us, sooner or later, if we deliberately resolve and persistently strive. The message of Theosophy is not that things are difficult of attainment, but that if we are resolute, patient, intelligent and unselfish, *we cannot possibly fail*. We fail only when we stop.

Then we slip back, often unconsciously, lower and lower, and have, eventually, to climb up the old road again. How many people have told us, "Oh, I wish I had known of Theosophy years ago! How it would have helped me"! Why did they not contact it earlier? Simply because they had neglected to practice Theosophy in past incarnations. They set up their own barriers, and if they neglect their opportunities now nothing is more certain than that they will incur similar disappointments in their next life.

Seize Opportunities

If you are neglecting to study and practice Theosophy, ponder well these words. You are a divine being and the power to achieve is yours. You should seize the opportunities you now have with both hands so that you may never lose them.

Do not attempt to do too much, but *do something*. Study a little Theosophy each day, practice a little Theosophy each day. Develop an impetus towards the Path, the Liberation of yourself and your fellows. For you cannot save yourself only. You cannot do a great deal all at once, but you can do MORE. The power to do lies in yourSELF.

GAMELION.

PROBLEMS OF REBIRTH

In the September issue of the *Toronto Theosophical News*, Mr. Barr discusses the frequent references by ancient, classic writers to possible human incarnations in animal bodies as the natural result of grossly unclean living. Such perversions were known to other ancient writers, too, for they are mentioned in both Exodus and Leviticus, with penalties specified.

Against this we have the teaching that once the Ego attains the use of a human body it never occupies again one of the sub-human kingdoms; but this seems to conflict with the infinite possibilities of Karmic action in adjusting the complexities of human relationships.

I suggest that the substitution of "rebirth" for "reincarnation" will open an avenue of doubt as to such teaching being without exception, if the latter word be confined—as seems appropriate—to re-embodiment on the physical plane.

Self-Purification

That great Orientalist, Max Muller, in his Fifth Lecture on *Theosophy or Psychological Religion*, deals with this possibility in the life of the soul and says it "contains what I called an ethical element"; he adds that "the influence of Animism in India . . . was clearly due to a sense of moral justice". If we keep this in mind and admit that Karm can be depended upon to make needed adjustments to the last iota, it becomes inevitable that immature, or decadent minds weighted down with deliberate perversion, must be taught self-purification by an association enforced, rather than sought-for pleasure.

The famous French occultist "Papus" (Dr. G. Encausse) in his little book, *Reincarnation*, has a chapter on "Abnormal Reincarnations" and another on the "Evolution of the Physical Body in the Astral World", which latter he does *not* support by appeals to "Clairvoyant Investigation". He makes the uncommon use of "rebirth" for the entrance of the Ego to the various planes as it approaches its new life on earth.

Evidence of Teratology

If we examine the medical records of teratology, there will be found many authentic cases of abnormal births, details of which place the famous "Siamese Twins", "Ossified Men", and other unfortunates within public knowledge amongst those facts which arouse interest and pity. But many others, kept hidden, arouse only sheer horror and a desire for "mercy killing"; some of these lived to become adults and association with them would test severely the complacent mentality that shuts its eyes to life's tragedies.

If it is indeed true that human physical incarnation in a sub-human body is not permitted, then the offenders, when reborn on the astral plane, could be tied to an animal incarnation, as a sort of imprisonment in an ethical penitentiary, which would last as long as the animal selected would use its own proper body, with all its limitations, pleasures and mode of living, which normal humanity has passed beyond.

N. W. J. HAYDON.

OCCULTISM AND CHRISTIANITY

The student of Occultism must belong to no special creed or sect, yet he is bound to show outward respect to every creed and faith, if he would become an Adept of the Good Law. He must not be bound by the prejudged and sectarian opinions of anyone and come to his own conclusions in accordance with the rules of evidence furnished to him by the Science to which he is devoted.

Thus, if the Occultist is, by way of illustration, a Buddhist, then, while regarding Gautama Buddha as the grandest of all the Adepts that lived, and the incarnation of unselfish love, boundless charity, and moral goodness, he will regard in the same light Jesus—proclaiming Him another such incarnation of divine virtue. He will reverence the memory of the great Martyr, even while refusing to recognize in Him the incarnation on earth of the One Supreme Deity, and the “Very God of Gods”. He will cherish the ideal man for His personal virtues, not for the claims made on His behalf by fanatical dreamers of the early ages, or by a shrewd calculating church and theology.

Gospel “Miracles”

He will even believe in most of the “asserted miracles”, only explaining them in accordance with the rules of his own Science, and by his psychic discernment. Refusing them the term “miracle”—in the theological sense of an event “contrary to the established laws of nature”—he will nevertheless view them as a deviation from the laws known (so far) to science, quite another thing.

Moreover the Occultist will, on the *prima facie* evidence of the *Gospels*—whether proven or not—class most of such works as beneficent, divine Magic, though he will be justified in regarding such events as casting out devils into a herd of swine as allegorical, and as pernicious to true faith in their dead-letter sense.

This is the view a genuine, impartial Occultist would take.—*The Secret Doctrine*.

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, and consequently relies for its existence upon voluntary contributions from supporters of Fraternization, which are welcomed. Suitable literary contributions and monetary donations should be sent to the Editor, Cecil Williams, 49 East 7th street, Hamilton, Ont. The Convention Committee, elected at the Niagara Falls convention in June, consists of Oliver J. Schoonmaker, 87 Kilby street, Boston, Mass., chairman; Miss Emma Mills, 166 Salem street, Malden, Mass., and Robert Marks, 390 Oakwood avenue, Toronto, Ont. The next North American Theosophical Fraternization Convention will be held in Boston on June 25-27, 1938.