

Fraternization News

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NOTES AND NEWS

The following statement by Canon S. T. G. Smith on church union in England, which is taken from *The Church Gazette* contains an argument which may be applied just as strongly to Fraternization, and we are glad to appropriate it:

What one finds to be the present position of the cause of 'Reunion' is that while the vast majority of the rank and file in the churches are willing for the most part to pay lip service to the cause, they are far less willing to act than some of us would care to think. Unity will be forwarded not by those whose regard for their own such is shallow and ill-informed, but by those who love their own church, know what is good in its tradition and are willing to share that good with others who are willing equally to receive their good from others. 'What would a united church look like?' is a question often asked. The answer is, we do not know. Nor is it important that we should know. The important question is, 'What could a united church do that is not being done now?'



Miss Ida Lewis

A Splendid Example

Col. E. L. Thomson has supplied the following list of donations towards the expenses of the *last* Convention: Mr. Frank Noyes, Columbia, O., \$5; Anon, Toronto, \$5; Mr. Furwitz, Chicago, \$5; Mr. Vanns, \$5; Major H. S. Turner, Brooklyn, N.Y., \$5; Mr. W. A. Banks, Youngstown, O., \$2; A. S. Boston, \$2; Mr. and Mrs. G. Cardinal LeGros, Detroit, Mich., \$1.75; Mr. John Drewits, Chicago, \$1; Miss E. Thilmont, Chicago, \$1; Mr. E. L. T. Schaub, Toledo, O., \$1; Mrs. Cowles, Rochester, \$1; Mrs. Bailey, Rochester, \$1; Mrs. Franklin, Boston, \$1; Mrs. H. Sanderson, Chicago, \$1. The above has, we understand, been expended, and to carry on the *News* additional funds *are urgently required*. The costs are over \$15 an issue, and towards this an anonymous well-wisher in Toronto has donated \$25, to be spread over five numbers (\$5 an issue). This splendid example still leaves \$10 an issue to be found, and towards this only \$1.50 has been received (from Dishwashananda, \$1; Mrs. B. Garside, St. Thomas, 50c) since the convention in September last. The situation is serious and we trust our friends will rally to the support of the cause they hold so dear. To all the above-named donors we extend our grateful thanks.

Miss Ida Lewis was secretary of the 1939 Convention and is treasurer of the 1940 Convention committee. The article on page 3 was unavoidably held over.

Mr. N. W. J. Haydon, Toronto; Miss A. G. Mills, Hamilton; Mr. E. L. T. Schaub, Toledo, have been added to the publicity committee. See footnote page 4.

A MAHATMA ON MATTER

There is not an atom in nature, but contains latent or potential electricity which manifests under known conditions. Science knows that matter generates what it calls force, the latter manifesting itself under various forms of energy—such as heat, light, electricity, magnetism, gravitation, etc.,—yet that same science has hitherto been unable as we find from her own admissions . . . to determine with any certainty, where matter ends and force (or spirit, as some call it) begins.

Science, while rejecting metaphysics and relegating it through her mouth-piece Professor Tyndall to the domain of poetry and fiction, unbridles as often as any metaphysician her wild fancy, and allows mere hypotheses to run race on the field of unproved speculation.

All this she does, as in the case of the molecular theory, with no better authority for it than the paradoxical necessity for the philosophy of every science to arbitrarily select and assume imaginary fundamental principles; the only proof offered in the way of demonstrating the actual existence of the latter, being a certain harmony of these principles with observed facts.

Molecules and Atoms

Thus, when men of science imagine themselves sub-dividing a grain of sand to the ultimate molecule they call oxide of silicon, they have no *real* but only an *imaginary* and purely hypothetical right to suppose that, if they went on dividing it further (which, of course, they cannot) the molecule, separating itself into its chemical constituents of silicon and oxygen, would finally yield that which *has* to be regarded as two *elementary bodies*—since the authorities so regard them!

Neither an atom of silicon, nor an atom of oxygen, is capable of any further sub-division, into something else—they say. But the only good reason, we can find for such a strange belief is, because they have tried the experiment and—failed.

But how can they tell that a new discovery, some new invention of still finer and more perfect apparatuses and instruments may not show their error some day? How do they know that those very bodies now called “elementary atoms” are not in their turn compound bodies or molecules, which, when analyzed with still greater minuteness, may show containing in themselves the *real*, primordial, elementary globules, the *gross* encasement of the still finer atom-spark—the spark of LIFE, the source of Electricity—MATTER still—From “*What is Matter and What is Force?*” by “Another Theosophist,” in *The Theosophist*, of September, 1882.

The Master K. H. Justified

(The article from which the above is taken was written anonymously by the Mahatma K. H. in defence of Colonel Olcott, who has been ridiculed for asserting “Electricity is matter.” It is now the turn of the Theosophists to smile, for “finer and more perfect instruments” have revealed the existence of the “elementary globules” called electrons, protons, etc. Indeed, it was Professor William Crookes, a “pupil” of the friend and associate of K. H., the Mahatma M., who initiated the researches which made the discovery of these “elementary globules” possible and, incidentally, paved the way for electric lighting and radio. Physics has made great strides in this century, but it still needs to revise its theories. The “unproved speculation” known as relativity may yet be abandoned and the true nature of matter discerned, when it will be seen why K. H. insists that life also is matter.—EDITOR.)

THE SEVENTH CONVENTION

One septenary cycle is now complete.

The results obtained show conclusively it can be done.

Kriyasakti—will and determination—has again produced its traditional results. Universes are not the only things produced by this great force.

Once again there is a Unified Theosophical Movement, within which is found naught but unselfish devotion to a common cause and wherein personality and ambition find no fertile field in which to flourish.

Once again have Truth Lovers gathered together, in order that they might better fit themselves to carry on the work of the Spiritually Unfolded and their accredited messenger H.P.B.

By a singular coincidence, the very day that the saturnine tigers of evil were unleashed in Europe and war once more spread its miasmic vapors over those unhappy lands, a little band of earnest Theosophists met in Detroit and reaffirmed Theosophical Peace. Twenty years ago this would have been impossible, to-day it is an established fact. Similarly, the greater entity, the world-at-large will yet reach the same decision and hold their own Fraternization Convention.

Weakness Remedied

That great weakness of the Theosophical Movement, the lack of younger people entering the work, was remedied in this Convention. The Youth Session, so ably carried out by the youngsters, was the outstanding event of the conclave. This trend must be nourished, fostered and enhanced. Two things have always blotted out Theosophic efforts in the historic past; failure to interest the rising generation and divisions due to personality and ambition. The vote of the Convention to turn over to the youngsters a full half-day session in all subsequent Conventions, was a great step forward.

Another noticeable thing was the trend the lecturers took towards simplicity. There is nothing mysterious or difficult in Theosophy; such conceptions are only used by those who wish to show their erudition or to hide their own lack of knowledge.

There is still much to be done in improving these Conventions. Lectures are common in all Lodges and it is thought that the number should be still further curtailed and talks on practical methods of presenting Theosophy substituted therefor.

The idea of not having lecturers who had spoken to the Conventions during the preceding three years, struck a popular response. We all like to listen to new viewpoints and the best of us get rather rutted in our lecture methods. Also, new talent must be encouraged. It is hoped this idea will carry through the years to come.

The animating thought behind these Conventions should be that of elasticity, change and lack of formality. The present method of changing officials every year should continue and should tend to include everyone who attends, in due rotation. To be successful and carry on into the future, this is the only way. Ruts of all kinds are absolutely incompatible with any Theosophic advancement and activity.

May all those who attended this Convention, work unceasingly to broaden the scope of the next one. Send in names and addresses of those who should receive the *Fraternization News*. Induce your Theosophic Friends to attend the next Convention and do not fail to attend yourself.

And with these thoughts exits

THE CHAIRMAN.

West Coast, Opportunity Calls!

Nothing, we are told, can remain static. Everything in the Universe must either progress or retrogress. So we see that during the past seven years the Fraternization Movement has steadily progressed. The co-operation of the younger Theosophical students has been obtained—a big step forward—but another way to progress must now be tried.

A single Fraternization Convention every twelve months is something. In this way, however, we can only hope to cover a certain amount of territory.

Fraternization must spread out. To do so there seems to be only one solution. Fraternization Conventions must be started in other parts of the continent—also in other parts of the globe.

West is Interested

Why not a convention on the Pacific Coast similar to those held during the last seven years on the Atlantic Coast? This would be a commencement. From correspondence I have had from time to time with members of the T.S. in British Columbia and Point Loma, there can be no doubt that there is a keen interest shown out there in the Fraternization Movement. What are the chances for holding a Convention in 1940? How about holding one in Victoria—or in Seattle—or in San Francisco?

I would like to see someone out West, with a certain amount of spare time and organizing ability, come forward and offer to organize such a Convention. Mr. LeGros, who is in charge of the Eighth Convention—Mr. Cecil Williams who was responsible for starting these Conventions—Mr. Lawrence Merkel, of Point Loma, who has attended some of the Conventions—Mr. H. S. Turner, New York, or myself, would be only too glad to give advice on any needed point, or assist in any way possible.

Who will volunteer to act as organizer of the First West Coast Fraternization Convention?

KATHLEEN MARKS,

390 Oakwood Avenue,
Toronto, Ont.

Fraternization News is the official organ of the Theosophical Fraternization Convention, an annual gathering which represents the desire of Theosophical Students, belonging to any Theosophical Society or to none, to give expression to the teaching of Universal Brotherhood as laid down in the fundamentals of the Theosophical philosophy. The *News* is circulated free, and consequently relies upon voluntary contributions from supporters of Fraternization, which are welcomed. The Convention Committee of the Eighth Convention, which, war conditions permitting, will be held in Niagara Falls, Ont., in the spring or summer of 1940, is composed of: G. Cardinal Le Gros, 1702 Delaware Avenue, Apartment 4, Detroit, Mich., chairman; Miss Ida Lewis, 3652 Reading Road, Cincinnati, treasurer, to whom donations should be sent; Miss Oba Garside, Toronto, circulation manager, to whom requests for the *News* should be sent; and Mr. Samuel Wylie, 1456 Pingree Avenue, Detroit. Cecil Williams, 49 East 7th Street, Hamilton, is the Editor.