

# Brotherhood

A091 Sunday Address 5th October 1941 St Mary Abbots Place, London Sunday Service

*The text of this address is as issued in the magazine Angelus after it was given, apart from correction of errors*

*Text: from Angelus, November 1941*

*Context: this seems to be a regular first-Sunday-in-the-month address.*

*General Notes: although there are a number of White Eagle addresses on the subject of brotherhood, this is the only one entitled with the single word, 'Brotherhood', and it possibly carries more information than the rest about what the quality of brotherhood involves – not least, a balance of love and wisdom. It is a very fine address. The term 'Red Indian' which White Eagle uses in this address, was very normal for the time; for example, Ernest Thompson Seton published THE GOSPEL OF THE REDMAN in 1936 – a book which Minesta much admired.*

## White Eagle's Address:

We have a message for each one of you. It lies in one simple word, 'brotherhood'. The word has been on the lips of a million people, but I do not know of any nation to-day which expresses brotherhood to the same degree as the ancient American Indian race. Many another race of the past has practised brotherhood in its forms, customs and relationships.

Brotherhood, in fact, was the basic religion of all ancient races. Is it not rather an amazing thing that your Western world has been blessed by the teaching of One whom your Church believes is the Son of God? He came to tell you to love one another. His religion was one to be lived, but since then it seems to have become a religion of belief and faith only.

This ancient religion was restarted by Him who was the instrument of the Father–Mother God – yet you have so far wandered from reality that your modern Christianity is but a shell which has lost its kernel. The inner meaning does not vibrate from the heart. Therefore it is not spontaneously expressed in the heart of people, otherwise our everyday relationships would be so different. We would not have you think that we criticise the Christian faith. We respect all religions; we respect and acknowledge the glorious service which the Christian Church has rendered to humanity, but we must see the difference between what it has become today and what it was originally in the heart.

All ancient religions were the religions of brotherhood. We speak thus because the time is not far distant when Britain, as a nation, will have need to take stock and examine her heart. You will have to allow true brotherhood to be your guiding principle. So it is important that we speak of these things. We refer again to those ancient races (of which so little remains today) and from each one there remains a representative in the great White Brotherhood behind the veil and again in some brotherhood on the material plane. It will be to such men and women that the world will look in a short space of time, for the guidance they will need in the constitution of the new era of the new brotherhood on earth.

In the olden days brotherhoods were supposed to have been religious bodies – certain groups of men or women that withdrew from the world and lived a life of meditation and prayer. Many have thought, 'How easy to be brotherly in a community separated from all the temptations of the outer world'. But there you are wrong. It is true that there were wise

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brothers gathered together in communities; but they were not separated from the world any more than the brotherhood which labours for, and watches over, your civilisation at the present time. These brethren of the past recognised the need for quietude and periods of meditation to enable them to read the Word of God in their own hearts and to see the Word of God expressed in all nature; nevertheless, they were brothers to their brother man toiling in the outer world.

There are men on earth today who would be known, to those who can recognise them, as Masters – but are they very different from you in appearance, in manner, in speech? – very little! They are recognisable by a radiance, by an aura which can be quickly sensed, even if invisible. These brethren live and work (often very hard) for quite long periods, living strenuous lives in the work-a-day world. They are doing a great work. They gather together, at appointed times, to take counsel. They commune together, reporting to the Council Chamber experiences which help the Grand Council to formulate plans for the assistance and upliftment of humanity.

It may seem easy to live the life of a brother, to live a monastic life. People feel that it would call for little effort to be good in such circumstances; that is a mistake. The life of those who live away from the world and who live in brotherhood and service is never easy. Another quality should go hand-in-hand with love, and this is wisdom. The love–wisdom ray of spiritual power, a dual ray, brings to the soul following that particular path of spiritual evolution great difficulty and heartache.

Brotherhood does not mean the levelling of all states and conditions of men and women of your earth – the reduction of all people to the one level. Brotherhood is something which rises spontaneously from the heart and it causes any man responding to this dynamic power to live every instant of his life consciously related to his Father–Mother God. It does not separate him; it unites him to all living things, to all God's creation.

The Brother who has realised his sonship to the Father–Mother God instantly recognises his relationship to all God's creation. This means that he goes about life with eyes and heart wide open and lips well controlled by the spirit of Christ in his heart. It does not enter his head to push before his brother. He gives spontaneously and with gentle courtesy. He does not say an unkind word which will hurt. He spontaneously and instantly thinks only of gentle things. He does not argue about or criticise another man's religion. He, too, has religion in his heart; he knows that it is sacred; therefore, he recognises that the beliefs of his brother man are sacred and tender also. His brother has a very precious place in his heart for the God he worships.

The true brother recognises the beauty in nature, in bush and tree and flowers and grass; in the little insects; in a beautiful building; in the symmetry and beauty of the trees; even in a piece of wood he instantly sees the beauty of the grain. If he looks at an animal, he notices the markings in its coat, the whiteness of its teeth, the brave cheery glint in its eyes. All these things he instantly sees. He goes into the woods and his ears are open to the orchestra of nature: the birds' song, the gentle breeze rustling the leaves of the trees. He looks at the sky,

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which may be grey, but may also be blue and sunlit – and he feels a kinship. He enters a building and notices every detail of comfort which has been provided, the grace the beauty of the building itself. He thinks of the souls of men who have contributed their best to bring about this end.

The man who has learnt the art of brotherhood misses no detail which concerns the service of someone else towards himself. Once we said that the art of true religion was to be thankful – continually to feel thankfulness for all the service continually being rendered by man to his fellow as well as the service rendered from on high by heavenly people and by the angels. Many lives habitually criticise and find fault and grumble. Nothing is right. People say: ‘Oh, he must have got out of bed the wrong side!’ How true! The grumbler has got out of bed on the *negative* side and so sees nothing to be thankful for but everything to grumble at. Is he happy? No. Everything goes wrong as the day wears on unless the spirit of thankfulness steps in. Unless he be thankful and count his blessings, the man has a very tiresome day.

Here is a word of advice. If things get tiresome, look at them as if they are leaves blown along. A leaf dances in the wind and does not mind what happens. If the little tiresome things want to go wrong, let them have a good time. I think the best thing to do then is to laugh. Cultivate a sense of humour about little things that persist in taking a day off. Let them go. There is a law which will bring harmony into the lives of all those who will work with that law; shall we call it the law of brotherhood, the law of cohesion? Things will come right. Let them have their little game. The law will bring them back gain. It is *you* who is out of harmony, not the things which appear to go wrong....

We have been trying very simply to show the meaning of the word brotherhood. It means *harmony*: to live in harmony with all life, all creative things. Immediately that has happened you are in true relationship to God and to man.

So religion, you see is a very simple thing. It does not require creeds and dogmas and rules; it is far too simple. It means the recognition of the brotherhood of life with the Fatherhood and Motherhood of God. Immediately the soul recognises the light of God, it understands that every living soul, all life, is also included in the divine Trinity ... or the golden triangle. If I give you the Star as a symbol – a myriad triangles, each a perfect form in itself, and all these small triangles encased or united in one blazing Star of light and power. We can visualise this blazing Star as representative of brotherhood because it symbolises the universal life on earth and in heaven.

Brotherhood is both loving and wise. Many who seek entry into one of the many small Brotherhoods on earth come expectantly and eagerly, saying: ‘I want to serve’. The Master says: ‘Come in; there is plenty of work for you’, and the neophyte enters. In the eagerness of the neophyte to serve, he forgets that while he must give love and brotherhood to the other brothers within that Lodge or group, he must give that love *wisely*. Now what do we mean? Love as we told you is not a mere sentimental emotion. Love is divine law, and love from its very nature must embody wisdom. Therefore, in seeking to serve your fellow men, you must

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always remember the needs of your brother – the true needs of humanity – the true needs, the needs of the soul or inner self. All souls have to learn from experience and law governs life, spiritual law, and no man or woman suffers unjustly. Injustice maybe be apparent because you cannot see the whole of the picture, but only a very small part. You do not see what has led up to the suffering of the present day. You do not see the cause of that suffering nor the result. A brother, one who would belong to the universal brotherhood, must recognise the divine law of justice, which works in perfect precision and never fails. Justice governs all life, and when there is apparently innocent suffering, remember that there is a cause; and if you cannot see the ultimate goal remember that there is an ultimate goal and that the soul who suffers today will enter into the harvest of heaven tomorrow. Rich and glorious that harvest will be.

You will ask, does this mean that I take no notice of the suffering of my brethren? If divine law controls all life I need not interfere with my brother; I can let him suffer and God will put it right? No. The duty of the brother is to be loving, sympathetic, courteous, kind and helpful. At the same time he recognises that the brother is learning valuable lessons and will reap the benefit in due course.

A perfect parable is that of the Good Samaritan. The Good Samaritan did not leave his brother at the roadside, saying to himself: 'God will take care of him. he has earned his suffering'. No, indeed. The Good Samaritan poured oil on the wounds and he took the sufferer to an inn. The inn stands for sanctuary, a place where the soul can receive refreshment and healing. Therefore, the Good Samaritan does not prevent the sufferer from learning the lesson but does all in his power to show him where he can find sanctuary and receive the ministrations of the landlord. The landlord is a very kind Father.

The religion of the Red Indian was brotherhood, handed on to them from afar off – from those days when all men understood the true meaning of brotherhood. The Indians preserve the health of the body by bathing each day in the clear cold water; in breathing correctly, in standing correctly, and in developing the senses, especially that of hearing – they were silent in order to listen in to all the sounds of nature. The Indian brother was always a Good Samaritan to a traveller, or to anyone in need. Even today you hear stories of kindness of the Indian to the weary lost traveller. It is all part of the Indian religion. No Indian would think of drinking or eating without paying tribute to the Great White Spirit for the gift of the food and the drink. These customs are not so prevalent in the world of the white man. The Red Indians are supposed to have been sun-worshippers. They worship not the sun but the great White Spirit of all life, whose power was manifest to them through the sun. You do not say that the Christian worships the cross, but the cross is a symbol of their Christ; the sun symbolised Christ, the Son of God to the red man.

It is the work of the present age to make known to all peoples this law of brotherhood. It must come. It must be, before there can be progress and peace. Now let us go back to the beginning and thus complete the circle. The day is fast approaching when the people of this great British Empire will need to lay the foundations of a perfect brotherhood. There must be

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a return to the very heart of brotherhood to the great Christ Spirit who will come again when you are ready to help in the building of the temple of light. The English-speaking peoples are destined to lead the way and by perfect expression of brotherhood to bring all men into the great family of Christ on earth.

Peace be with you, my brethren.

*The search matches with either words and phrases, which appear in the text, or the following 'key' words and phrases, which are similar in meaning to those in the document:*

*fraternity, monasteries, ancient faiths, Native Americans, teachers, world of nature, spiritual law, cause and effect, fairness, pain*

