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ADYAR

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Soldiers of the Masters' Army

By the Editor

WE are immensely privileged in being not only born into these tempestuous and catastrophic times, but especially that we are members of The Theosophical Society in the present crisis. I feel almost inclined to say that it is unlikely that we shall have such an opportunity as this for many a life to come.

You and I are soldiers, and are therefore most appropriately born and bred and nurtured in wartime. We belong to wars, for it is our tremendous privilege for many lives to have fought under the Oriflamme, the Banner, of the Elder Brethren. Because we have fought in the past faithfully, with all enthusiasm, with all energy, with such wisdom as has been growing up in us

from time to time, because of that we are now here in the midst of such a fight as perhaps the world has—I must not say never—hardly ever known before.

The fact that we are set in the midst of the times for their unravelling, for their solution, for their transmutation of war into peace, that fact gives us a privilege and an opportunity which it should be our very joy to take advantage of in every possible way.

Of course the times are difficult, but equally, of course, we are warriors. Of course, we are surrounded by perplexities, confusions, and darkness, but equally, of course, we have round about us the Light of the Elder Brethren, in us is stirring the Light of Theosophy,

and in us dwells the strength of our membership of The Theosophical Society. Every advantage is placed at our disposal. We must be careful, because of that, not to fail the Elder Brethren, but to draw as near to Them as we can, to be as loyal, as faithful to Them as we can, and never to disgrace ourselves by depression, hopelessness or despair.

Of course, the times are difficult, and, of course, we can conjure up with our imagination still worse times than those in the midst of which we live at the present moment. But we have lived in difficult times before, though not necessarily in such difficult times as these, which have given us the present opportunities in which we find ourselves today. We shall win through again if we can be faithful and loyal and confident, no matter what is happening.

Let me assure you, from my own personal experience for what it may be worth, that we are as near, as close to the Elder Brethren as any of us have ever been. The Society is as definitely under Their guidance as it has ever been. The link between The Theosophical Society and its Founders and the great Band of Elder Brethren remains unbroken. They are as accessible as ever They have been, even the Greatest among Them. I want you to realize that. I want you to feel that Their Benediction and Guidance hovers over us, that we are safe, even though we must take every precaution down here to ensure the safety of Their two great gifts to the world—Theosophy and The Theosophical Society. Both of these gifts from one point of view are in danger. If there were the triumph of the evil forces at the present moment menacing the whole world, then the Light of Theosophy would become obscured, and the strength of the Brotherhood of The Theosophical Society would become positively weakened. Through our own loyalty and devotion to Theosophy and to The

Theosophical Society we must help to ensure their safety, or it will be ensured in spite of us rather than because of us.

Surely you do not for a moment imagine that They will allow the sunlight of Theosophy to become dim, that they will allow the strength of this great reflection of the Universal Brotherhood of Life—The Theosophical Society—to become in any way weakened. They will not permit it. It is for such catastrophic circumstances as these that They made Their gifts over sixty-five years ago. And it is Their intention that those gifts shall remain as a blessing to the whole world. But the blessing must be in part because of us and never in spite of us.

So I want all of you to be of good cheer, not to add to the confusion, still less to add to the depression, and under no circumstances to give way to despair, to hopelessness, nor to any personal sense of helplessness. In the strength of the Elder Brethren we can do all things appointed for us to do, each according to the measure of his capacity. Invoking Their strength we can achieve what it is possible for us to achieve, what it is within Their Will that we should achieve, having regard inevitably to those limitations which still surround us.

If you will have a sense of being messengers of the Elder Brethren to speak Their word in this outer world, and if still more you will have the sense that you are agents of the Elder Brethren to pour into the world Their Will, then you are bound not only to be at peace, enfolded in Their Peace as thus you will be, but you will be happy, because surely the supreme characteristic of the Elder Brethren is an unceasing serenity, a happiness which no darkness can in any wise mar. We must reflect Their nature, and if there is any privilege that is ours today, it is to help to dissipate that darkness which sooner or later must and shall disappear.

The New Front Line: Australia—New Zealand—Malaya

AUSTRALIA: CONVENTION POSTPONED

THE Section's Annual Convention, scheduled to take place during Easter, was postponed for this year owing to the war emergency. However it was resolved to hold local conventions in the Lodges of the capital cities, all on Good Friday, and all simultaneously dealing with the same symposium entitled "Australia's Contribution to World Reconstruction in the Light of Theosophy."

AUSTRALIA IN 1941

The General Secretary, Mr. Ray G. Litchfield, submits a concise report.

The Section has 17 Lodges and 978 members. The death-roll for the year includes 2 Young Theosophists "killed in action."

In the Presidential Election 60 per cent voted, unanimously for Dr. Arundale. "Members are not unmindful of Dr. Arundale's arduous task and appreciate his untiring devotion to the cause of Theosophy and the welfare of humanity."

Convention (Easter 1941) was held at Adelaide instead of the usual alternate cities, Sydney and Melbourne. "The experiment proved an outstanding success."

Six issues of the Section journal, *Theosophy in Australia*, were published and sent gratis to all members. "The journal is highly valued at home and abroad, and articles from it have appeared as reprints in other Section journals." Mr. L. W. Burt, its excellent editor since 1936, is now searching for a new editor, for he is overworked with many and varied duties.

"Early in the year it was decided to endeavour to continue to occupy all the broadcast sessions with Straight Theosophy, if at all possible. Accordingly, the Sydney membership was combed for speakers who might be able to construct radio talks on Straight Theosophy, and who had a sufficiently suitable voice to deliver them. The effort was, it is thought, successful, and the result has been that, with a few exceptions, the Sunday evening session has for many months been given over to Straight Theosophy.

"There are, in addition, three day-time talks each week; two of these throughout the year have been given by Theosophical speakers, and the third session has mainly been passed to speakers from outside organizations for talks on subjects of an idealistic character along various lines. Every talk is announced as 'under the auspices of The Theosophical Society,' so that The Society becomes associated with it and gets the wide advertisement which such an announcement gives.

"It is felt that, on the whole, the broadcasting sessions have made a very valuable contact with the wide public which listens to broadcast talks—a contact which is mind-broadening and which will surely play its part in the general spiritual leavening which will arise from the fast moving and strenuous time in which we live.

"In recent years Hobart and Melbourne Lodges reached their fiftieth milestone and during the past year golden jubilee celebrations were held in Sydney and Adelaide. The Australian Section was not chartered until 1st January 1895, and will duly

celebrate its fiftieth anniversary in three years' time.

"We are living in stormy times, the second great world war is now in its third year, and the titanic struggle appears to be increasing in intensity. A universal adjustment is undoubtedly taking place. The Theosophical Society has a very important role to play in the coming years, and will undoubtedly make a definite contribution towards World Reconstruction."

N. Z. CONVENTION

Theosophy in New Zealand for Feb.-Mch. reports the 45th Annual Convention of the Section, and the General Secretary's report for the year.

The Convention was held Dec. 27-29 at the Section Headquarters, Auckland. "Owing to travel restrictions imposed by the Government on the outbreak of war in the Pacific, only 25 members were able to get permits to travel; 8 Lodges were personally represented and 8 appointed proxies . . . The programme was shortened to meet the new travel restrictions."

At the opening meeting Miss Hunt requested those gathered to link up in thought with the International Convention at Adyar. Mr. Hodson gave a fine talk on the work of The Society in N. Z.

There was a symposium on "Theosophy and Reconstruction." An address on "Some Principles of Karma," by Mr. Hodson, was followed by a discussion.

"An outstandingly beautiful presentation of the Ritual of the Mystic Star was given. With dignity and reverence some 33 members took part in the ceremony, which carried its message home to the 200 people present . . . It was a fine culmination to the Convention as it bore witness to the Light which shines in a darkened world. All felt its peace and its power."

The programme included the 2nd annual conference of Theosophical Women's Con-

ference; a meeting of the Animal Welfare group of the T. O. S.; and a beautiful ceremony of the Round Table. New Year's Day was made specially charming with a varied programme of entertainment, instruction and sociability.

Miss Hunt continues as General Secretary.

THEOSOPHICAL WOMEN'S ASSOCIATION

This association of New Zealand is now in its third year of existence. The Aims are:

1. To make wider contacts and to work openly as Theosophists in women's movements.
2. To study Dominion problems and their solution in the light of Theosophy.
3. To exalt womanhood.
4. To encourage the development of New Zealand's own distinctive culture.
5. To discover right foundations for a lasting peace by the application of Theosophy to problems of Reconstruction.

N. Z. DURING 1941

Miss Hunt, New Zealand's energetic General Secretary, reports a total membership of 812; there are 16 Lodges.

The report records with gratitude and appreciation the work of Miss Lilian Edger, the Section's first General Secretary, who passed during the year; Mr. Geoffrey Hodson who has been the Section's guest and helper; Mr. Harry Banks the National Lecturer for 1941; Miss Hemus and others of Vasanta Garden School.

Then Miss Hunt writes about "War Work": "Many of our young men are away on active service, and some have fought in Greece and Crete. . . The sum of £71 has been contributed for the War Distress Relief Fund for European

Theosophists. . . Members are active in many of the war services, and Lodges have done fine work. Christchurch specially has stood out for the number of garments it has made, packed and sent overseas."

To the annual Arundale Youth Lecture competition is now added a Leadbeater Lecture. The entrant's qualification will be just being F.T.S. The purpose of the competition is to stimulate and encourage research in Theosophical subjects in The Society in New Zealand. The lecture is so named as a memorial and tribute to the epoch-making research work of Bishop C. W. Leadbeater.

Looking back over the year, Miss Hunt feels "grateful for the advance of the work generally. New Zealand has now to face a difficult and uncertain year, but one in which the teachings of Theosophy will be more than ever valuable."

REFUGEE

BY ELWIN HUGHES OF MALAYA

I am not brave enough today
To think of happiness that once was mine;
Home and security, flowers gathered peacefully
To fill an old Ming jar;
And a dog's love—and children;
No. I dare not think of these!
Nor music played by your dear fingers
In the quiet evening, and the talk of friends;
And laughter—these are, as it were, a dream.

Now I move onward over land to sea
Together with so many of my kind.
Behind us rides a tide of fire and death,
The grave of all those precious things
Of which I dare not think.
Before us—what? And to what purpose
this escape?
Perhaps a friendly hearth for one night's
lodging;
A few ill-fitting clothes, given in kindness,
it is true,

But not my own.

Then on again in desolation and despair
Until the journey's end where I may sleep,
Perhaps to dream again.

And yet I feel that still someday, somehow,
A time exists, if only in far years,
When life will bloom anew in gracious-
ness;

When men may trust and reverence, not
destroy;

When the broad highway stands for happy
going forward,

Not this agonized retreat;

When homes may open wide their win-
dows to the stars,

Secure that no foul thunderbolt of man's
design

Might quench their light for ever.

How can I dream such phantasy?

And yet—and yet, perhaps 'tis THIS is
true,

And our sad journeyings beneath the pall
of war

The nightmare of an imbecile and tottering
world

Ripe to destroy itself.

Deep in my heart I hear a calm voice
speak:

"Truth is all goodness, and the good is
true.

Life marches on through all its myriad
forms

'Experiencing'

Pain and delight, despair and ecstasy.

March also onward to the dawning day

When you and all who suffer now will
give

Your contribution to the new world's joy.

"Pain and despair transcended but re-
membered,

So that none may have to bear again the
agony you knew;

Love lost, yet found again, and precious
beyond losing;

Hunger and homelessness a past exper-
ience, though not forgotten.

So that none must ever suffer them again,
March on. And through the valley men
call shadow—

Find the LIGHT."

The Adyar Evacuees

A NUMBER of Adyar workers are summering in the Nilgiris, not merely to escape the hot climate of Madras, but under orders to evacuate in face of a possible invasion. Every one of them was anxious to stand by Adyar, but the President deeming it best to reduce the staff to the essential minimum indicated that they could work as well in a cooler climate.

Mr. and Mrs. Chase are living again at Downham Farm, a delightful place some miles out of Ootacamund. Quite a bunch are at Kotagiri, 6,000 feet up, and a thousand feet lower than Ooty, namely, Miss Watkin, Miss Prest, Mrs. Halsey together in a cottage; the Miss Veales in another place in the bush; Mr. J. L. Davidge is with Prof. and Mrs. Cousins in an atmosphere of poetry and music.

Over at Kodaikanal are Dr. Maria Montessori and Signor Mario Montessori with a small group of educationists, all doing research.

Miss Amery and Mrs. Huidekoper have temporarily settled in Malleswaram, a suburb of Bangalore, which, they write, has been warmer than Adyar. Prof. and Mrs. Kanga are in Bombay, and so in a good centre of Theosophical activity. Mr. and Mrs. Lavender are carrying on in Madanapalle, another old Theosophical centre.

—J. L. D.

A CHAT WITH AN OFFICIAL EVACUEE

To be known as an F.T.S. is to fly a bonny flag, and maybe especially so for a westerner in India. Adyarrians when away from the heat in the hills made friends through general topics with a Government officer, an evacuee. When his evacuation time ended there arose a prompt and eager request for a talk on what Theosophy is. One visit led to others, as long as the stay

lasted. So many subjects were found in common. The interest in Dr. Besant's work for India is always a foremost thing—another officer delighted in reminiscences of the days following 1917 when "all of us" went where she went, attending lectures, waiting outside for her to come out from committees, reading her latest calls. But here were other matters, partly naïve, somewhat surprising, but wholly delightful. Amazement that we do not ask what income belongs to another is amusing, but that we are Theosophists of many years standing although only in India for a few years is surprising. That we should be vegetarians for more than twenty years, and that westerners then knew the practice of vegetarianism, even without the practice of Theosophy; that further this was not an essential of membership—these too were surprising. Verily, "as others see us."

So much gracious joy in so charming a Hindu over common truths, shared knowledge, reverence for ancient wisdom and for its practical applications in our days proved once more the warm breadth of Theosophy. Our study of *The Bhagavad-Gita*, its worth as a guide even in present wartime, the work of the *gunas* seen in modern science, were so cordially received. But the difficulty of a brotherhood without distinction of race, caste, and above all creed, peeped up in the endeavour to share with us forms of worship. So far have many yet to go before they *want* to feel that it is not impossible for Theosophists to worship in common together without direction to one defined thought-image. The almost artless question, "Not to Shri Krishna?" led however to talk of the sweetness of devotion, that gave ground for more intimate mutual understanding.

—AN ADYAR EVACUEE

Fiftieth White Lotus Day

LAST year, May 8, was 50 years since H.P.B. left. So this year it was the 50th celebration of White Lotus Day. At Adyar there was a meeting in the Great Hall at 8.15 a.m. Following the Prayers of the Religions, verses from the *Gita* were chanted by a group of Besant School and Kalākshetra members. Then readings: Rukmini Devi read the English translation of the *Gita* verses; Mr. Sri Ram read from *The Voice of Silence*; Dr. Arundale from *The Light of Asia*. The President's speech is given below. White lotuses were arranged on the platform, before the statues of the founders, to which were added individual offerings of flowers at the end of the meeting.

In the afternoon, rice and small coins were distributed to the poor, their number being about 1,700 this time, something more than usual—evacuation has *not* evidently reduced the village population round about Adyar.

SPEECH BY G.S.A.

It is customary to have a very short talk on this occasion of our White Lotus Day, when we commemorate the desire of H. P. Blavatsky that there shall be a celebration on this particular occasion, an occasion which centres largely round her, but as other of our leaders have passed away they are added to the holy and splendid group. We think of all who have gone before us. We offer them our homage and our strong resolve that we shall be as faithful, perhaps, even as they to the trust they have handed on to us.

And when our time comes to be added to the roll of those who are remembered on White Lotus Day, we hope that we

may be worthy to enter the great company of pioneers and to receive the gratitude of those who shall come after us, as we give our deepest gratitude to those who have gone before us.

Thus this is a day for remembrance and it is also a day for forthlooking. It is a day for recollection that we may remember our origins and the strength wherewith we work today, that we may have clear vision in the work that now is ours, that we may look forward into the future strong in determination that as destined by our Elders Theosophy and The Theosophical Society shall be in greater strength than ever before to help to save the world.

We are now, as everybody realizes, in a period of darkness. There is darkness in India, there is darkness throughout the world. We have it in our power to be, to some considerable extent, the light which shall disperse the darkness. And my fervent prayer on such a day as this is that every member of The Theosophical Society, and every individual who is steeped in the great ideals of Theosophy, will realize that the Light has been placed in his hands that he may hold it aloft in such times as these, and help his brethren out of a darkness which so often seems inextricable. I think of every member of The Society in India, and I wonder whether every member, without exception, realizes what he can do today to help his mighty Motherland. I wonder whether every member knows that there is a torch in his hand that he can hold aloft. I wonder whether, perhaps unfortunately even in this darkness and the great opportunity it offers, he thinks of himself, of his own progress, of the benefits he can personally derive from the science

of Theosophy and from his membership of The Theosophical Society.

That is not the Will of the Elder Brethren so far as members of The Theosophical Society are concerned, in such a crisis as this. Each one of us must in his own way and according to his own measure be a leader of men. If he can go out into the world and lead, well and good. But even if that be impossible, leadership can still be his, the leadership of the will, the leadership of clear, dauntless aspiration, the leadership of a clear perception of the inevitable triumph of Right over wrong.

We dedicate ourselves, therefore, on such a day as this to the service we can render to those around us, with the aid of the illumination of our Theosophy and with the power of The Theosophical Society and our membership of it. And I hope that all over India and throughout the world on this day such a dedication is everywhere taking place. I specially hope that here in India, where there is so urgent a need for India to know and to perform her duty, the Theosophist will be alert to help so that we may look back upon this time in the future and see that we were worthy of the splendid trust reposed in us, living as we do in these tremendously critical times.

We have been thought worthy, all of us members of The Theosophical Society throughout the world, to live at such a time as this, to help the world in such a time as this. Let us not be weighed in the balance and be found wanting. I think I may say that, so far as members of The Theosophical Society in all the stricken areas of the world are concerned, they have been weighed in the balance and have not been found wanting. They have risen splendidly to their opportunities, whether in comparatively free countries such as the United States, or in desolated countries such as France and Poland. I think that everywhere our Theosophists have shown themselves true to the trust reposed in them.

We in India must show ourselves all the more true—because of our direct inheritance of the great truths of the world—to the trust reposed in us, so that we may help India rise out of her desolation and pass triumphantly into that great freedom which awaits her and into that magnificent service of the world, the nature of which was so wonderfully portrayed by our beloved President-Mother herself.

WHITE LOTUS DAY AT 6,000 FEET

A group of Theosophists at Kotagiri, in the Nilgiri Hills, met at "Ghat View," the residence of Professor and Mrs. Cousins, on May 8 in the afternoon to commemorate H. P. Blavatsky. On a shrine with a beautiful floral background were laid the volumes of *The Secret Doctrine*, Adyar edition, with images of Great Ones. Recalling H.P.B.'s association with Clara Schumann and Arabella Goddard in a 3-piano piece by Robert Schumann, Mrs. Cousins played a Schumann selection; then Prof. Cousins read a passage from *The Light of Asia* describing the Lord Buddha's return to His palace home after His enlightenment; Miss Helen Veale read the famous lines in *The Bhagavad Gita*, Book II, on immortality; Mrs. Cousins the story of H.P.B.'s life in the *International Theosophical Year Book*; and Mr. J. L. Davidge H.P.B.'s "Warning" from *The Secret Doctrine*, a passage on the Occult Law. Then we sat and talked about H.P.B., and went in to tea. It was a very real and happy celebration.

—J. L. D.

OTHER PLACES

Reports have come from some other centres:

In Bombay, "White Lotus Day" was celebrated by the Federation and the Lodges with Universal Prayers and readings from the Scriptures, and a public

meeting at which eloquent tributes were paid to the splendid work done by Madame H. P. Blavatsky and to her unrivalled courage. Tributes were also paid to all the workers who have passed on.

"Buddha Jayanti or Vaisakh Day was celebrated by Blavatsky Lodge, Ananda Lodge, Juhu, and the V. B. Dadar Lodge; lantern lectures, Bhajans, and readings from *The Masters and the Path* and *The Light of Asia*. Coloured paintings depicting the important incidents in the life of Lord Buddha were shown."

At Coimbatore, at the foot of the Nilgiri Hills, the Lodge held a meeting of the usual kind set by H.P.B. herself; "and in the forenoon more than 1,000 poor were fed."

At Madanapalle, of Theosophical educational fame, Mr. and Mrs. Lavender of Adyar helped in the celebration.

At Madura, a public meeting was held in the "Hall of Theosophy." To the usual readings were added Tamil translations and other Scriptures. Speeches were

made by the President and guests of the Lodge. Madura is an active centre, misses no opportunity to hold a public meeting, and carries on members' activities regularly, such as Bhārata Samāj puja, study classes, etc.

Poona Lodge began the day's programme with Bhārata Samāj puja; there were readings from the two chosen books; and speeches. A collection for charity was made.

Poona Lodge also reports appropriate celebrations of Vaisakh Day and Krishnaji's birthday. The Lodge is active in both public lectures and members' meetings.

Sivaganga Lodge fed 700 poor people in the afternoon, and held a public meeting in the evening.

At Tanjore, Besant Lodge distributed rice to the poor, and held a meeting, the whole programme being very much like in Adyar.

Ananta Lodge, Trivandrum, gave a midday meal to 100 poor people, and held a members' meeting in the evening.

Walt Disney's "Fantasia"

BY ALEXANDER SVERJENSKY

A NEW phenomenon in art is a revelation of a transcendental force to the uninitiated mind. The stubborn indifference of this mind violently resists its own enlightenment. Yet, the clouds of resistance disperse and a vision of beauty descends upon the world, sweeping away the old and creating the new by its power of transformation.

There has been much speculation as to the intrinsic value of the film "Fantasia" as a work of art. To some—it is only an entertainment. Perhaps the Pastoral Symphony and the Nutcracker Suite as well

as several other smaller works in it are an entertainment and a very delightful one. Yet I cannot help feeling that these works in Disney's conception are only a concession to a general public, utterly unprepared to respond to the higher appeal of Stravinsky and Bach. The two works—"The Rite of Spring" and "Toccata and Fugue"—are to me a vision of new art, and they alone amply justify my feeling that "Fantasia" is a revelation of new beauty.

Speaking as a musician, I may touch upon the subject in more detail. All

faculties of human mind are inter-related. A musician does not rely upon his *physical* ear to hear music. It is the inner hearing which is the source of all perception in music, and of the complete responsiveness to what outwardly is a mere physical sound.

Therefore, listening is a complex phenomenon. Any man with a gift of imagination responds to music with his whole being and is immensely enriched by the process of mental imagery stimulated by it.

I understand that Stravinsky has endorsed the use of his music for the picture. Has Disney divined Stravinsky's mind correctly? Did he succeed in penetrating into the very source of creative power of the composer? We must accept Stravinsky's endorsement as a complete vindication of Disney's work.

Perhaps there have been more scientific expositions of the theory of Evolution by the academic means, but there has never been an attempt made to bring to us such an enchanting and awe-inspiring portrayal of the origin of species and of the process of the survival of the fittest.

The "Toccata and Fugue" seems to be the least understood portion of "Fantasia." Why use shapes and colours to illustrate a piece of pure, absolute music? ask the purists; simply because the shapes and colours co-exist with sound and are inseparable from it. Both Rimsky-Korsakoff and Scriabine had a definite idea of colour and sound relationship. A sensitive musician cannot separate rhythm from shape of musical phrases. I have frequently played "Toccata and Fugue" in public, and while playing I have been ever conscious of the many shapes and colours and their rhythmic groupings as used by Disney in his portrayal of this work of Bach.

Perhaps I was conscious of them only in embryonic form. Perhaps the piano as

an instrument is too limited in its scope to carry the process of the mental imagery to its completeness. Perhaps only an artist of Disney's calibre could actually reproduce them with such truth and yet so magnificently. Yet I felt with the humility of a musician that Disney gave a visual expression to the spiritual experience of many.

Of course, in many respects, his work is still in the experimental stage—still a search for the ideal of new art.

What is the future of it? Let us look back to the years 1909-10, when Scriabine gave the world his "Prometheus," or Poem of Fire. It was described by a critic as an "ocean of molten, seething gold." Scriabine wrote for a large orchestra and a chorus, as well as the piano. The chorus was to be dressed in white to give the performance an appearance of a ritual. He also included a new instrument "clavier a lumiere"—a toneless piano which would by means of a reflector cast the concert hall into a symphony of colours. He wished the atmosphere to be permeated by changing light, and he indicated the changes himself. Attempts have been made with light effects, but they have been purely artificial and have failed. "Prometheus" has never been performed in its completeness.

It can be performed *now* with the aid of the screen. Herein lies the greatness of Disney's achievement.

New works will be written for the screen by the contemporary composers, and the vision of new art will become a new spiritual experience and a glorious reality.

NOTE BY C. B. H.

[The impressions of the writer of this article, who is not a Theosophist, are extremely interesting. "Fantasia" is indeed a new and stirring venture in the cinema world, and it is to be earnestly hoped that

Disney's pioneer effort is the beginning of a new stage.

It is quite true that "Toccata and Fugue" will be the least understood—for a while. Those of us who have seen "Fantasia" will remember that much of the picturization is representative of the trains of thought and impression to which the music will undoubtedly give rise. On the other hand, the representation of the Bach number, in "thought-form," revealed the inner effect of the "absolute" music itself. Between this and the portions which are "entertainment" comes, as a link, "The Rite of Spring."

As a musician and a Theosophist I pay my tribute to Walt Disney, Long will I remember the depth-stirring effect of "Toccata and Fugue," and the utter strength of "The Rite of Spring."]

—*The Australian Theosophist*

A NOTE FROM BOMBAY

A Bombay F.T.S. found the film most thrilling and inspiring in the light of Theosophy, and he was moved to write a letter to the Press. *The Bombay Chronicle* printed it, excerpts from it follow:

My motive in writing this letter is twofold. Firstly, to attract every intelligent person to see and hear that wonderful cinema film production called "Fantasia," by Walt Disney, a genius of the present age, in the light of occultism; and secondly, to recommend certain books which would clearly explain and expound this wonderful film.

To my mind, Walt Disney must either be a clairvoyant who sees the supernatural sights of the higher planes, or he must have the intuition of a very high degree; or he is guided by a spirit of the higher realms to reveal before our mundane eyes and ears the sights and scenes of the heaven world, and give us an idea of the process of creation of this world.

It is said that God created this universe, or rather manifested Himself, by "sound," "colour" and "form." This is fully depicted in this film.

It is further said that "thought" and "word" or "sound" either of Music, man or other beings produce colour and form, and arouse the vibrations of feelings of different kinds and degrees. This fact also is depicted in this film wonderfully well.

Those who have studied *The Building of the Cosmos* by Annie Besant, and *The Hidden Side of Things* by C. W. Leadbeater, especially the chapters on the nature-spirits, such as fairies, gnomes, etc., and many other references to music in the same book, may understand this film well. *Man Visible and Invisible* by C. W. Leadbeater, *Thought-Forms* by him and Annie Besant, and *Chakras* by C. W. Leadbeater contain coloured plates which colours we now see in exquisite forms on the screen. And last but not least I would recommend the recent book by Dr. G. S. Arundale, entitled *The Lotus Fire*, especially its chapters on "Colour-Tone in Daily Yoga"; "A Yoga in Sound"; "A Master-Channel of Music"; and "The Cosmic Drums."

Sometimes occultists and clairvoyants are called mere visionaries, but their visions of the higher planes as given out in their books are now wonderfully brought out, or rather brought down, on the physical screen, by the great artist of the day, Walt Disney, using the music of some master-musicians.

If one studies such books as mentioned above one is enabled to see that "Fantasia" portrays not a passing show but facts in nature.

In the words of Mr. Deems Taylor, who is associated with this film—"It is hearing pictures and seeing sound."

—K. J. B. W.

Among the National Societies

THE LAND OF FORGETFULNESS

Psalm 88: 12; 27: 10

At night the gates of sleep are open wide;
We lie awake and cannot entrance find,
A nameless something lingers by our side,
No light before and darkness all behind.

Then, all unwittingly, the gates are closed;
Unconsciousness has wrapped us closely round,

We cannot know the form that has opposed,
We waken and forget what we have found.

Sleep comes and goes, but his twin-brother
Death

Comes once and takes us with him when
he goes;

"Most beautiful of all," the Wisdom
saith,

Is Azrael"—the Lord none dare oppose.

O lovely Sleep! the Mother's gift to Life;
O lovely Death! that comes to end the
strife;

When fatherhood and motherhood forsake,
The Lord of Love their weary child will
take.

6-9-1941

—E. L. FOYSTER

E. L. FOYSTER IS 87

E. L. Foyster, F.T.S., writes from 51 Madeira Avenue, Worthing, Sussex, England, to the Editor:

"Dear Sir: I used to send verses to *The Theosophist*, but have not written much lately as I am old—87. But I think you may like to have what I enclose."

Congratulations to E. L. Foyster on being able to write such a nice poem at such a good age, and our thanks for sending it to us.

"MAIN CURRENTS IN MODERN THOUGHT"

During the last year some astonishing and important confirmations of the correctness of the Theosophical philosophy have been recorded in *Main Currents in Modern Thought*, a monthly service issued by the undersigned. Among these is the fact that since the appearance of Man on the Earth other species have been pretty much at a standstill in evolution—which means that this is indeed Man's Round. A great British anthropologist has accepted the data of a great American professor of the same science that a new human type is appearing in this country. The data and the remarks of both the British and the American scientists were printed in *Main Currents*—with, of course, exact source references. Again, Dr. J. B. Rhine has sent us the discussion he has prepared, "It Follows from Extra-Sensory Perception," in which he starts out by saying that if telepathy is a fact, then the first thing that has to be accepted is a plane or realm or world beyond the physical. This passage will be extracted in the November number of *Main Currents*, Vol. II, No. 1. The index of the first volume contains literally scores of items of equally great importance, and of a precise character, in support and in moderation of our philosophy.

Why should we teach a theory when science gives us the facts? Why should we be aliens and speculatives when the scientific world needs desperately the integrating power of our all-embracing, ancient, world-wide philosophy?

An increasing number of journals of importance and authority exchange with

us, and naturally thus are slowly influenced by our point of view. The men and women connected with these magazines are people of importance, in positions which allow them to assist many others in turn. A list of these names would carry us into every leading institution in the country. When next I go on tour over the whole country, which I hope to do after further specific preparation, it should be simple to arrange to meet various persons of this group, and continue to enlarge and consolidate what has been so far accomplished. Lectures given under local auspices of our Society assist substantially, under such conditions, to enhance our value to a community because it increases our circle of acquaintances and makes new friends possible.

Main Currents in Modern Thought is a new kind of instrument in our work, and it is only a year old. What can be done with it depends upon the help given. Until those interested write us, we cannot know of their interest.

If you are interested in what *Main Currents* represents, please write to me. I feel confident we can help all serious workers of The Society, because we get many letters, all of them so far expressing delight and encouragement. We take the latter as karmic compensation for doing an arduous job accompanied by all the problems which attend pioneering. And we are prepared to take any amount of this kind of Karma! Please write to me, saying you are interested and want to help, and I'll send you a circular describing *Main Currents*.

—FRITZ KUNZ, Hillandale Road,
Port Chester, New York

"UBIQUE" AND THE WAR

Ubique is a little journal of the Liberal Catholic Church in the U. S. A. Edited by the Rev. William H. Pitkin, it is always full of news and notes and articles of interest and inspiration. Now the Editor

has joined up, and Mrs. Pitkin carries on the magazine. In the January 1941 issue appears a letter from the Editor, from which comes the following excerpt:

"It is a great satisfaction to feel at last that one is actually taking a responsible part, however small, in the prosecution of this war, on the outcome of which depends the very life of our Church, of our Philosophy, of our Culture. I know from letters reaching me that I am not the only Liberal Catholic Priest on active duty; at least three others are in the armed forces of the United States, others are in the forces of England, South Africa, Australia and India. Several Priests and junior clergy were reservists in the Yugoslav Army; of the fate of these no word has been received by me. A number of junior clergy and members are in the Canadian Forces—though whether any of our Priests are on duty or not, I have not heard.

MME. KAMENSKY

Mme. Kamensky carries on; her energy and enthusiasm are tireless.

A folder announces a series of lectures by her in Geneva, Switzerland, during January and February, with the general title, "A Few Fragments of the Ancient Wisdom":

1. What is Destiny?
2. Universal Message of Religion—
Historical Aspect
3. The Science of Religions and the
Ancient Wisdom—Scientific Aspect
4. Religious Conscience and the
Science of the Soul—Mystic
Aspect

Also five talks during March, April and May by M. Albert Sassi. Then seven public lectures during January to May on "The Problems of Reconstruction" by various speakers:

1. What Is Reconstruction?
2. A Stable Peace for a Federation
of Peoples

3. Music and the Future
4. Women's Part in Reconstruction
5. Ancient Cities and Swiss Cantons
6. Drama of Civilization and the Spiritual Renaissance
7. Peace in Work

TRANSVAAL FEDERATION

Mr. J. J. van Ginkel has become Provincial Secretary of this Federation (and a Vice-President of Pretoria Lodge), and as such issues a Newsletter. The February issue of the Federation Newsletter is as interesting and helpful as his Pretoria Lodge Newsletters have been for many a year. The secret of Mr. van Ginkel's energy and helpfulness may be seen in the following :

"The world is passing through an anxious phase in its history, and repercussions are felt very strongly everywhere, especially in Pretoria, and the task of a Lodge President at the present moment is not an easy one and requires unlimited courage, vitality and *tact*. I know what I am talking about because during my 18 years' membership, besides having been President several times, I have been Secretary to every Lodge President and I learned something from each one of them, and had therefore a good training."

"FOR BRAVERY AND GOOD LEADERSHIP"

I have received hundreds of letters and wires in connection with my young son, Maj. Otto Wilfred Benwell van Ginkel, being awarded the Distinguished Flying Cross, "for bravery and good leadership," and as I am not able to reply to all, may I use this medium of thanking you all very heartily for your congratulations? I can assure you I do appreciate it. I have even received congratulations from London, they

had seen it in the English papers, and others heard it over the wireless.

—J. J. VAN GINKEL,
in a Newsletter

INDIA: HELPING THE EVACUEES

The Indian Theosophist for May is a most interesting issue. The Adyar journals have made good use of it! Here is a note by the Editor, Mr. Gokhale, on Indian Evacuee Reception Work :

"In the last month or two thousands of evacuees from the Far East have arrived in India and are still coming. These are people who have lost their all. The British Government gives them some monetary help, and so does the Government in India, but money is not enough. Coming from foreign lands as they do, they need assistance in finding accommodation, medical help, and often food.

"Our Brother Fred Harvey, of the Bangalore Cantonment Lodge, is doing yeoman work in this direction. Residents European and Anglo-Indian have been asked by his Committee to give accommodation to these strangers, and they have already been able to house 300 to 400 persons. Their good work continues.

"I congratulate Bro. Harvey and his co-workers on the excellent and very necessary lead they have given and heartily commend the activity to all our members and Lodges. The best course would perhaps be for various Lodges to start "Evacuees Reception Committee" as they have done in Bangalore, and then get into touch with the local District Magistrate. They can have a small office at the railway station to receive such refugees as write to them beforehand and to advise others who need help. The Committee can have at least one Dharamshala or Sarai for the immediate reception of such people, and then they go into each case and see what they can do to get them suitable accommodation."

Those who wish to start such work might get more details from Bro. Fred Harvey, 1 Commercial Street, Bangalore Cantt.

A BENARES GATHERING

A joint session of the U.P. and the Bihar Federations was held at Benares during Easter. There were about 150 delegates, a good number with their families. The whole session was lively and gay, starting with a social party on the 3rd April. In the evening the Ritual of the Mystic Star was performed in the Section Hall. A film, screening all the important Theosophical Lodge Buildings in India, Theosophical Leaders past and present, and beautiful views of Adyar and Benares, was shown.

The President-elect being unable to be present, Rai Bahadur Panda Baijnath opened the session and delivered his first lecture on "Theosophy and the Present Times" after the Common Worship of All Religions, and reading of messages. The President, Dr. M. H. Syed of Allahabad University, delivered his presidential address at 5-30 p. m. the same day. There were two symposia on "How Theosophy Solves the World Problems" and "The Problems of Life." The series of public lectures was concluded by a very galvanizing speech by Bro. G. N. Gokhale on "What the World Is Coming to." Special and interesting features of the session were the entertainments given by the students of the Vasant College, the children of the Besant Theosophical School and the local Youth Lodges. A special ladies' meeting was held; it discussed "Women's Place in the Theosophical Movement." Shrimati Sushila Sinha of Patna gave a fine address describing the present position of women in a Theosophist's family and their various handicaps.

The most useful outcome of this joint session of the U.P. and Bihar Federations

was an idea to evolve a common channel for the spread of Theosophy in all the Hindi-speaking Federations of Northern India.

An All-India Conference of the Mel-Milap Association was held in the Benares Town Hall under the Presidentship of Mr. M. Yunus, Bar-at-Law, the ex-premier of Bihar. Speeches on the essential Unity of different religions and the usefulness of communal harmony were delivered. Among the prominent persons present was Dr. Bhagavan Das. The conference was well attended by both the communities, Hindu and Muslim. A Mel-Milap Association in U.P. was formed.

A SELF-DEDICATION WEEK

Ananda Lodge, Juhu, Bombay, organized at its beautiful and peaceful premises a week of prayer and worship, meditation and ceremonial, when the members dedicated themselves through different rituals for the outpouring of the Forces of the Great Ones. Every day there were Bhārat Samaj puja, Prayers of the Religions, joint meditation, readings from Scriptures or Theosophical books, and a ceremonial meeting like the Ritual of the Mystic Star, the Round Table, or some other ritual. Many young Theosophists and sympathizers also took part in the functions, which went off very successfully.

The Secretary of the Lodge sent a programme of the week, and on behalf of the gathering a message of loyal greetings and loving homage to Dr. Arundale and Rukmini Devi. Dr. Arundale replied as follows: "I congratulate you on having arranged a Self-Dedication Week at so auspicious a time. You are quite right to feel that a group of earnest Theosophists can do a tremendous amount of good through such a week, not only to the immediate surroundings, but to the whole of the country."

—S. V. TAMPI

The President's Correspondence

ENGLISH SOLICITUDE

THINKING of you very much these days. Eagerly awaiting information. Hoping receive good news of you all before Whitsun Convention.

Recd. 11 May 1942 —JACK COATS

Dr. Arundale's Reply

Thanks for cable. All goes very well. Adyar fully equipped for all eventualities. Many residents evacuated, but some of us remain until all danger passed. Loving greetings ensuing Annual Convention. Grateful homage Theosophists everywhere for unswerving loyalty Theosophy and Society.

INDIAN SOLICITATION

We all urge you, Rukmini Devi, Sri Ram to remove to some safer place from Adyar. You belong to the world, not to India only. And the world needs you for a long time. Let us Indians face the peril in India. . . . Indian Section, Gokhale, Panda Baijnath Phansalkar, Kanitkar, Damodar and others, Benares, —G. N. GOKHALE
16 April 1942

Dr. Arundale's Reply

Situation easier, shall make arrangements for moving, if necessary. Most grateful for affectionate thoughts.

—PRESIDENT

A REFLEXION CONVENTION

My wife and I wish to convey to you, and to the assembled Convention at Christmas, our hearty good wishes. . . .

In England we shall be linked up with you. It will not be a "shadow" Con-

vention in England but rather we hope a "reflexion" Convention!

Recd. May 1942 —SIDNEY RANSOM

THE EDINBURGH TWENTY-TWO

to the tune of "Forty Years On"
—The Harrow School Song

(At the "Shadow Convention," 28 December 1941, at the Scottish Headquarters of The Theosophical Society, there were 22 present)

Sixty-six years in Convention at Adyar,
Backed-up by those who are thinking today,

As we look back and thoughtfully wonder
What *can* the Masters think of our "play"—

Then it may be there will often come
o'er us

Glimpses of A.B., and C.W.L.,
Visions of Olcott and Madame Blavatsky,
Echoes of C.J., and George Arundale.

Follow-up! Follow-up!

Till the field ring again and again

With the tramp of the *twenty-two men*.

Follow up! Follow up!

Routs and discomfitures, rushes and rallies,

Bases attempted, and rescued, and won,
Strife without anger, and art without malice—

Karma acknowledged and Dharma well done?

Then you will say, not a feverish minute
Strained the weak heart and the wavering knee,

Never the battle raged hottest, but in it
Neither the last nor the faintest, were we!
Follow-up! Follow-up! etc., etc.

Oh the great days, in the distance enchanted
Days of fresh air in the rain and the sun!

How we rejoiced as we struggled and panted,

Hardly believable nineteen-forty-one.

How we discoursed of them one with another,

Auguring triumph, or balancing fate,

Loved the ally with the heart of a brother
Hated the foe with a playing at hate.

Follow-up! Follow-up! etc., etc.

*Sixty-six years growing wiser and wiser
Working God's Plan, and in memory long,
Certain of foot and terrific of shoulder,
Fighting for freedom for every one.*

God give us bases to guard and beleaguer,
Games to play out, whether earnest or fun,
Fights for the fearless, and goals for the
eager,

*This life, the next life, and that further
on.*

Follow-up! Follow-up! etc., etc.

—A. G. PAPE, Edinburgh Lodge

FROM MEXICO

Dear Sir and Brother: At the close of our National Annual Convention last week, during which our General Secretary was re-elected, a resolution was passed to send our cordial greetings to Adyar, as per enclosed form.

Now, this message was not accepted by the censor at the Cable Office. They require the name and address of the sender in full. So we are writing this letter to enclose the above-mentioned cablegram with our love and respect, wishing you and all our leaders a happy, fruitful and victorious year of 1942. Our cable was: "Greetings from Mexican Convention."

—SALVADOR TAYABAS, *General Secretary*

Dr. Arundale's Reply

Dear Colleague: My very grateful thanks to the Mexican Convention for their very acceptable greetings, which are certainly heartening.

Adyar is doing well at present even though there is a very close menace of attack from the Japanese. We are very busily engaged in giving all possible protection to Adyar on this account, and all our most precious archives and treasured objects are being sent into the interior for safety. Many of our residents also have been sent away, and we only now have what

you might almost call a skeleton staff. Of course I shall remain here as long as is at all possible. The situation just for the moment is a little easier, but of course India must expect her share of the war at home just as is the case with so many other countries.

L. C. C. IN S. AFRICA

Monseigneur and dear President: On behalf of the congregation of S. Alban's Liberal Catholic Church, Johannesburg, at the last Annual General Meeting I was commissioned to extend to you hearty greetings, and to express to you our people's appreciation for the interest you have shown for their spiritual advancement.

With the expressions of gratefulness from us all,
—S. LEWIS, *Hon. Sec.*
27 Feb. 1942

RESOLUTION

*unanimously passed at the 33rd
Session of Karnataka Federation*

"The members of the Karnataka Theosophical Federation, assembled at Chintamani on 18 April 1942, beg respectfully to convey their hearty greetings to Dr. George S. Arundale, P.T.S., assure him of their loyal co-operation in his untiring work for The Theosophical Society, and pray that his second term of Presidentship may be as eventful as the first."

Dr. Arundale's Reply

Dear Secretary: I am indeed grateful for your more than generous Resolution. It heartens me very much to feel that I have the goodwill of you all.

We are mainly concerned here at Adyar with trying to protect the whole Estate against any possible incursion by the enemy. We are doing a great deal of A.R.P. and First Aid work, and most of our time is spent in this. For the moment there is a good deal less danger, but I expect India will have to have her share of trouble, though it may not be very serious.

Goodwill Day—May 18

GOODWILL Day, begun in 1922 in Wales, is coming to be widely observed, because—

1. It brings no memories of defeat or humiliation in war ;
2. It is the only international Peace Day common to East and West ;
3. It was officially adopted by the World Federation of Educational Associations in 1923.

AT ADYAR

Goodwill Day this year was remembered at Adyar at a special meeting under the chairmanship of the President of The Theosophical Society. Mr. J. E. van Dissel of Holland and Mrs. Jane Clumuck of U.S.A. and Singapore made speeches. (See notes below.)

Then Bhikkhu Arya Asanga was invited to speak by the chairman and Rukmini Devi as the right person to speak about goodwill. His uniqueness was that he brought in a note of difference, and so his speech enlivened the meeting, whereas the previous speeches had merely enlightened.

In brief, he said we must sing with a strong voice the song of goodwill to drown the song of war which was a song of hate. He took exception to the idea that a real yogi could fight his enemy in a spirit of goodwill, feeling rather that a yogi would make an enemy a friend rather than wage war against him. In any event, the masses would be apt to fight with hatred rather than goodwill.

The last speech was made by Shrimati Rukmini Devi who agreed that the keynote of the world should be one of Good-

will, and that even when we speak of a "War for Righteousness," it is only righteousness for the time being, for the ultimate righteousness will be fulfilled when there is no necessity for war. She could not imagine, however, anyone for the sake of a principle being able to say : "I believe in no war. Therefore, let my mother, my friends, suffer tortures even before my very eyes." Though war is wrong, the refusal to help the suffering is also apt to be one-sided and self-centred. "Do I think myself so wonderful and so good that I will not even kill a tiger to save a child? Such is a form of indirect killing."

"It is an excellent ideal to make an enemy a friend, but who will declare himself as the person who will convert Hitler?"

"But through the contribution of goodwill to the world, we can help to make the war end sooner, we can make the war less horrible. We should concentrate upon the ideals of such Great Teachers as the Lord Buddha and think of Their Spirit brooding upon the world. With real peace, understanding and goodwill, such beauty comes into the world that it makes us live as decent human beings, so that the most ordinary man can have only one thought—to help his fellow-man. There should be such understanding towards one another that we will not fight, either in terms of war by killing each other, or in the smaller ways which bring suffering in times of apparent peace. So will we help the world to come nearer to the Truth, to the spirit of the Great Teacher who broods over the world. So will we bring the world nearer to salvation."

GOODWILL FOR RECONSTRUCTION

BY J. E. VAN DISSEL

The President has just mentioned the beginning of Goodwill Day, and were you today in Cardiff, Wales, in the Peace Palace, you would still find the message of the Welsh children in 1922. The Palace is also a deed of goodwill, intended by the giver as a gesture of goodwill to his countrymen. During our last European Congress at Cardiff we held there one of our lectures and the Prayers of the Religions.

This day commemorates also the opening of the first Peace Conference in the Hague in 1899. At that time the first attempt was made to solve world problems in peace time by understanding and goodwill.

May 18 was also the League of Nations' own special day of commemoration.

It is mostly the lack of goodwill which has not carried the League's work any farther than it has gone. The nations have to come together after the war, and we have to prepare the ground for a real Reconstruction. That is why I think Goodwill Day, the feeling of goodwill, is so extremely important at the present time.

There has always been much goodwill in our Society. Wherever you travel, in the different countries, you are met with warm welcome from the members everywhere.

It was goodwill which enabled several of the Sections of the Balkan States to act as hosts to the whole European Federation at the Zagreb Congress, even when there was friction between the different countries.

In 1923, during the first European Congress held after the last war, Mr. Charles Blech came with greetings to the different Sections. At that time there was a question in Europe about the responsibility for the war, as to whether or not Germany was entirely responsible. I remember him

standing between the General Secretaries of Germany and Austria and starting to speak to them in German. He said: "We have also been responsible." I shall always remember that little address, how it helped to bring and spread into difficult surroundings that feeling of goodwill and friendship which is characteristic of our Society.

After the last war we had the "Brotherhood Campaign," of which one of the slogans was: "The seeds of Brotherhood are everywhere—strengthen them, develop them." Then there was the cartoon showing a little boy who had sprained his foot and his sister trying to carry him though much too heavy. An old gentleman asked her: "Can you carry him all the way home?" and she replied: "*Well, he is my brother*"!!

That feeling is characteristic, I think, of the thought today. Something must be done, and the spreading of goodwill will help, first to bring East and West together; to take away bitterness; in regard to the enemy problem, which has to be solved in the right way; and so to help Reconstruction start on right lines.

I think a beginning might be made by our Society, conveying goodwill, to start with, from this side, to do something positive to create friendship and goodwill, which is the first thing required to help the world come together after the war. We can do it both individually and as an international Society, and without goodwill I do not think we can move *toward a better world*.

A RESERVOIR OF GOODWILL

BY JANE CLUMECK

Today, the whole world comes under the influence of that channel of Goodwill started by the Welsh children. Just what is this Goodwill? Is it not something

which is created; is it not the result of some activity? In terms of human activity it can be called Friendship, and as now we live in a period of activity as opposed to a period of book-learning, this might be just the time to make practical the activity of Friendship. Why not practise Friendship every minute, hour, day, always—whenever opportunity offers? Why not extend this Friendship to all life and to all kingdoms of life? Especially extend this Friendship to our enemies and wish that all will be well with them after the war as much as we wish that all will be well with ourselves! In doing this, we can create a reservoir of Goodwill *now*, which might be of infinite use in the future. A just peace can only be made within an aura of Goodwill.

In the outer world, one speaks of the Goodwill of a Company. It means that the Company is to be trusted. Why can't Theosophists create an even greater Goodwill of The Society so that when Theosophical truths are presented to humanity, the Goodwill smooths the path for their practical influence? I have found from experience that we, as Theosophists, are considered as a rule to be "queer ducks" by non-Theosophists, and therefore we become objects of curiosity. This is in a way a great advantage as we can create an interest in Theosophy by our actions and friendliness. We awaken this interest

through the question of what makes us so friendly and how our study of Theosophy has influenced us! This can be done best by friendliness—a friendliness which is lasting, not only through situations which make friendliness an advantageous asset, but also when conditions change and it becomes no longer necessary for personal interests.

To go a step further, Friendship is really one aspect of Brotherhood. It is that ideal made more understandable to humanity as a whole. I feel that it is a great privilege of ours that now we have the opportunity to try to reflect in some measure that friendliness or Brotherliness of the Great White Brotherhood, and so to be in some way Their helpers, bringing a degree of comfort to this truly suffering world. Let us make very real the understanding of the Love of the Elder Brethren not only on this day of Goodwill but *always*.

GOODWILL DAY IN POONA

Poona Lodge observed Goodwill Day with a public meeting under the chairmanship of Dr. D. K. Karve, of Indian Women's University fame, age 84, but active in public life and the embodiment of Goodwill. Young and old members made short, pointed speeches. The revered chairman's speech was most interesting, as it recalled a number of societies and institutions doing the work of goodwill. —G. R. B.

THE THEOSOPHICAL WORKER

Editor: GEORGE S. ARUNDALE

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