

Mothers' Occult Digest

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Youth Number

To Those Who Guide the Young

By LENORE SPENCER DAY

(Mobile, Alabama)

No one knows to what heights or depths he may ascend . . . no one has the right to alter his course. . . . Only to point out the landmarks and identify the routes.

Teach him inward courage and discretion and you need never fear the route he will take or that he will need your outward protection. . . .

Teach him generosity of heart and you will never have to urge him to give.

Teach him fairness to others and you will never have to decide against him. Teach him by example the right of things and you will never have to reprimand him for wrong. . . .

Leave his mind open so that it may travel great distances, and never place a boundary upon knowledge. . . . Give him room to expand and room to grow by making knowledge limitless and the power of his own mind seem omniscient. . . .

Practice the mutual respect upon which so much happiness depends. It is not a sign of snobbery or exaggeration but a recognition of the true value of the human soul. . . .

Teach happiness, for joy is an expression of inner faith. . . . Depend not on false values; neither disregard that which is worthy.

The Objects of the Mothers' Research Group Are:

1. To gather together for mutual study those who are interested in work for children and youth.
2. To bring to parents the light shed by the Ancient Wisdom on all problems in the home.

The opinions expressed in this magazine do not necessarily reflect the policies of The Theosophical Society.

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Editorial

THE CHILDREN'S DECADE

It has been said that 1950-1960 will be the Children's Decade. The United States Census Bureau forecasts more than 49 million children in 1960 under 18 years of age. Groups and magazines are taking cognizance of this tremendous wave.

A Midcentury White House Conference on Children and Youth is to be held in December of this year and work done by child study groups, mothers' clubs, church and other community agencies will be reported upon and stimulated by this White House Conference.

As the *Parents' Magazine* points out "This Children's Decade has come upon us almost unforeseen. In fields of commerce and industry, the Government wisely plans for future needs. When automobiles came into increasing use, better roads and highways were constructed. With the increase of travel by air, more airports and other facilities were provided. Not so in the field of human production. The babies of the war and post-war years were here almost before we knew it. . . . The plain truth of the matter is that we are not as well prepared as we should be to meet the needs of these incoming children.

"What are the basic needs of these millions of children?"

The *Parents' Magazine* points out, parent education, a good home, health, good schools, mental health. Theosophy has its contribution to make to this problem. As in the words of the poet John Masefield, Theosophy, too, can say:

"I hold that when a person dies,
His soul returns again to Earth;
Arrayed in some new flesh disguise,
Another mother gives him birth.
With sturdier limbs and brighter brain
The old soul takes the road again."

With the knowledge of Reincarnation and Karma, we can add to the parent-education plan. This philosophy brings reason and understanding to parents, and the rearing of children becomes less of a hit or miss affair. A parent with this understanding tends to become less the despotic ruler, and becomes more the elder brother, teacher, counselor, helper and sympathizer, realizing that the child is an old soul gaining control of a new set of vehicles—physical, emotional and mental.

Also the child needs the best of health care. In this respect pure and healthful food and a pleasant environment, plenty of out of door exercise

and play are needed. Theosophists would exclude meat from the diet, for animal tissue contains much waste matter which is in a constant process of elimination and which becomes poison to the tissues, if not removed. Meat is dead matter and is already in the process of decay.

The necessity of a good school is another prerequisite. It is said a good school presupposes good teachers and enough of them. Again the understanding and attitude of the individual is so important. Like the parent, the teacher needs the basic philosophy of Theosophy in order to render service of great value to the student.

“The most important qualification in education is *Love*. He who has forgotten his childhood and lost sympathy with the children is not a man who can teach them or help them,” wrote Krishnamurti in his book *Education as Service*.

These brief suggestions could be enlarged into volumes. To bring Theosophy to the parent and the teacher, to help prepare the way for the influx of millions of souls in the coming decade, is a herculean but noble task for the earnest Theosophist. Who can say but what there may be some of Earth’s greatest among them?

Jai Manave Jai! *

August 15, 1950

MURIEL LAUDER LEWIS, *Editor*

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CHILDREN

By ROSE NOLLER

(Buffalo, New York)

When density of earth becomes a monster without light:
I think how lovely little ones pierce darkness all star-right!
And *not* because I’m feminine, but deep within my heart,
I recognize the artist’s kin, these masterworks of art!

Pretense . . . effrontery and lies, to be spectacular,
Are far from all these sunrise-wise; they are just what they are!
They come from archetypal places, remembering its gold;
On desert-earth they are oases, . . . reminders of the *old!*

* *Victory to the Manu!*

Theosophy for Children

By C. W. LEADBEATER

There is no real difficulty in putting the grand truths of Theosophy intelligibly before the minds of our children. . . . What could be simpler in essence than the three great truths which are given to the youth, Sensa, in *The Idyll of the White Lotus*?

“The soul of man is immortal and its future is the future of a thing whose growth and splendour have no limit.

“The principle which gives life, dwells in us and without us, is undying and eternally beneficent, is not heard, nor seen, nor smelt, but is perceived by the man who desires perception.

“Each man is his own absolute law-giver, the dispenser of glory or gloom to himself . . . the decreer of his life, his reward, his punishment.

“These truths, which are as great as is life itself, are as simple as the simplest mind of man. Feed the hungry with them.”

We might express these more tersely by saying “Man is immortal; God is good; as we sow so shall we reap.” Surely none of our children can fail to grasp these simple ideas in their broad outline, though as they grow older they may spend many a year in learning more and more of the immensity of their full meaning.

Teach them the grand old formula that “death is the gate of life” . . . not a terrible fate to be feared but simply a stage of progress to be welcomed with interest. Teach them to live not for themselves but for others . . . to go through the world as friends and helpers, earnest in loving reverence and care for all living things. Teach them to delight in seeing and in causing happiness in others, in animals and birds as well as in human beings; teach them that to cause pain to any living thing is always a wicked action and can never have aught of interest or amusement for any right thinking or civilized man. A child’s sympathies are so easily roused, and his delight in doing something is so great, that he responds at once to the idea that he should try to help, and should never harm, all the creatures around him. He should be taught to be observant, that he may see where help is needed, whether by man or by animal, and promptly to supply the want so far as lies in his power.

A child likes to be loved, and he likes to protect, and both these feelings may be utilized in training him to be a friend of all creatures.

He will readily learn to admire flowers as they grow, and not wish to pluck them heedlessly, casting them aside a few minutes later to wither on the roadside; those which he plucks he will pick carefully, avoiding injury to the plant; he will preserve and tend them, and his way through wood and field will never be traceable by fading blossoms and uprooted plants.

—From *The Hidden Side of Things*

From Ten to Twenty Years

By GEOFFREY HODSON

(Auckland, New Zealand)

These words were received from an Angel teacher who hoped to show mankind how to develop "to their full perfection the God-like capacities to which every son of man is heir."

The years from ten to twenty must be spent in initiating the search for wisdom under the guidance of the teacher; it is the age of the bird in man, the period when he is learning to stretch forth his wings and soar towards the lofty realms, the illimitable heights of pure reason. Within himself he must find the bird, whose wings will bear him thither. He is not yet animal and man, he is bird and man; from the age of ten to twenty he must bestride the bird of his soul.

Before he enters the period of animal man, in which he can no longer fly, he should know no touch of passion; the creative urge should not descend into the flesh until his first flying-time is passed. He must learn the principles of creation, but not experience the facts. Creative force, thus stored and not expressed, will give intense virility of body and mind; he will be strong, yet pure; it is the ideal time for flight, the time in which the soul may use her wings. The body also must be birdlike in its growth, lithe, active and light; strong, not with the strength of weight and size, of muscle and of bone, but with the vital energy of abundant nerve-force; it must be trained to a lightning swiftness of obedience to the will, of answer by the limbs to impulse through the brain.

At this time he must develop skill of hand, and eye, and brain, swift accuracy, exact judgment of pace or swing, of distance and of height, of movement and of weight. All these he best may gain among the trees, which he may climb, even to the topmost branches, learning to swing, agile and graceful, from stem to stem.

There is no better playground, no finer gymnasium in all the world, than a great wood of tall old trees, of beech, of oak and fir; here he may play, till the body becomes birdlike in the skill and certainty with which

it swings through the air, and moves among the trees. In these years, the symbol he should keep before his mind is that of the bird, which he should seek to emulate as far as human body will allow; learning silence and swiftness of movement, the perfected instinct of direction, the mastery of the element in which he lives, the perfect development of all his powers.

At the same time he must develop the capacity to wisdom, and gain the habit of seeking the essence rather than the form, of discriminating between the temporal, the external, the unreal.

When he has gained familiarity with the vestures of his soul, his vehicles of flesh, of feeling, and of mind, and has learned to know himself a thing apart, at once their ruler and their life, he enters freely and at will into the formless worlds.

He has laid the foundation of the temple, which he will complete in later years, and he has acquired the faculties, which he may perfect before he dies; he has seen the vision by which his life must be ruled, he knows the purpose of his being, he has planted within his heart the seeds of wisdom. Though the time may come soon when he may fold his wings and concentrate upon another aspect of his being, yet the seeds will germinate; silently they will grow. Once more, in later years, the wings will be unfolded, and having borne the boy and rested for a while, will become strong enough to bear the man in his maturity.

Then may the seeds of wisdom grow into a mighty tree, and the tree bear fruit; such is the promise of his later years, for which, in the earlier days, he now prepares. The fruits of his life largely depend upon the wisdom with which he is guided, taught, and trained in the first twenty years of his life.

To that great and noble task the teacher is called.

(From *Be Ye Perfect*, Chapter IV)

* * * *

The Sea Gull

Do teen-agers worry? This from a boy of sixteen.

Hide when it rains or bask in the sun on some old condemned pier;
Then take-off and fly if some kid takes a shot at you.
Climb, and turn, and soar, until you dive for a fish,—you have to eat.
Even if there are plenty of fish in the ocean, they're not all on the surface.

But you're not really so bad off,
You don't have dictators, or international crises, or budgets, or strikes
Or automobile accidents, or slums either;
And then too, you can fly, you lucky sea gull!

—Courtesy *Child-Family Digest*

God in Womanhood

THE EDUCATION OF GIRLS

By DR. GEORGE S. ARUNDALE

(Former International President, The Theosophical Society)

“The whole of the education of a girl should cause her to perceive the glory of a true home life, of its paramount importance both to individual and to national wellbeing, and of the unique honour attached to those who are ministering to the very heart of life itself.

* * * *

“Upon the education of girls the heart of Life depends in this outer world for its vitality and Youth. Upon the education of boys the head of Life depends in this outer world for its vitality and Youth. Upon the education of both together depends in this outer world the body of Life for its vitality and Youth. How true it is that the world is heading towards disaster as its women forget their dedication to the Spirit of Motherhood. . .

* * * *

“And each aspect of the educational process should be orientated to the home, first to the home which her vehicles afford to the soul, then to the home that is the family, then to the home that is the motherland and to the home that is the faith, then to the home that is the very world itself. Throughout, the spirit of the home should be exalted—the home that is a cradle for young life, a tower of strength and purity to its surroundings and to the State, and a sanctuary for all who are in distress, be the cause of the distress what it may. And all that contributes to a home’s wellbeing hygiene, first aid, the care of children, etc. Aspiration, Appreciation, Creative Activity—these should be the constant objective of education in the realm of desires, feelings and emotions, and of the mind as well. The Science of desires, feelings and emotions, and of the mind as well. . . . The Science of Greatness — it has yet to be evolved — is, I would urge, of the highest importance, for the woman’s destiny is to embody greatness. . . .

* * * *

“As to the physical body itself, the sacred temple that it is should constantly be borne in mind, and in every way possible it should be helped to grow in grace, in refinement, quickly responsive to all stimuli from without and from within. The aspect of character stimulation by actual physical doing may be served through the various media for creative activity—needlework of all kinds, cookery—a veritable science lamentably neglected; painting, music, singing, dancing, rhythmic exercises, and so forth. These form, of course, a suitable outlet for the expression of feelings,

emotions, desires, as well as for the influencing of these from the plane of the physical body itself. Appreciation should be sedulously cultivated, together with these aids to cultural creativeness. All should be sacrificial offerings on the altar of Grace. . . .

* * * *

“Dear to the State is every woman, for she bears its children, educates them in its traditions, stirs its citizens to strength in its time of need, keeps alive its glories and great traditions, and prepares for it a future even nobler than its past. . . . As the men forget their Chivalry, and the women their Sacredness, so shall the State weaken and decay.

“The spirit of all these vital things must find constant expression in education dedicated to the service of both girls and boys, and in special measure in the education of girls, so that they may know that in later years they are to be the bulwark of the State and the calm strength of the home which is its heart. In the spirit of these vital things must each subject of the curriculum be offered for understanding. History, geography—largely from the standpoint of the growth of the State in Freedom, in Order, in Righteousness, in Purpose, in Material Prosperity, in Beauty, in Reverence for the aid of Nature and for constant actions embodying the loyal determination of her citizens. Science in its various aspects—largely from the standpoint of the Home and its multifarious needs. Literature—largely an acquaintance with writings which are beautiful, inspiring, dignified, testimony to the growing culture of the State as a whole and to the increasing refinement of her citizens individually.

“I need hardly reiterate the great importance of music, rhythmic exercises, dancing, singing, and others of the fine arts; and I hope that those who teach are to some extent at least endowed with inspirational originality, for the full value of education is only attained when every detail of it lays great foundations for originality, for creative activity.

* * * *

“A word or two must be said with regard to that faculty of the intuition which is so essentially within the power of woman. Intuition is a matter of life, and has very little to do with form. It is wisdom that the girl needs far more than knowledge, though certain types of knowledge are necessary to her unfoldment as a guardian of the soul of her faith, her nation, her race. It is the woman who embodies, or who should embody, the life of the Past in the Present. It is the woman who preserves, or should preserve, the glories of the Past to the service of the Present. It is the woman who is, or should be, most true to her faith, not because of the supposition that she is superstitious and uneducated, but because, with the aid of the intuition which is hers for all these purposes, she perceives glowing life where so often the man, less intuitive, sees but empty and decaying forms. It is, in short, the woman who preserves, or should preserve, a sense of the Eternal, while man is quite rightly concentrated on the affairs of Time.

It is the woman who should prevent the noise of man's machinery from deafening his ears to the intimations of those great ends to which all machinery should be subordinate.

"And let us beware of the fallacy that only the new-fashioned, and never the old-fashioned, can be true-fashioned. It is so easy to dismiss contemptuously everything which does not reflect the prevailing fashions of the times, as if that which prevails must be more true than that which a haughtily present, fearful as to its continued existence, strives to jettison as out-of-date. The Good, the Beautiful, and the True are eternally old, and no less eternally young, and live on through every age and in every land."—Quotations from Vol II. GODS IN THE BECOMING, Chapter XIII.

* * * * *

Rock-a-Bye Lullaby

By OLIVE OLTCHER
(Pittsburgh, Pennsylvania)

Rock . . . Rock . . .
South . . . North . . .
Rock . . . Rock . . .
Back . . . Forth . . .

Little eyelids are closing;
My baby's reposing
In a magical slumber-plane called "Mother's Arms."
Away he is flying
(Though in my arms lying)
To the far-away sky-port of Dreamland Charms.

His journey's soon ended
For his way he has wended
Down Lullaby Lane in Rock-A-Bye Land.
No more is he peeping,
(He smiles as he's sleeping!)
And my heart's filled with joy as I kiss Baby's hand.

No weeping, no peeping,
As my baby falls a-sleeping.
My baby falls a-sleeping,
Baby's . . . a . . . sleeping . . .

Rock . . . Rock . . .
South . . . North . . .
Rock . . . Rock . . .
Back . . . Forth . . .

Tips For Youth

Unrevised Summary of John Coats' Talk to the Young Theosophists of
Melbourne, Australia, April 10, 1950

By ELLIE PULLIN
(Victoria, Australia)

John Coats suggested that until there is the "life" flowing through a movement it is better not to have too many rules and regulations. The "life" of the movement is the important thing and the work of the group should be on a fluidic basis.

In India there are a great many Youth Lodges as a result of caste practise. Sometimes a son cannot express himself in front of his father, so a very large proportion of the Indian Section are in the Young Theosophists' organisation.

The objects of the Young Theosophists are to support the Society itself and to carry Theosophy to younger people in the world. It is also valuable, Mr. Coats said, to make contact with younger groups of other organisations, for they all give their views and we can give ours. This has been done in England.

Also, he thought we should decide on a course of action. If it does not work, it does not matter at all. Effort is worthwhile. Youth is essentially the age of action. So many unfortunately are concerned with Theosophy to the exclusion of everything else. We need very much to develop liaison officers as they have in England, where they contact different groups that have interests somewhat similar to our own. There are many different groups working along lines of which Theosophists should be aware, and it is a mistake not to know what these other groups are doing. We sometimes tend to underestimate the value of efforts in other groups.

Mr. Coats said that which is needed is essentially a spiritual leadership. And we should have an occult organisation as well as a brotherhood organisation. He advised us to read the Letters of the Masters and the early books about the Society.

He outlined the characteristics of youth as:

1. *Ability to Lead*—Courage to start and confidence to go on. The realization within oneself that one does have something to give. There is danger of pride at all stages. A certain amount of humility is always good, but someone has to try to inspire. And inspiring means to draw in and also to draw out . . . this ability to draw on another's inner ability. We must learn how to evoke from others those ideas which are probably latent in them and to arouse Will in them, not oppose *our* will on them, which should never be done. To show each one a Vision of what his future is.

2. *Ability to Harmonize.* A leader delegates duties and responsibilities which means that a leader has to judge to some extent. So often quarrels come among followers. A follower is a trainee to become a leader. One grows through following to become a leader himself.

3. *Ability to say "No."*

4. *Ability to Drop a Subject.* A leader should not allow himself to turn aside from his task. His eye should always be fixed on the goal. His allegiance being only to the goal, and he must never waver.

Humour

Mr. Coats admonished us at all times to refrain from becoming long-faced, or to be carried away too easily. Also that each one should find his own centre. He believes it is necessary that each should know through his own realization and experience on the Way, for we cannot find peace without that. When we establish some deep centre within ourselves, we should each be able to establish a rhythm.

A leader must always be investigating himself, believes Mr. Coats, by asking himself such searching questions as:

1. "*What am I?*" . . . For he has to know what he is. He must not be static, but always changing. He must have a point of view, but hold it always lightly, prepared to change it.

2. "*Do I care what people say?*". A leader does not care what people say because he knows what his job is.

3. "*What is my outlook?*" Optimism essentially is a characteristic of leadership, interpreting a situation, however serious, with as much optimism as he can.

4. "*Do I like criticizing?*" Obviously he must not like doing it.

5. "*Am I free from conventions, biases?* (on upbringing, education, etc.) *Facing everything with as few preconceived ideas as possible?*"

6. "*Is Theosophy the greatest thing in my life? Does it play an ever increasingly important role?*"

7. "*Do I only perpetuate the old and outworn?*" The world has changed, and is changing all the time. We should be fluidic in our approach to the public. And we should be like Spiritual Commandos.

Elzire Dionne, the mother of the Quintuplets, believes the birth of five babies to her at one time was a miracle. She believes she was blessed thus by the Virgin Mary. The births occurred in the month of Mary (May) which also was Mrs. Dionne's natal month. All her life Mrs. Dionne has believed herself especially favored by the Virgin Mother. She has lived devoutly—a good wife, a willing mother, an honest Christian.

(FLORA NEHDEN LEE in *Real America*, Nov. 1935)

The Golden Flute

By ELSIE L. RUTLEDGE
(Ojai, California)

It was during the reign of Hy-Ti, the Magnificent, tenth emperor of the Tsung Dynasty, that a slender stalk of bamboo stood waving in the green jungle. Birds of bright plumage or of sweet and plaintive song alighted on its tenuous twigs. The thin wail of southern winds bowed its lacy head. The roar of swollen mountain streams, lashed to white foam by the fury of the monsoon, awakened strange echoes in its hollow stem.

And so the small tree grew swiftly and beautifully as is the way with the jointed tribe in the steaming jungle, and, . . . the great beauty of all these things passed into its fibres.

One day, a crimson fengbird sat swaying on its quivering crown, when a sharp "zing-g-g" cut the sleeping silence and the lovely feathered thing fell dead, pierced by a hunter's arrow.

The hunter was a dreamy-eyed youth who indeed kowtowed before the hideous statue of Kwan-tzu, Protector-Against-Demons, but his soul worshipped the Great Spirit of Beauty wherever he found it in earth, or sea, or sky. His slender hand tingled as he touched the satiny trunk of the little tree.

Swiftly, he drew the sharp curved knife from his girdle. One stroke, and the little bamboo gasped, then sighed with joy at being chosen, as it fell at the feet of the youth.

Careless of attack by tooth, clam or coiling death, forgetful of time and hunger, suffused with the joy of creation, the boy carved feverishly at the bamboo till darkness sent him slipping and staggering through the fetid jungle back to his village.

For days, he wrought lovingly with infinite care, until one night when the moon seemed to be dripping with golden sweetness, he stepped into his little courtyard to blow upon his new flute.

Great was his joy at the lovely note which sounded, so he played until the Moon Goddess drew her dark curtains; till the stars closed their twinkling eyes in sleep; and the golden pagoda of the sun appeared above the rim of the earth. The voice of the flute pealed softly through the village such songs of joy and beauty, of sorrow and deep feeling, of the struggle in nature and in the heart of man, till the humble villagers dreamed of walking through enchanted vales in the company of the gods.

Day after day and night after night, the youth played until his fame spread from village to village, from town to town, and from walled city to walled city.

At the palace, the great Emperor yawned with boredom upon the Peacock Throne. "Cease!" he cried impatiently to the Court musicians. "What is this tale which I hear of a magic flute which sings with such great beauty that all who hear it become faint with delight? Bring it to me forthwith!"

So the musicians departed hastily and sought the wondrous flute in every village and town of the Empire. At last, their quest was rewarded, and they bore the youthful owner and his flute in a gilded palanquin to the Palace of Jade and Gold.

It was the Hour of the Noonday Heat, and the Emperor reclined while attendants waved great silken fans over him. When he received the announcement of the finding of the flute, he said languidly, "I am weary. Let the musician play in the anteroom."

So the boy played his sweetest melodies until the river breezes stirred the silken curtains and the soul of the Emperor was stricken to its depths.

He arose, arrayed himself in garments of state, and passed to the throne room. With a benign smile, he awaited the entry of the musician with the wonderful flute. With downcast eyes and pounding heart, the youth prostrated himself before his sovereign, but as the eyes of the latter fell upon the flute, he recoiled as if struck.

"Varlet; You have tricked me. Such royal melody cannot come from a wooden flute wrapped in cheap cotton cloth!"

"Pardon, majesty, but it is so," breathed the trembling boy.

"Remove the poltroon!" shrieked the Emperor, "and throw him into the moat. Summon the Grand Vizier, the Lord Custodian of the Royal Jewels, and the Supreme Master of the Craftsmen's Guild. At once! Go!"

So the distracted flunkies rushed pell-mell from all the exits of the palace. In due time, three stout gentlemen, panting like water buffaloes in the noonday heat, and with eyes distended like the frogs' who sit on the lily pads of the palace pools, dashed into the throne room.

The Emperor thundered: "Take yon flute and o'erlay it inside and out with pure gold. Engrave upon it beautiful and cunning designs! Now go, and return with the flute at the hour of dawn!"

So the three officials went out hastily and the most excellent craftsmen in great numbers worked all night, creating bit by bit, a masterpiece of beauty in the bright yellow-gold of Old China.

As the fiery breath of the Celestial Dragon lit the eastern sky the next morning, three haggard officials sought audience at the royal apartments. Upon a silken pillow, lay the embellished flute glittering in the rosy dawn.

The Emperor smiled in delight and rubbed his hands in glee. "Summon the Court musicians," he ordered. These worthy gentlemen dashed in from the gardens where they had spent a sleepless night, nervously unbraiding and braiding their queques. As if approaching the executioner's

block, each man in turn put the flute to his lips, but an evil Genie must have taken possession of the instrument, for not a sound issued from its ornate depths.

In rage and despair, the Emperor ordered the attendants to search for the maker of the flute. That unhappy youth was still clinging to a projecting stone in the moat, half dead from terror and fatigue. His dripping and disheveled garments were hastily replaced by Court attire, and he was pushed into the Emperor's chamber, more dead than alive. He looked with incredulous amazement at the glittering flute.

"Play!" roared the Emperor. The frightened youth swallowed hard, and with a mighty effort, blew into the flute. His superlative essay was rewarded by one flat and moribund wail, and then, though he blew until his cheeks were distended like the porcupine fish, no further sound issued.

Then a sad and sorrowful expression came upon the face of the Emperor, and all the company were ordered out of the room.

When at last night fell, the Emperor knelt in the dim temple before the statue of Shen-Fu, Giver of Wisdom. Full long, he knelt and meditated, until finally, as the bright moon lit up the brazen features of the god, the Emperor said softly, "True beauty lies not in that which pleases the eye, but in that which delights and uplifts the soul."

And the priest who was replenishing the incense in the brazier murmured, "Verily the love of gold hath wrought greater destruction than all the wars of many dynasties."

* * * *

Mother of Pity

(From the papers of the late Mary K. Neff)

*Mother of pity, hear my prayer,
That in the endless round of birth
No more may break my heart on earth;
Nor by the windless waters of the blest
Weary of rest,
That drifting, drifting, I abide not anywhere.*

*Yet if by Karma's law I must
Resume this mantle of the dust,
Grant me, I pray,
One dew-drop from thy willow spray,
And in the double lotus keep
My golden heart asleep.*

(Taken from a tomb on the Fu-Kiu mountain district of Foo-Chow, in the Province of Kiang-Su. The date of the poem is many centuries ago. Rendered into English from the Chinese by L. Cranmer Byng. In China the double lotus is the emblem of happy union between two lovers.)

Pythagoras' First Pupil

An Athlete

(FROM IAMBlichus)

Pythagoras, after having studied twenty-two years in the temples of Egypt "astronomizing and geometrizing," being initiated in all the mysteries of the gods," was taken captive by the soldiers of Cambyses and brought to Babylon. Here he was permitted to study under the Magi "in their venerable knowledge" and learnt from them "the most perfect worship of the gods." "Through their assistance . . . he arrived at the summit of arithmetic, music and other disciplines." After twelve years' study he returned to his home city, Samos, at the age of fifty-six. (Chap. IV.)

The inhabitants marvelled at his beauty and wisdom, the old people recalling his childhood. Soon he was called upon by his country "to benefit all men, by imparting to them what he knew." Although anxious to introduce to his Greek countrymen his mathematical disciplines, they were slow in comprehending and unwilling to study from him.—Ed.

"With a view to this, therefore, he employed the following method and artifice. Happening to observe a certain youth, who was a great lover of gymnastic and other corporeal exercises, but otherwise poor and in difficult circumstances, playing at ball in the Gymnasium with great aptness and facility, he thought the young man might easily be persuaded to attend to him, if he was sufficiently supplied with the necessaries of life, and freed from the care of procuring them. As soon as the youth, therefore, left the bath, Pythagoras called him to him, and promised that he would furnish him with everything requisite to the support of his bodily exercise, on condition that he would receive from him gradually and easily, but continually, so that he might not be burthened by receiving them at once, certain disciplines, which he said he had learnt from the Barbarians in his youth, but which now began to desert him through forgetfulness and the incursions of old age.

"But the young man immediately acceded to the conditions through the hope of having necessary support. Pythagoras, therefore, endeavoured to instruct him in the disciplines of arithmetic and geometry, forming each of his demonstrations in an abacus, and giving the youth three oboli as a reward for every figure which he learnt. This also he continued to do for a long time, exciting him to the geometrical theory by the desire of honour; diligently and in the best order, giving him (as we have said) three oboli for every figure which he apprehended.

"But when the wise man observed that the elegance, sweetness, and connexion of the disciplines, to which the youth had been led in a certain

orderly path, had so captivated him that he would not neglect their pursuit though he should suffer the extremity of want, he pretended poverty, and an inability of giving him three oboli any longer.

“But the youth on hearing this replied, ‘I am able without these to learn and receive your disciplines.’

“Pythagoras then said, ‘But I have not the means of procuring sufficient nutriment for myself.’

“As it is requisite, therefore, to labour in order to procure daily necessities and mortal food, it would not be proper that his attention should be distracted by the abacus, and by stupid and vain pursuits. The youth, however, vehemently abhorring the thought of discontinuing his studies, replied:

“‘I will in future provide for you, and repay your kindness in a way resembling that of the stork: for I in my turn will give you three oboli for every figure.’ And from this time he was so captivated by these disciplines, that he alone, of all the Samians, migrated from his country with Pythagoras, having the same name with him, but being the son of Eratocles.”—(Chap. V.)

LIFE OF PYTHAGORAS by Iamblichus, translated by Thomas Taylor from the Greek (1926 edition reprinted from edition of 1818).

Parent-Teacher Association Programs

A REPORT BY MARIE FORSTEY
Parent Education Chairman, Buffalo Council of
Parents and Teachers

Our Editor has requested that I tell our readers about the rare opportunities of service that have now come to me in my new post. Although for years I have been actively working in Parent-Teacher Association groups and women's clubs, I am eager to begin my present job, having charge of the Buffalo (New York) study groups which number about forty-five in all.

Workshops are held in the fall and spring for the leaders to meet and get information pertaining to their work. Literature is then passed out and reference material recommended and put on display. And here is where I plan to draw upon the help of our Mothers' Research Group in supplying adequate literature.

Some leaders have difficulty in keeping their groups interested, so I am called on for suggestions, and if that does not work, then I am invited to give a talk to “perk” things up.

The District Chairman and I have decided this year to give demonstrations for the regular P.T.A. meetings, thus showing the members how a study group functions.

From time to time I am to visit all these groups to see how they are getting along.

The question has come up many times, "How can we select good leaders?" "How can we give them adequate training?" So much depends on the leader's personality and techniques in leading a group. Leadership classes have been conducted through the Buffalo Board of Education and the University of Buffalo, and this fall classes will be held for beginners and for members of the advanced group at a \$5.00 fee. Each school sending a leader to these classes, pays the tuition. Some schools have six women attending. The groups they lead are pre-school, school-age, teen-age and the 40-plus group . . . mothers whose children have grown up and who still would like to keep in contact with the school. These women are more or less advisors to the other groups. Many are grandmothers, and we even have lessons on "How to be An Understanding Grandmother!"

Back to the classes. . . . Upon completion of the course, a certificate will be awarded showing that the leader is qualified to lead groups. The Parent Institute of Buffalo and the University of Buffalo are offering these classes. I have been appointed treasurer for this group, and I will also be attending the advanced class for leadership training.

Besides my work with the study groups it is also my job to arrange for three field trips, spacing them one in the fall, one during mid-winter and one in the spring. The places visited are to be the Home for the Crippled Children, Home for the Blind, Home for the Aged, then various nursery schools, correction homes, court houses, hospitals and orphanages, etc.

Objectives for Parent-Teacher Groups:

1. To promote better understanding of both children and parents and of their relationship to each other.
2. To increase parents' knowledge concerning child development and wise methods of child guidance.
3. To improve parents' methods of dealing with children thru this increased knowledge and understanding, so that they may encourage desirable behavior and modify behavior that is undesirable.
4. To get help with one's own problems in child rearing thru applying to one's own situation what one learns in study group and discussion.
5. To become able increasingly to enjoy children and to help them live joyously.

Musings of A Mother

(A letter to the Editor from ELINA WHITTICK of Glendale, California)

I have been wondering when your ideas come?* Mine come while ironing, and this morning while hanging up the washing . . . rejoicing in the clear atmosphere since the fog lifted last evening and our valley is beautifully sunlit and green . . . it came to me that here in Glendale is a group, and a channel—our “*Digest*.” The group is composed mostly of “young” theosophists, though we are probably all over thirty, hence not considered so young at that; but we can’t help how we feel, can we? We have been getting together, in addition to lodge work, as a discussion-group. In this manner we are not a closed group, but can also draw in others who might become interested. We try to keep our topics more or less within theosophical bounds, you might say; and since there are several of us mothers in the group, and several accomplished musicians too, we are interested not only in child care, but regeneration through music, as well as the work of the World Mother.

“Here,” I thought, “is our branch-group with certain findings. Why not share the fruit of our investigations and studies with others . . . bring it down to the physical plane where it might inspire definite action?”

Another mother and I have given a few talks before our group based on Maria Montessori’s book *THE ABSORBENT MIND*, which brought forth much discussion from the members, many of whom are single or childless, so it seemed significant.

I have been turning over in mind the suggestion of a course in “Child Training” based on *At the Feet of the Master*. Since none of us qualifies as an authority on child training, that is why our group, in talking over our problems we try to base our course on these great teachings. The husbands’ tendency is to question some of the theories, but perhaps it is well to see why they feel as they do, for ultimately we arrive at the same conclusions and can apply them.

Our same little group has been working along the lines of group meditation. It was surprising to me to find that even those to whom I thought this would not appeal, are among the staunchest. We have been saying there must be many such unknown groups all over the world. I see you stressed *that* in your review of “*The Coming of the Angels*” by Geoffrey

* My ideas have always come while washing clothes. Some women write me that their ideas flit in while washing dishes. Mr. Warrington, former head of Krotona, once told me that nearness to water tends to reflect the astral, hence when we are busily employed in our menial household tasks, we may find ourselves more psychic than on other occasions, and more receptive to transmit or intuit these ideas coming from “higher worlds.”—Ed.

Hodson . . . the working in bands and groups. Many seem to be using this avenue of service spontaneously, banded together by common interest; and it must all be so helpful in our world today. I feel strongly that those of us who know of God's plan (which is evolution, and of America's part in it) must help to create this better world for our children and the new race.

It seems to me you must really keep the magazine one of occult teaching, for it is unique in that respect. Even if these articles are new and strange to some of our readers, perhaps soon they will "click," or they may aspire to learn more; for once we recognize a truth as such, it does come as a reality. That phrase, "seeing the light" really applies here, doesn't it? We laugh at ourselves for these expressions: the truth, the light, group work, and such terms as we toss around. . . .

Concerning our devotional approach; there are some very inspiring thoughts, or meditations, using the garden simile (see *My Garden* by Margaret E. Ledson, Winter '50, M.O.D.) that would especially appeal to mothers, they are readily understandable. The very wonderfully illuminating article in the Mother's Day issue, "*A Glimpse of Our Lady*" by Phoebe Payne (which I see was first printed in 1930!) was most inspiring, as was your editorial, and indeed the whole tone of the magazine. I surely hope it affects others similarly.

Mothers need inspiration . . . to know that they can create that harmonizing balance. It is a solace, too, to know that when we are so busy, too busy usually to work along these lines in addition to our daily activities, we might be learning subconsciously, or serving by building these ideal thought pictures or patterns. Since many women are truly tied down with little ones and can't get out into other work for release, this is a good way. At least it appeals to me . . . so I get occasional glimpses as my hands work, but my mind is free.

One friend had such a brilliant idea it raised considerable comment. When she said it came to her while ironing, she was asked, "Do you iron often?" . . . Perhaps we do need more ironers.

* * * *

"My Problem Is This"

By THEA HEHR

(Santa Monica, California)

Lacking space for comments from your Problem Editor this time, the following answers to problems coming under Karma, Maternity and Pacifism are quoted below in their entirety from our correspondents:

"In regard to John L. d'Aquin's question in the Mother's Day Number (Spring 1950), regarding '*What about the intentional changing of our apparent Karma?*' I found this in *Notes on Karma and Health* from the book *HEALING METHODS OLD AND NEW* by E. A. Gardner.—MARIE DEMPSEY" (Seattle, Washington):

Karma and Health

One of the problems that presents itself is that of the purpose of pain, and the relation of our acts, either in this or in the past lives, to present health. This is particularly true of those who accept the law of cause and effect in spiritual and psychic matters, as well as in the world of the physicist. Plainly put, the problem is this: If all conditions are the result of past actions, then present ill-health is the result of broken natural law in the past, and if each person must bear the result of his past acts, then what is the use of any attempt to heal? If the attempt is successful, does it not mean that the karma, or result of past acts, must work itself out in some other way, and would it not be better for the patient to face it at once and have done with it? Such common phrases is, "I suppose it is my karma to have a weak back, and I should be wise to accept it," or, "If Providence meant me to be well, He would not have made me with weak lungs." Such statements show an utter lack of comprehension of the real purpose of the law of karma and the place of pain in the scheme of things. "The interrelation between our consciousness and our environment is our karma," says Dr. Besant, and that interrelation can never be a fixed quantity.

Bad karma is the reaction of environment against anti-social, anti-evolutionary consciousness, and we call it "bad" because it is painful, either mentally, emotionally or physically.

This merely means that the Great Architect has so planned His universe that the law of cause and effect attracts our attention by pain and "bad" karma to anti-social behavior. The reaction of environment may not be immediate, but it is inevitable. If, when it comes, we understand this sufficiently to attempt to alter our behavior, then that painful karma is not really "bad" at all, but the most useful thing that could happen to us. If we do not see the reason for our pain and continue to act anti-socially, then we heap up a yet more intense resistance in our environment, until at last in some life the point is driven home and we admit our own limitations of consciousness to be the true cause of our pain, physical, psychic, or mental.

Our most common failures to help ourselves are due to inhibiting thots, both our own and other people's concerning the fearfulness and fixed nature of disease. We have always to remember that it is "mortal mind" that is our humanly imposed limitations upon the Omnipotent Life, that bring to us "bad" karma, disease, thwarted effort.

* * * * *

"The High Purpose of War"

"In the supplement to the Spring number of the *MOTHERS' OCCULT DIGEST* appeared a letter from Mrs. Zitko and a proposed pledge to be given to President Truman from Mothers Against War, the theme being 'to educate our sons and daughters to refuse to take part in war or in any phase of the militarization of America.'

"I am a Theosophist and a Naval officer: I find nothing inconsistent in this position—nor did Dr. Besant. Dr. Besant said (page 9 of *The High Purpose of War*) 'The warrior stage is clearly one that has to be passed through to develop certain qualities,' and on page 13, 'To die, battling for the Right, is the gladdest fate that can befall the youth in the joy of his dawning manhood.'

"So let not people (or organizations) attempt to put pressure on the mother to prevent her son or daughter from doing his duty as he may see fit . . . or as the nation may need it. The intentions may be basically good, but at the present time the results would be of no benefit to the U.S.A. or our friends and allies.

"I would suggest that if you should find cause to print any other such communications that you add a commentary to the effect that while the occultist is opposed to unnecessary slaughter—of man or animal—that when it comes to defending his ideals, his family, his home and his country, he buckles on his sword and goes forth to do battle; he goes with no malice in his heart, but his sword is sharp, his arm strong, and his resolve is to eradicate the evil as quickly as possible."—CARL F. STILLMAN, Captain U. S. Navy, F.T.S., *Long Beach (California) Lodge*.

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On Football

Mrs. E. K. of Victoria, Australia, has sent in the following answer to Wilma Shade's request (see Spring 1950 number) for a discussion on *competitive games for children*:

"You speak of football and would ban it. Don't you think it is a fine channel to build courage, fearlessness, self control, good temper and fair play? If an accident is unavoidable it would come some other way if not through football, if it is due and the next lesson. A boy learns a lot of things on the football field that stand him in good stead in life even though it does mean a few risks.

"Water polo is another very strenuous game, but I feel the training gained is in many ways of tremendous value to a man and helps him to take the game of life with greater balance and good sportsmanship"—Mrs. E. K.

The Editor replied to the effect that her brother had once witnessed the death of one of his teammates in a football game in high school.

Mrs. E. K. then clarified her statements in a second letter:

"Concerning football. Our game (in Australia) is entirely different and is known as the Australian rules game. The boys play almost from the time they can toddle in the streets, parks and later play with school and church teams. Of course we have a professional Football League, but football, the real thing, is a fast moving game, and is not like Rugby or Soccer (or American? Ed.)

"The players wear shorts and woolen jerseys with their team colours, their boots have stops, some are leather and some are iron, about one-half inch long, for foothold in the earth. The play is mostly marking, catching the ball in flight in the air, quick running and passing the ball by quick kicks onward. You cannot run more than ten yards without bouncing the ball, or hold it more than ten seconds without a penalty kick to the other team. There are no scrimmages on the ground for the ball as we see in your American pictures, no stacks-on-the-mill of players, not any helmets, nor need for head protection. There are certain legitimate bumps shoulder to shoulder, or hip to hip, when a man is running and bouncing the ball, but pushing is not allowed and brings a penalty free kick always, as does even an accidental kick at the ball which misses and kicks a player.

"There are no scrums on the ground, but lots of running, high marking both in the open and in what we call packs,—several men springing for a mark at the same time. Of course, there are spills where several players fall together, taking a high mark, but all are accidental and very seldom is anyone seriously hurt, even in the rougher league and professional games. The features of the game are speed, good kicking, quick hand passing from player to player, quick short kicking and marking from player to player right down the ground to the goal head. It is open, clean, fast and spectacular, rules much like water-polo and thoroughly good training in teamwork, fast thinking and even the hardest fought games, see the teams going off after the game shaking hands, often arm in arm and always good sports.

"Our fields are used for cricket in summer and football in winter. This is all difficult to describe on paper, but seeing your game in pictures it looks unbelievably rough and very unlike ours. There are both Rugby and Soccer teams here but they are only a very small section of the playing public."

Maternity News

(From Letters to the Editor)

To Cure "Vague Aches and Pains"

"In reading Mrs. H.'s *problem, my thoughts are this:

"I am a mother of three and I tried to nurse them but had to resort to formula. I still think I could have nursed them, as I seemed to have plenty of milk, but the babies cried so that they were exhausted by the time the hospital nurse brought baby to me.

"I have seen no psychological effects in the children as a result of bottle feeding though, but then I fed them when they were hungry.

"Anyway since this age demands that we deliver our babies in hospitals . . . if we could go to a lying-in plan hospital, it might be the answer to many troubles with our newborn infants. Hospital routine (4-hour feedings) does not agree with many babies. Having their infant care in the wee hours causes both baby and mothers trouble. The baby is aroused when the Earth's energy is at its lowest. The mother is upset when the baby doesn't know day from night. This causes tension in all the subtle bodies and is reflected in the whole family.

"Sufferers from chronic fatigue might gain help through reading *Vital Magnetic Healing* by A. Gardener (Theosophical Press at 35c approximately). Somewhere else I read in our Theosophical books that chronic fatigue is a result of built-up energies in the body with no outlet.

"It happened to me even as busy as I am raising three children in a suburban atmosphere. I joined the Y.W.C.A. and went to an evening exercise class to swim. I would go to class almost too tired to move but would return feeling like a million dollars. This would last me four days before fatigue set in. I read where boredom, also, was the cause of fatigue. Oddly enough even a busy mother with household chores of many varieties could still be a victim of this. Again the 'Y' was my answer.

"You have this group work as an outlet for your energies, some take up ceramics, art or adult school courses. I've tried several, but the rhythm set up in the exercises, along with the companionship of other mothers, was my answer and theirs too."—S. M. S. (Westfield, N. J.)

* See "On Nursing Mothers," in *From our Readers*, mimeographed sheet included in Mother's Day issue of *MOTHERS OCCULT DIGEST*.—Ed.

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From Catalina Island

" I am very interested in Natural Childbirth but have very little time before the birth of my third child. My first two children were born with pain, anesthetics and stitches. There is only one doctor here and I spoke to him about natural childbirth. He said they do not have time or facilities to practice it. He does not care for obstetrics and turns his maternity cases over to young assistants he gets from time to time. Consequently I have been checked by four different doctors since becoming pregnant and do not feel any have had a real interest since none expected to 'see me through.'

"My question is: How can I help myself under these circumstances? I am reading Dr. Read's book, but without a doctor to tell you, how can you tell as you reach the different stages?

"I would appreciate any help you could give me.—Mrs. C. B. (Calif.)

Later we received a second letter from Mrs. C.B.:

"As my time is within a week or so, and since I have read the pamphlet carefully, I am glad to return it so someone may get the good from it.

"We have a new assistant doctor here to whom I talked last week, and although he is not thoroughly trained in Dr. Read's method, he is in agreement with the theory and will help me, I am quite certain. So, I think I should get along just fine.

"Best luck to you in the work you are doing. In talking to other expectant mothers in the doctor's office, there is very definitely a trend toward natural childbirth." . . .

—Mrs. C.B.

From Australia

"The *Digest* finds its way around a lot of people through Mrs. E. K. and myself. My friends number teachers and nurses as well as 'just mothers,' so believe me it works well.

"I am the new President of the Ringwood Pre-School Mothers Club, and aim to get a good library established for the mothers. It is interesting work. We have only a rented hall but good equipment and about an average attendance of 27 mothers once a month when we have speakers from the Department of Health.

"Another bit that may interest you is that a friend of mine, an ex-RAAF nurse, with four certificates, is married and living in Persia. She is due this week to have her first babe in Baghdad. She has studied all Dr. Read's books and the Doctor, a Professor Rogers, is prepared to help her in this method. The hospital is as up-to-date as the minute with rooming in accommodations for Babe. I'll let you know the results of labour.

"Another point . . . Did you see the *Life Magazine* illustrating a delivery table? Well, on the third page the father was giving the *very* new babe the *bottle!* This is apparently American fashion or practice." (It could have been *water*. Ha!—Ed.)

—ELLIE PULLIN, Victoria, Australia

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"This new *Primer of Theosophy - The Meaning of Life* by Emogene S. Simons is so plain that I read Chapter III to Jimmy (age 4) and when finished and told to 'run along,' he begged me to 'read another of those stories' . . . meaning another chapter."
Mrs. J. S. (Tulsa, Oklahoma)

The Education of Children

Submitted by JANE SWARTHOUT

(Tulsa, Oklahoma)

"Before physical birth the nascent human being is enclosed on all sides by an alien physical body which forms its environment. Birth releases the child immediately to the influence of his surroundings. The senses open to the outward world, exercise the influence formerly exercised by the physical body of the mother. The physical body is now born, but not yet the etheric, or vital body. Until the time of his second teeth he is surrounded by an etheric and an astral covering. Not until the time of the change of teeth does the etheric covering release the etheric body. It is precisely this envelope, protecting the etheric body, which permits of a remarkably good memory before cutting of the second teeth. As the existence of the physical eyes of the embryonic being concealed in the womb of the mother sheltered from all external influence do not owe their development to the physical sunlight, so also education from without should not intervene before the cutting of the second teeth in the training of the memory. Very much to the contrary, the spontaneous growth of the memory will be noticeable, provided there is food for it within reach, *and no attempt be made to train it by means of exterior methods.*

"The same applies to the astral before puberty. Provision should be made for their training, but bearing in mind that this body is still encompassed by a protecting shell. It is something wholly different to take care of the germs which are in process of development within the astral body

before puberty and to expose the freed astral body *after* puberty to what it can assimilate in the outer world, *without* the protecting shell. This distinction is certainly very subtle, but without its careful consideration the whole significance of education cannot be understood.”

(Taken from *The Education of Children* from the standpoint of Theosophy by Rudolf Steiner, Ph.D., Authorized Translation of second German Edition—American Edition of 1911, Rajput Press. *Italics* by J. S.)

Our Children

By GLADYS J. CHARBONNEAU

(Mecca, California)

(Chief Knight for America, Order of the Round Table)

The response received from the postal questionnaire has been most gratifying. In me it has awakened the realization that few parents know just what these children's organizations are, i.e., the *Lotus Group*, the *Golden Chain*, and the *Order of the Round Table*. I wonder, too, if all are aware of the very fine material for youth group work which is available to our young families who are looking for explanations of the real inner things in life for their children.

Therefore, I propose to edit a leaflet explaining the wonderful possibilities of the various young people's activities and something of their history, as well as listing all the material we have available which would be helpful to mothers, leaders of youth groups, and teachers, and where such may be obtained. I also have in mind collecting old and creating new suggestive outlines along our line of thought for youth activities, Sunday school or home group study, etc.

Another project, which is fast getting under way, is your children's own leaflet, which may even grow into a full fledged magazine. Who knows? Though heretofore we have had children's pages and departments, etc., in our various literature, we have never tried just this, i.e.: having the *children* send in *their own* essays, stories, poems, jokes, cross-word puzzles, etc. We probably will have to divide this according to age levels so as to satisfy all stages of our advancing youth. But, please, oh please, corral the literary efforts of your young people from kindergarten through high school and send them in to me:

Mrs. Gladys J. Charbonneau — P. O. Box 683, Mecca California.

A mimeograph has been purchased, thanks to Muriel's appeal at the Theosophical Convention this summer, and the Hayes children are to be the mimeographers. Muriel's husband will do some art work for us, I believe, and some of the Happy Valley High School students have ideas on working out something pictorially in the occult or world scripture story line. All of this will take time, of course, so we plan to proceed slowly but surely.

Maybe you have ideas, too? Please come forward with them. . . . *Together* we can make these projects a great success.

The Young Theosophists

(U. S. A.)

By TORRE WHORF
(Ojai, California)

Five years ago the Young Theosophists Organization of America was dissolved by a vote of the members at Convention at the headquarters of the Theosophical Society. It was felt that the organization was serving no useful purpose and was of little interest to the majority of its members. It was felt that the machinery of an organization was not needed for the younger members any longer, as the lodges wanted the young people to work in the lodges. The emphasis was on working rather than on age, and the young people wanted to work together with the elder members. So it was decided that a loose organization would be formed with one officer, a Youth Secretary, to be elected yearly. This would permit the young theosophists to belong to the World Federation of Young Theosophists yet would entail little bookkeeping, etc., of a large organization. This is the way the matter stands now.

We younger members feel that although the dissolving of the large organization might be interpreted as a failure, it is in reality a very positive step toward more understanding between the elder members and the younger. The young theosophists feel that they are doing vital work to support the Theosophical Society in working to create vital lodges. This is not to say that youth activities have ceased. Groups of younger theosophists in different parts of the country meet and discuss and enjoy themselves together as young people do. In the past round-robin letters among Y. T.s in this country have served to unite us, and international correspondence with Y. T.s in other countries has widened our circle, helping us to understand our brothers abroad.

I feel that through writing letters both to each other in this country and to Y. T.s abroad, we can create links which will help us to realize more fully our brotherhood with all men and which will help us to create a more powerful "nucleus of the universal brotherhood of humanity," the first object of the Theosophical Society.

Any young person who is interested, whether a member of the T.S. or just interested in the teachings of Theosophy, in writing to other Y. T.s may contact

Mrs. Torre Whorf, Youth Secretary
Box 1415, Ojai, California