

Mothers' Occult Digest

Table of Contents

PAGE

To My Son.....	RONA MORRIS WORKMAN	Inside Cover
“From Death Lead Us to Immortality”.....	EDITORIAL	3
The Song Celestial	BHAGAVAD-GITA	3
An Occult View of the Future.....	MARIE R. MEQUILLET	5
The Soldier After Death	GEOFFREY HODSON	7
Crumbs of Happiness.....	ELSIE L. RUTLEDGE	7
A Receiving Depot.....	E. K.	8
Invasion of Tibet.....	M. L. L.	9
Applied Theosophy: Parents and Children.....	BLANCHE KILBOURNE	10
World Mother Monument.....		13
Women’s League of Health.....	EDRISS NOALL	14
Oriental Mothers.....	DELLA D. ARROYO	15
(A Review of “ <i>The Lesson of Okinawa</i> ” by Newton Dillaway)		
Influence of Religion on Child Training.....	MURIEL LAUDER LEWIS	17
The Thymus Gland.....		19
Thoughts on Death.....		20
Work for Children.....		20
Little Elf.....	SALOME RAIZIZUM	21
Our “Dr. Read’s” Baby.....	AGNES I. JACKSON	22
Interest Rises in Natural Childbirth.....		Inside Back Cover
Immunization Invites Polio.....		Inside Back Cover
“Brotherly Love”.....		Inside Back Cover

MOTHERS' OCCULT DIGEST

Quarterly Organ of Mothers Research Group of the Theosophical Society

To My Son

By RONA MORRIS WORKMAN

*You are my son,
And yet not mine;
For Life has only loaned you to me
For this little while
That we might learn some lessons failed in long ago.
If we have learned them well
I cannot judge,
Who see but this small segment of the whole.
I only know that I have loved you well,
And sometimes, or so I think, have loved you wisely,
And I have sought to give you strength,
And that clean bravery which dares to do
The things the world derides,
And I have tried to set you free from faults which bind,
And together we have walked a little way
Along the Path which leads to life.
I know that I have failed in many ways
To build my dream-ideal of motherhood,
And yet I also know
That by these very failures you will learn
Where not to tread.
And so, my son, I set you free;
I loose my hand from yours,
That you may walk alone.
My mother-work is done;
My trust is given back to That which gave,
For you have come to manhood's open plain
And need my guiding hand no more
Until the turning Wheel shall bring us back again
To learn new lessons in a land as yet unborn,
And in that time, I wonder, shall we be only friends,
Or will I carry you another time beneath my heart?*

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.

Editorial

“FROM DEATH LEAD US TO IMMORTALITY”

Theosophy, the Ancient Wisdom, has an extensive literature dealing with the problem of death. Clairvoyant observations and investigations have opened up this world of the life after death, so that all who seek can find answers to various problems that may have been troubling them.

No doubt the Korean war has touched many of our readers. At least we have one mother on our staff who has a son in Korea. Nearly all of the other staff members have sons about to enter the Service. Although death has not yet touched us through war casualties, several group members have very recently lost their husbands. It seems timely, then, to bring to our readers something from which they may glean a measure of comfort. And in the following articles relating to death we try to bring a little understanding and comfort to a troubled world.

In this issue we print some excerpts from Mr. Geoffrey Hodson's works, as well as a letter to the Editor from the lady in Australia who wishes merely to use her initials, "E. K."

In the following passage from the Bhagavad-Gita (The Lord's Song), we have a classic conversation between Krishna, the Supreme Deity (wearing the disguise of a chrioteer), and the youth, Arjuna, a Prince of ancient India. Arjuna was called to do his duty in the great battle between the armies of the Kauravas and Pandavas, but he hesitated, not wishing to kill his kinsmen. There are a number of translations from the Sanskrit of this great epic poem, but we have selected a few passages from Sir Edwin Arnold's version, beautifully cast by him into blank verse.

MURIEL LAUDER LEWIS, *Editor*

THE SONG CELESTIAL

Krishna. How hath this weakness taken thee? Whence springs
The inglorious trouble, shameful to the brave,
Barring the path of virtue? Nay, Arjun!
Forbid thyself to feebleness! It mars
Thy warrior-name! Cast off the coward-fit!
Wake! Be thyself! Arise, Scourge of thy Foes!

Arjuna. How can I, in the battle, shoot with shafts
On Bhishma, or on Drona—O thou Chief!—
Both worshipful, both honourable men?

* * * *

So spake Arjuna to the Lord of Hearts,
And sighing, "I will not fight!" held silence then.
To whom, with tender smile,
While the Prince wept despairing 'twixt those hosts,
Krishna made answer in divinest verse:

Krishna. Thou grievest where no grief should be! thou speak'st
 Words lacking wisdom! for the wise in heart
 Mourn not for those that live, nor those that die.
 Nor I, nor thou, nor any one of these,
 Ever was not, nor ever will not be,
 For ever and for ever afterwards.
 All, that doth live, lives always. To man's frame
 As there come infancy and youth and age,
 So come there raisings-up and layings-down
 Of other and of other life-abodes,
 Which the wise know, and fear not. This that irks—
 Thy sense-life, thrilling to the elements—
 Bringing thee heat and cold, sorrows and joys,
 'Tis brief and mutable. Bear with it, Prince!
 As the wise bear. The soul which is not moved,
 The soul that with a strong and constant calm
 Takes sorrow and takes joy indifferently,
 Lives in the life undying. That which is
 Can never cease to be; that which is not
 Will not exist. To see this truth of both
 Is theirs who part essence from accident,
 Substance from shadow. Indestructible,
 Learn thou! the Life is, spreading life through all;
 It cannot anywhere, by any means,
 Be anywise diminished, stayed, or changed.
 But for these fleeting frames which it informs
 With spirit deathless, endless, infinite,
 They perish. Let them perish, Prince; and fight!
 He who shall say, "Lo, I have slain a man!"
 He who shall think, "Lo! I am slain!" those both
 Know naught! Life cannot slay. Life is not slain!
 Never the spirit was born; the spirit shall cease to be never;
 Never was time it was not; End and Beginning are dreams!
 Birthless and deathless and changeless remaineth the spirit for ever;
 Death hath not touched it at all, dead though the house of it seems!
 Who knoweth it exhaustless, self-sustained,
 Immortal, indestructible, shall such
 Say, "I have killed a man, or caused to kill?"

Nay, but as when one layeth
 His worn-out robes away,
 And, taking new ones, sayeth,
 "These will I wear today!"
 So putteth by the spirit
 Lightly its garb of flesh,
 And passeth to inherit
 A residence afresh.

Knowing it so,—grieve when thou shouldst not grieve?
 How, if thou hearest that the man new-dead
 Is, like the man new-born, still living man—
 One same, existent Spirit—wilt thou weep?
 The end of birth is death; the end of death
 Is birth; this is ordained! and mournest thou
 Chief of the stalwart arm! for what befalls
 Which could not otherwise befall?

. . . From THE BHAGAVAD-GITA, an episode of the *Mahabharata*

An Occult View of the Future

MARIE R. MEQUILLET

We stand at the ending of one civilization and the beginning of a far greater one. What is the Theosophical teaching with regard to the changing conditions of the times? I should like to draw the attention of the thoughtful to the signs all around us, signs of an age which is passing, of a dawning civilization which lies on the horizon of today.

We can see in the race which preceded our own, still living and active, the great Keltic race, how high emotion is the dominant note, as best expressed in poetry and art. We can see too that in the Teutonic race intellect is the dominant note, that mind shows itself out in the people of that race. It is not out of order to look in the unfolding humanity for the growth of the next principle, the development of the spiritual nature in man. So in the coming civilization we shall expect to find *spirituality* the prevailing mark, dominating religion, dominating science, and society, that in the sphere of religion we shall see ever-increasing unity.

It is possible for a Theosophist who has carefully studied the principles underlying past evolution to apply these to the evolution of the future, and learn how he may co-operate with the divine plan which is slowly working itself out. The advantage of Theosophical teaching is that it gives us a definite scheme into which the evolution of mankind, stage by stage, fits without difficulty and without blunder. "There is a tide in the affairs of men"—whether the "men" are taken in the mass, or individually. They all have their rise and fall, their period of crescent energy, their culminating point of highest achievement, and then their waning time of actual decay.

So much is known to all students of history. If we note the characteristics of each stage in the process, we are better able to recognize what point in its evolution has been reached by the particular race we may be taking into consideration.

In the physical manifestation we see only one aspect of the activity of the spirit, which first builds up a form for itself, then proceeds to use it to the full measure of its possibilities. When it has served its turn, gradually it withdraws from it, letting it disintegrate and die, so that it may after a further interval of activity in the unseen, cooperating with that hidden life of which it is really a part, recommence the process, and build something better.

"On earth the broken arc,
In Heaven the perfect round."

I believe sincerely that in the past there was close communication between angels and men; that angels co-operated with man in building up great civilizations which have passed beyond the ken of the historian, and that, since history repeats itself, the time is not too far distant when

communication and cooperation will again become apparent. The angels are our fellow citizens on this planet and eagerly wait for our recognition.

Now, in these days of bereavement, when so many have been deprived of the physical forms of those they love, through war, cruelty, oppression, we must work harder still to prepare men's minds and hearts for such crises as are constantly arising. All that can be done is to make every possible effort to remove the blindness on this side of death, because there is far less blindness on the other side. On that side there is wider sight and more constant communication, both by day and night, within certain limits and for a certain period of time.

In this great transition period which is bringing in a new era in the world's life, it is important to fortify ourselves against the ignorance which can become so devastating. One of the ways is to study the Science of Theosophy—its teachings about Life and Death. On the other side of what is called death, Theosophy is well known to be the Science of Truth, at least by those who do not carry over too great a barrier of limitation and prejudice.

Therefore in the midst of war and cruelty and desolation we must keep the ability to look into the far distant future, and realize that those souls who are leaving their physical bodies now in the days of great stress will return forthwith with increased power to aid mightily in building a more spiritual civilization with richer opportunity for the entire human race. Every soul who passes out of its earthly body in war or in peace is watched, guarded and helped by the Angelic Beings whose work is to receive it in peace and happiness, giving it every assistance to make what we call death an easy change, a happy change, into a far more abundant life. After their rest in the Heaven world many of the stronger, more advanced souls will bear a very important part in helping build our new world.

See how practically, then, this thought of the coming race bears upon our living today. Those who would prepare themselves for the part of that changed type of man must begin building it up in their character, their emotions, their mind, today, by meditation, by the training of the life into expressions along higher lines. That race will be the builder of a universal religion, in which sharing what each has of truth will be the only form of missionary effort. That race will be the builder of a brotherly civilization, in which the need of every man will be the measure of what he has given to him, and in which the power every man possesses will be the limit of his responsibility. Our hope is mostly in the young, in those who have not yet hardened in the brutal competition which exists in the commercial and class life of today. They shall make ideals and create them in the world of thought, and out of the world of thought those ideals shall be sent into the world of matter, and make the coming race, in which the greatest freedom shall express itself in the greatest service.

The Soldier After Death

(Evidences of life after death as told by two Theosophists who have clairvoyant sight, and whose testimonies may prove helpful to those who have recently lost youths in battle.—M.L.L.)

“Soldiers who are killed nearly always undertake the work of helping new arrivals and, for the most part at first, on behalf of their comrades who follow them.

“In sudden death there is neither review nor restful pause (as is the case in death through illness—ED.). A brief moment alone separates consciousness in this world from full awareness in the next. The soldier generally finds himself raised in the air and able to look down upon the deceased body, the wrecked aeroplane or vehicle, and thus rapidly comprehends what has occurred. At once he realizes the fact that though his body has died, he still lives. He finds himself more fully alive, more charged with vitality and enjoying a greater freedom of life and movement than was ever known to him on earth.

“Thoughts of family and home generally bear him, thought-propelled, into the presence of those he loves. He cannot but grieve for the pain which he knows must soon be theirs and longs to bring to them the assurance which now is his, that there is no death, that despite the body’s passing, he still lives, still loves, still visits them. Memory of his comrades and the habits of a soldier’s life generally take him back again to the neighborhood of his military unit. He meets, greets and is helped by comrades who have preceded him, sees others more recently arrived, and begins to help them as he has been helped.”—Geoffrey Hodson in *The Mystery of Death*.

Crumbs of Happiness

ELSIE L. RUTLEDGE

“Human joys are the crumbs from the table of divine bliss.”

*Birdlike, I hovered on the wing
Soaring the whole world o’er,
Seeking the fields of happiness
From shore to sandy shore.*

*But burrs and thistles bloomed beneath,
And never the yellow grain;
Though here and there in a scanty dole
Some gleanings I’d find, . . . through pain.*

*Then day after day, I’d seize the mite
To add to my little store,
Till I found at last through the patient years
Paradise could offer no more.*

A Receiving Depot

Very early this morning I awoke to find a tall, thin man here in my room in American battle dress and helmet. My heart was racing as always on waking and he bent towards me in kindness and helpfulness, while I said, "Wait a minute; I will sleep again and then talk to you," which I promptly did.

On waking at six o'clock, he was still here and with him were others he had brought from the Korean battlefields. I included them in my morning meditation and told my daughter about the boys in the room when she came with morning tea at 6:45 a.m.

At 8:15 my daughter brought my breakfast of porridge and milk, and one of the chaps said,

"That looks good; I wish I had some," and immediately I said,

"Well, have some," with strong concentrated thought, and instantly, each had a bowl as I had. That is something I have never tried or done before. Then one said he could do with a steak, and I replied,

"Well, look hard at me . . . wish for it, just as you would like it," and I joined him in "willing" it, and he had his steak. We showed the others how to do it.

When they were "fed" and settled, the tall man asked me to show them how to use their thought-power. So I tried to explain and help them on that line. I explained how they could help their fellows on the battlefield far more by thoughts than by weapons. How they could send thoughts with strength, courage, and real inspiration. I tried to make the chaps see the effect of each thought in living light and force. They were intensely interested. Then I explained how despondent thoughts would undermine the strength of their comrades and would weaken them. I told these young Americans about the gray of fear and despondency and the livid red of anger and its disruptive force. Then we tried from here sending out strong, uplifting thoughts of courage and watched them go out.

The tall man spoke as they gathered round him, explaining to them how tremendously important this struggle in Korea is, and that on its outcome would depend whether the third World War could be avoided, and only then it dawned on them that they were dead—had been killed in battle. This intensified their desire to help their comrades more than ever, but how to get there?

"Stand close to your leader and think strongly of your mates and will to go to them," I said.

As they did this, a magnificent Angel of St. Michael appeared enfolding the leader, Its aura enclosing them all. A moment of deep "willing" and

they were gone. Their leader is a "helper," a great soul, whom I know not, but again we were privileged to be one of the Receiving Depots and help in this work.

Another chap has been brought and cared for during the morning, and is resting on my floor. He is a bit puzzled how he got here and where he is, but remembers going to sleep on some straw in a cart. He also had a "meal" and feels comfortable, but said it was like eating in a church, but was glad of it and to be able to rest. He is a different type.

(A letter to the Editor from Mrs. E. K. of Victoria, Australia. This letter, dated September 8, 1950, gives evidence that our co-worker is again being called upon to aid in Invisible Helper work as she did during World War II, as disclosed from dozens of letters that she wrote to the late Mary K. Neff, the well known Theosophical writer and lecturer.)

Invasion of Tibet

In a recent radio broadcast, Walter Winchell surprised his listeners by reporting "one of the strangest things" in the news coming from New Delhi, India. He reported that thousands of Red Chinese troops, invading Tibet, were going blind. Their leaders passed this off as "snow blindness," but the Chinese soldiers were confident that it was the mysterious curse of the Tibetan gods.

Interestingly enough, Mr. C. Jinarajadasa, in his article "Tibet in Crisis" in *The Theosophist*, Dec., 1950, mentioned a certain letter one of the Adepts had written to Mr. A. P. Sinnett on this Russia-Tibet problem. From this letter of October 29, 1880, written from Armita Saras by the Master K. H., we quote:

"A crisis, in a certain sense, is upon us now, and must be met. I might say two crises—one the Society's, the other for Tibet. For, I may tell you that Russia is gradually massing her forces for a future invasion of that country under the pretext of a Chinese War. If she does not succeed it will be due to us; and herein, at least, we will deserve your gratitude."

After reading the foregoing paragraph from *The Mahatma Letters* one might wonder if the secret Community of Those who guide the world would brook further intrusion! It is said that the Adept Brotherhood had to leave Atlantis before its great civilization became engulfed in black magic. Tidal waves finally sank that continent. The White Brotherhood settled in Egypt, but again the encroaching civilization caused them to move far back into the Himalayas where they could better carry on their work far-removed from the "stifling magnetism" of the world.—M.L.L.

Applied Theosophy: Parents and Children

BLANCHE KILBOURNE

(A radio talk over KVEN, Ventura, under the auspices of the
Ventura, California, Theosophical Society.)

Any philosophy of life, any teaching, should be useful to us daily and hourly, and should produce for us results in added happiness. Theosophy is a theory of life which yields rich results if its precepts are put into every-day use. If one accepts Theosophy even tentatively and begins to live according to its basic ideas, one is helped in ways that seem almost magical.

And yet there is nothing mysterious about this. For Theosophy expounds certain of Nature's laws. And when we obey Nature and work with her, she always brings to harvest the seed we thus have sown.

One's viewpoint on many matters is changed by even a rather casual study of Theosophy. Greater breadth and depth of understanding come. And there is, literally, no department of life into which Theosophy fails to shed great light.

It is of the greatest help to us in dealing with children. It enables us to know how to live with children, how to train and educate and discipline them for happy maturity. It explains the frictions that often cloud the relationship between parent and child, and points the way to avoid these. We get practical assistance in all our problems concerning children, from Theosophy.

Let us look at the Theosophical view of children. Theosophy says that the child is in reality an adult; an adult soul, trying to bring under control and into full usefulness a new infant body. Theosophy says that the human soul returns to earth time after time to learn gradually all the wonderful things there are to know about life on our planet. Therefore the soul again and again takes birth in an infant body, and has the task of making this new body into an instrument through which it can learn that which it came to earth to learn on this particular pilgrimage. And the parents are to help with this project of preparing the new body for the soul's use. This way of looking at the child makes impossible certain parental attitudes which are bad for the child and which cause unhappiness. The Theosophical mother realizes that the child is not a toy for her amusement. The Theosophical father realizes that his son is not an adjunct to his ego, to feed his pride by its achievements. The child, then, is not to be exploited or "pushed" to become a small, miserable freak, in order to gratify the vanity of a parent at the cost of a wholesome childhood. And by the same token, childish failures in scholarship, in brilliance of mind, the lack of personal beauty, or of other gifts or talents, do not mean an unhappy childhood in a Theosophical home. For the parents know that the divine

soul behind the child body may have even greater gifts to disclose later on in life, but that they are not suited to manifestation during the tender years of growth.

So the parents regard the child with respect, even with reverence. For who knows what great personage from the glowing pages of history he or she may be? They try to give their best help to this mysterious pilgrim who may be so much a greater soul than themselves, and who is returning to study once more the lessons which life on earth can teach. The parents cannot know the purposes of this soul, but they observe carefully, trying to discern what are the trends of this nature. In the meantime they provide all the care, training, and affection that children should have. Nor is discipline neglected. For the body, the emotions, the mind, all must be trained in conduct acceptable among other humans. The whole personality must be brought to a point of cultivation where it will be of most service to the soul when it begins fully to employ it in the affairs of grown-up life.

So the child is carefully tended and helped and disciplined. And the reasons for all this are told him as he grows. He finds out why he must obey. Commands are explained so that his mind may understand and cooperate in what is so obviously reasonable and beneficial to himself. He sees that the parent is not an unreasoning tyrant, but one who is acting as a friend to a stranger in a new land; one who is taking great pains to help him get orientated and to become at home on earth, and able to live successfully among people. Thus a relationship of affection and confidence grows naturally, and when the distracting days of adolescence come, the child has a friend to turn to, who is reliable and sympathetic and thoroughly trusted, although this parent-friend is firm in protecting the future by proper control.

Much misery can be brought into the life of a son or daughter when a parent is determined to dictate the kind of career the child shall follow. Seeds of bitter resentment planted over the matter can poison the relationship of parent and child for the rest of their lives. The Theosophical view is, that, as the parent cannot know the purpose of his child's soul in coming to birth at this particular time, he should be most careful not to force or twist the child's personality by undue pressure about studies or life work. The child should be exposed to information about all the ways that men work in the world. And when possible, he should actually observe the various activities. The parent should provide the opportunities as the child's long-observed purposes indicate. Whims of the child need not be followed, but where a child longs for a certain kind of work or study over a considerable period, it must be conceded that the parent has a duty to help arrange this type of activity. The career once chosen, the parent must give every encouragement to preparing for it, regardless of his own attitude towards this occupation. And again harmony and understanding and happiness are promoted in the home by the following of Theosophical ideals.

When maturity is reached, then definitely and finally, Theosophy says, the parent must lift his hand from the controls. The responsibility is no longer his. No further is it his job to admonish, discipline, criticize, or guide. In fact he no longer has the least right to do any of these things. The body of the child has grown up, the mind and emotions have had their training. Now the personality is fully adult and the soul which, behind the scenes, has been striving more and more to take over, now has full command. This is a very important point, for not only has the child the right to run his own life from now on, but if the parent fails to recognize this, ugly friction and strain are almost sure to develop.

It is not easy to put this into practice. A parent wishing to let the child benefit from *his* past mistakes, may try to interfere or offer advice. It is entirely out of order—unless it is asked for. If the parent sees the child heading into a mistaken course, how hard, at the moment, it is to be silent! And yet, says Theosophy, the child has a right to make his own mistakes. We learn, all of us, by trial and error. To force or coerce anyone to abstain from making an error is to substitute our own judgment for his and to deprive him of the experience through which alone he can learn his mistake. And when the child knows that his parent will not intrude and interfere, how much freer and closer and happier is the feeling between the two!

When a beloved child marries there is again an opportunity to sow seeds of future disharmony; while on the other hand, correct conduct will only draw closer the bonds of family love. Theoretically parents know they have no right to interfere in their child's marriage problems. Yet how often do we see great harm being done by over-zealous in-laws! Theosophy here presents to the parents a sharply drawn picture of the true state of affairs; the parents must retire still further into the background. They no longer have first claim on the child's time and interest; new loyalties bind him. In fact parents earn the right to share the child's leisure time only when they are in themselves interesting and pleasant friends with whom the new young family likes to visit. But how much more satisfying is this relationship than one in which painful "duty" visits are doled out to demanding parents whose selfishness makes them so tiresome that no one would want to see them unless it were obligatory!

A fruitful source of friction between parents and married children is a tendency on the part of the elders to quiz the children as to their personal affairs. This really is an impertinence. Neighbors and friends of the older people are safe from such intrusion, if the parents have even passably good manners. It is for them to realize that their married child now stands in the same relationship to them as any other friend or neighbor, whose confidences are not to be forced, and who is entitled to fullest privacy. When parents behave with this courtesy and self-control, they are rewarded by unsought confidences and requests for counsel. And, children know that

parents who respect their right of privacy, are going to be equally understanding if advice given is not always followed. Again guidance derived from Theosophical principles will preserve intact family harmony.

Educators and councillors in family relations teach all these principles of good conduct by parents. But all too often they are not heeded. This may be because they do not have the fundamental Theosophical concept that the child which comes to gladden the home is a truly adult person, handicapped for a few years by the need to wait for an infant body to grow up and be trained. Once this idea is grasped, respect for the child, reverence for the divine soul back of the child body, restrains and moulds the parents' impulses, and the result is a relationship between parents and child which grows happier and more satisfying as the years go by.

This matter of parents and children is only one field into which the teachings of Theosophy shed practical illumination. Helpful light shines on all of life's problems and trials and puzzles, from the eternally burning lamp of the Ancient Wisdom.

World Mother Monument

In 1936 four statues were placed in the Rose Garden of Exposition Park, Los Angeles, made by the sculptress Thyra Boldsen. Miss Boldsen had lost her studio in the 1933 earthquake in Long Beach, so was forced for a livelihood to serve on the Federal Works Progress Administration art project of the County of Los Angeles. Her letter, describing these statues, presented to the City of Los Angeles in February, 1936, follows:

"In the Rose Garden, Exposition Park, Los Angeles, are four statues. They are part of a World Mother Monument. They symbolize love and woman's part in culture. Their theme is to love and to work. They represent five kinds of love and striving of which the human soul is made, for there are five commandments. They are those of *life, love, inspiration, creation and righteousness.*

"It is planned that the different urges of these commandments be symbolized by about fifty figures or groups. These four statues of mine represent three of the commandments. The little girl called *The Start* in the southwest corner of the garden symbolizes the commandment of life and development. The figure is sculptured of Swedish marble. She portrays that we all must know our pattern, purpose and goal in cooperation for culture.

"The second commandment (that of love) is depicted by *The Blessing*, in the southeast corner of the garden. The figure is sculptured in marble from Maxos, Greece. The onlooker should contemplate this figure reminding him of that divine blessing which is necessary to life and also that a birth of a child is a holy and joyful event, the incarnation of a soul whose wings we must guard as our own.

"The third commandment is love, beauty and perfection. This is symbolized by the figure called *The Nymph Finding the Flutes of Pan*. It is sculptured in Norwegian marble. The figure shows the nymph in a moment when she has found the flutes of Pan and is trying them. She is charmed by their beauty.

"The fourth figure is called the *Melody of Life*. It is a symbol of joy. This figure is sculptured in the most beautiful marble of all—that of our own California. She is the goodness of life's rhythm of joy, with which we are filled in our own love for what is beautiful and perfect."

—Reprinted from *A Report on Status of Some Statues*, by Thais M. Plaisted, *Los Angeles Times*, August 22, 1950

Women's League of Health

(A Letter to the Editor)

Dear Madam:

I have read with interest copies of your magazine and feel that it is doing good work and filling an important place. I therefore thought you would be interested to know something of the work of the Women's League of Health in Australia, for this body with the latest membership figures at 44,614, is doing excellent work in the community. I am forwarding a copy of the latest issue of their magazine and also a copy of the magazine in its earlier form with an excellent article on the "League and Natural Childbirth," for it is here that such wonderful results are being achieved by pregnancy classes. There are also classes for the Blind and the Deaf, and Children's classes, as well as, of course, the regular classes.

There is a similar movement in England, viz. the Women's League of Health and Beauty. I might say that it was in order to prevent people joining from a "glamour appeal" that the League here was called the Women's League of Health and not the Women's League of Health and Beauty, as in England.

This same attitude applies to their exercises for pregnancy—they are quite opposed to women doing exercises without supervision so that no harm may be done, and also and perhaps more important, the psychological effect of doing it with others is much better. I might also state that all exercises are done to music, and there is no spirit of regimentation. Members come into and leave the classes as they please (e.g. in the lunch hour business girls often have to leave early or arrive late), members stand where they like (no lines, etc.) and if they feel at any time that a particular exercise is too much for them on that day, they feel quite free to lie on the floor and completely relax though the rest of the class about them may be carrying on with the given work. No one is singled out for praise or blame, there is no competition and no displays are held as tending to promote a wrong spirit. Sometimes members may recognize the particular tune being played, and if they feel like doing so they can and freely do sing it as they perform the exercise, all of which illustrates a healthy attitude.

The League here is under the leadership of Miss Thea Hughes, B.A., who started the movement and brought it to its present large membership throughout Australia. I might add that Miss Hughes had a Theosophical background in that part of her education was at the Theosophical Garden School, Sydney. She is most certainly doing the work of the World Mother for the new sub-race which is being built up here as in your own country. Several of our members belong to the League, and I have lent her your magazine. We should like to subscribe, and I enclose the amount. (We also make use of your magazine for our Round Table parents.)

I feel that such movements as this Women's League of Health and an attitude such as your magazine fosters are welcome signs for the future of civilization and are very potent forces in the world, even though the news of the atom and hydrogen bombs may gain more notice in the headlines.

(Mrs.) EDRISS NOALL (B.A.)
Bexley, New South Wales

Oriental Mothers

A R E V I E W

By DELLA D. ARROYO

of the book

LESSON OF OKINAWA

By Newton Dillaway, Montrose Press, Wakefield, Mass.

(The tragic pictures "Retreat from Seoul," appearing in the January 15th issue of *Life* magazine, include one of a mother and child. Carrying her belongings on her head, and her child snugly nursing in its "sling" at her breast, this woman is a typical example of the Oriental mother described by Mr. Dillaway in his beautifully written little book, *The Lesson of Okinawa*. Although Mrs. Arroyo made this review for our "Infancy" pamphlet issued several years ago, I am sure our readers will be interested in seeing it appear in our DIGEST.—M.L.L.)

Emotional stability given by the mother to her baby is the greatest guarantee of the relieving of behavior problems and mental disorders in adults.

Many of us realize we had all too little emotional stability as a child. Some of us are of the generation who grew up by psychology books, and impersonal routines and schedules because they were supposed to be the most effective.

Now, Mr. Dillaway noted that among the inhabitants of Okinawa, mental disease is almost unknown among its 450,000 inhabitants. Crime and problem children are equally as unfamiliar. This is rather impressive considering the war and troubles visited upon these natives. No other group has withstood such distress so well. This is due, Mr. Dillaway states, to the "permissive method in which parents are advised to rear their offspring free from fear and not overburdened with too many rules and regulations."

Life in the individual has its own peculiar rhythm and pace just as the universe has its ebb and flow. Each individual will have its own particular adaptations of the regular patterns, and it is up to the mother to adapt *herself* to these patterns in each baby, rather than going by the impersonal law of books and doctors or what might be more convenient for her. The convenience should be for the baby, not the mother. When it is any other way, frustrations develop.

This seems rather difficult to ask of a mother when life beckons with so much, but each individual is important. It is the burden and privilege and we hope, joy, of the mother to help her baby escape frustration. Some hospitals (too few) are beginning to realize these things, and the baby is not tucked away in a nursery far from the mother and fed and changed by the clock and left to cry meanwhile; instead he is installed in a crib near the mother where she can comfort him and nurse him when he demands it.

The Okinawan mother by instinct rears her infant wisely with a love and care beyond our book learning. She nurses the baby whenever it desires it. . . . Whatever the rhythm, the mother adapts herself to it. When the child is frightened or cries, she doesn't hesitate to comfort it. She doesn't wait for schedules. She does what she can to keep it happy and satisfied. This develops trust in the infant. It does not come into an unfriendly environment which tries to force it to regulate itself to a clock. The mother keeps the child with her constantly so she is always available to administer to the child. Being close to the warmth of the mother's body so much is another factor in reassuring the child.

The first objection offered is that it makes a child dependent on a mother's apron strings, but in Okinawa it has been proved this is not so. It makes the child emotionally stable so that he is able to develop independence without fear. At three he no longer needs such close care, and the wise mother turns him over to the "secondary" mothering of the oldest child, who will help and care for him as tenderly and carefully until he in turn is ready to mother those younger than himself. This carries forward a complete cycle in the development of emotional stability. Nothing is done to jar the child. Instead he is left to grow in his own way, at his own rate of progress, unfrustrated in a completely friendly environment. We have to sacrifice much to achieve this in our own homes, but the results are worth it.

A look at the frustrated adults, at the over populated mental hospitals will prove its worth. It is stated that the only *real* problem the United Nations has is the emotional unstabiliy of its members. If entire nations were peopled with populations of people conditioned by trust and peace with leaders also conditioned to emotional adulthood our problems would be less difficult.

Juvenile homes are filled with emotionally unstable children, unwanted, unloved, uncared for. Some came from very fine homes, some were brought up very *properly*, but they were not left to develop unfrustrated! It only took one Hitler almost to reduce the world to a shambles, so it is not unimportant to insist that each baby be given the devoted attention it requires.

This system pertains primarily to the infant. If this treatment is given through babyhood you won't breed a tyrant who will torment the household. It is the frustrated baby who compensates by becoming the bully, who takes the fenders off the family car, and abuses all family relationships.

"Life is only good when it is a perfect timing and consent. . . .

"The problem is everywhere the same: that which consents is able to reflect the simple normal action of the universal power, and such a reflection is health" . . . physical health, emotional health and mental health. You have to let the child consent to the processes of life. What a challenge!

You have to consent to its unique rate of growth, and its peculiar patterns of needs and hungers. If a mother accepts these facts, then she will not feel so frustrated at her own blocked expressions. Her child through infancy is and should be her completest channel of expression, all else must abide its time. The realization of the importance of this servitude should ennoble the sacrifice in the mother's eyes, and give her the strength to make these days beautiful, as those of Cornelia, mother of the Gracchi were glorious beyond words."

Influence of Religion on Child Training

MURIEL LAUDER LEWIS

After reading Newton Dillaway's LESSON OF OKINAWA I mentioned this book to several of my friends who had been soldiers on Okinawa. One was with the landing party and had set up the first Red Cross canteen on that island. He remained there three or four years and learned to know and love the people quite well. He considered the theory set forth by Dr. James Clark Moloney, the physician stationed on Okinawa whose findings have made history. Then my friend said, "It may well be true that child training plays an important part in shaping the character of the Okinawans. However, don't forget what is *back* of that child training!"

Then my friend pointed out that all peoples of the Orient are of a different race than we of the Teutonic race. For centuries orientals have been influenced by such religions as Taoism, Confucianism and Buddhism in China, and the great religions of India and Tibet. Millions in the Orient believe in the doctrine of rebirth, or reincarnation, as do most Theosophists. Regarding the Okinawans, specifically, my friend from the Red Cross said that even now there is an ancient cult of Mother-Worship on the island. Instead of priests, WOMEN PRIESTESSES tend their altars! In the everyday life of these simple folk, the man is his wife's lord and master. The wife works in the fields and rears the children by her side. Yet, they have their FEMININE Deity. Who knows? Perhaps it was Her plan that Americans should bring Her message from Okinawa to the West?

Orientals tend to be more deliberate than Westerners. Why hurry when there is all eternity? The wiser ones, believe in evolution through many lives on earth, from lower to higher forms. Along the way they hold that we "reap" the *karmic* harvest of seeds "sown" in previous births . . . either of weeds or flowers.

Most references to reincarnation were deleted from the Christian Bible at the fifth Council of Constantinople in 551 A.D. Excommunication was the fate of those who were caught holding such a belief. Therefore, the Christian masses gradually were forced to forget it. But this creed of rein-

carnation was held by such early Church fathers as Origen and his teacher, Clemens Alexandrinus and others.

I have read that this change in doctrine was part of the plan of the Great Ones in order to speed up the tempo of the race. Thus, Christians, believing in *one* life, of necessity were forced to move faster to their goal than the followers of the oriental faiths that preceded Christianity.

However, perhaps this "speeding up" process got out of hand, for materialism became so entrenched in the western world that the White Brotherhood caused certain changes to take place such as the opening of the gates of the Orient to occidental travelers through trade—even conquest as in the case of India. The culminating fraternization not only brought great wealth in spices and silks to the West, but the riches of oriental culture. In 1875 the Theosophical Society was formed in New York City to counteract materialism, but was soon transplanted to its present center in Adyar, Madras, India. Here again, we have the intermingling of West and East. To Madame Blavatsky was given the privilege of launching the heretofore esoteric teachings of the Ancient Wisdom (Theosophy) into the stormy, materialistic world. Out of India (and Tibet), this time H.P.B. brought back to the world the old belief in Reincarnation which has now been accepted by most Christians interested in metaphysics.

During the past decade, our speeding civilization has almost come to the crashing point, and new and better psychological "breaks" are being suggested to slow down this run-away vehicle. Now, to all this tension is added FEAR. . . . Fear of war, fear of death—and since the discovery of the atom bomb—fear of the end of the world (that is, in some religious circles).

Oriental peoples as a rule do not fear death. Experiences of thousands of years have built into their race consciousness a hidden strength that no doubt has influenced their system of education. Perhaps the influence of some ancient faith has been the backdrop before which the simple Okinawans played their tragic parts in proving to the western world the efficacy of their methods of child care that are now slowly revolutionizing Western ideas on infancy.

* * *

"The greatest thing to fear, is fear itself," said Roosevelt. That is the crux of the world situation today. Peace . . . Brotherhood . . . What healing flows out of those words. What "freedom from fear" the words connote! They release the singing quality in the heart of the world. They put heart into mankind, compassion, sharing, . . . service flows out from them as they become active forces. Great and awful and glorious hours on the Cosmic Clock are being lived intensely in this century. What need the White Forces have of all constructive thinking, action and organization.

—*Katrina Schwenger*

THE THYMUS GLAND

OCCULT ANATOMY AND THE BIBLE

"The Role of the Ductless Glands in Spiritual Attainment"

Submitted by MARIE J. HAYES

"The thymus gland is found in the upper part of the chest. It lies between the two pleural sacs, in front of and above the heart, and back of the sternum. The thymus is not an enduring organ. It attains its greatest size and activity during pre-natal development and begins to atrophy at about the second year after birth, disappearing entirely at puberty. A substance composed largely of the mother's blood is stored in this gland during prenatal life of the child and becomes a source of nourishment to the embryo. **THE VITAL ETHERS IN MILK SUSTAIN THIS GLAND, AND WHEN THE CHILD IS WEANED THE GLAND BEGINS TO DISSOLVE INTO LYMPHATIC AND FATTY TISSUE. THE MOTHER WHO NURSES HER CHILD HAS A CLOSER TIE WITH IT, AND THEREFORE A GREATER INFLUENCE OVER IT, THAN THE ONE WHO DOES NOT, BECAUSE THE VITAL ETHERS FROM HER MILK ARE CIRCULATED IN THE BLOOD STREAM OF THE CHILD.*** A child cannot form its own red blood corpuscles in the marrow bones until the desire body is born at puberty, and until that time it is therefore dependent upon the substance furnished by the parents which was stored in the thymus gland during intra-uterine life for the manufacturing of its red blood. It is therefore the gland of childhood and with rare exceptions it disappears after the age of twenty-one, with only vestiges of its characteristic tissue remaining to indicate the place where it once was."

* Capitals by Ed.

THOUGHTS ON DEATH

" . . . no living thing is ever left alone, unguarded and unloved. To the very day of death, angels are at his side. At death an angel cuts the cord which frees him from the imprisonment of flesh. Angels meet him at his new birth into the invisible world, and guide him therein. . . ."—Geoffrey Hodson in *"The Coming of the Angels."*

* * * *

"When a battlefield is covered with the bodies of the slain, it is also covered by a crowd of beings standing above the shapes that have fallen from them. They are absorbed in the enjoyment of their new condition, and delighted by the ease with which they are no longer fettered by the flesh. By degrees they depart each to his own place, guided by the immortal creature within."—Mabel Collins in *"Love's Chaplet."*

MILWAUKEE, WISCONSIN

"I realized the need of such children's work recently when talking to my two grandchildren in Milwaukee. The older one, a girl of 8, said she didn't like Sunday School because they have nothing to do but sit there. I then told the children about the Round Table, and both she and the younger, a boy of almost 4, looked much impressed and replied they would like that."—C. W. (Milwaukee)

MONTESSORI SCHOOL AT PARIS HEADQUARTERS

Mme. Nelly Kauffmann of the Paris headquarters of the Theosophical Society has written about their Round Table for the children as well as their Montessori School. The school was started by Mme. Samuels, and has been operating two years on the fourth floor of headquarters building. Mme. Kauffmann writes that the teachers in the school peruse the copies of *MOTHERS' OCCULT DIGEST*, and she feels our magazine is an interesting link between their little school and our "movement."

QUESTIONS FROM A FRENCH MOTHER

How shall I tell my children about Santa Claus? Religion? Mme. Kauffmann thinks it is necessary to give children a formal religion, but that "we should keep their minds free, supple, interrogative." "For the moment," she writes, "I speak to my little daughter of Jesus, who is living in her own heart. I also speak to her of angels, of her guardian angel."

(Ed. Note: Mrs. Ellie Pullin of Australia, has also requested Bible lessons for children.)

ALGIERS, NORTH AFRICA

Mme. Henrietta Bruschnigg-Tayeb of Algiers, who writes us in French, assures us of her continued interest and of her appreciation for our magazine. She is secretary of the Federation consisting of seven branches of the Theosophical Society in Oran, Algiers and Casablanca.

BIBLE STUDENTS - ATTENTION!

For a long period of time we have been planning to issue a pamphlet on Bible lessons for children interpreted in the light of Theosophy. We have been gathering information but we need some "specialist" long this line to help us out. Since we are now receiving inquiries of children's Bible lessons, we must push this line of work soon. Will someone volunteer?

TEACHERS' MANUALS

Mrs. Elsie Rutledge, formerly a teacher in Ojai, is now making rapid progress in writing manuals for leaders of children's Sunday School or Round Table classes. She is writing these manuals for the different age groups. Her outline is very interesting, embodying nature study as well as our theosophical teachings. Her purpose is to make it easy for mothers and inexperienced leaders to gather children into groups. Furthermore, her subject matter is so fascinating that leaders should be able to hold their interest. We shall keep our readers informed of the progress of these manuals. Meanwhile, those who are interested are requested to communicate with the Editor.

Work for Children

OJAI ROUND TABLE PARTY

Carol Dieges, one of the elder girls of the Ojai Round Table, was the hostess of a novel Christmas party at her home in Meiners Oaks, Ojai, Calif. There were eighteen children of the Round Table present with their two leaders, Mrs. Elizabeth Illig and Mrs. Sarah Jordan.

The feature of the party was a puppet show, "The Christmas Fairy Comes to the Rescue." Carol and her younger sister Zoerita acted as puppeteers. Not only did Carol write the script, but she and Zoerita spoke the lines. They also built the stage and props. Carol's script will later be reproduced for the use of other Round Tables.

PITTSBURGH (Penna.) CHRISTMAS PARTY

Following Mr. James Hayes' talk at the Pittsburgh lodge's parents' meeting on the subject, "The Family—The Keystone of the American Way of Life," there was a social hour for the children. There were 33 people present, including 9 children. Mrs. Hayes writes:

"Some of the children keep asking: 'Are we going down to the Lodge again?' Too bad we have it only once a month. That's too long a period for small children to be kept away from such meetings.

"One member has a 4-year-old boy, and she says he keeps wanting to come down. His virtue for the Golden Chain is Kindness, and I explained to him what it meant, and that he could practise it by caring for the birds. His mother says he keeps tending and feeding the birds all day long."

Little Elf

SALOME RAIZIZUN

*Hidden deep within myself
Lives a funny little elf.
He has a way of jumping out
When otherwise I'd sit and pout.
He looks at me and winks his eye,
And says "Look out, a frown I spy!"
Sometimes he has an awful time,
That's when my heart's all out of rhyme.
He puts on all his circus tricks,
Until he finds the one that clicks.
It's hard to fight against his wiles,
Before I know, he's brought the smiles.
I couldn't live without this elf
Within my funny little self.*

Our Dr. Read's Baby

AGNES I. JACKSON

My daughter was going to have her first baby. Two years before, she had read Dr. Grantly Dick Read's book **CHILDBIRTH WITHOUT FEAR**. She was in good health and followed correct health rules. She was only nineteen, so we were not concerned over her.

Two weeks before the child was born I received a distressed letter in which she said, "My doctor thinks I will have to have a caesarean section."

I went to her right away. We went to see her doctor. I told him I did not want her to have a caesarean section.

He said, "It isn't what we want or don't want. If she is too small to deliver, it will have to be caesarean. We can wait and try for a natural birth."

We walked two miles home from the doctor's office, while I was talking to her. I said, "There are two nervous systems, a cerebral spinal and a sympathetic . . ."

"Yes, I know," she broke in, "I read Dr. Read's book, and I know how they work."

"Well, then, you know what to do. Women are made to have children. You are young. Your bones and ligaments are made to give and open up so the baby can be born, just as the nerves and muscles know how to act and react to give birth to the baby. You only have to keep relaxed so they can do their work. When the dilation pains come, don't resist them. At first they don't last long. Between times forget them and go about something else. They will come and go in their own time. When they get longer and more painful at the last, keep as relaxed as possible and cooperate with them, as it won't be long then before it is over."

At nine o'clock in the morning my daughter was aware of the first dilation pains. We took her to the hospital. She was so peaceful and happy that day that the intern could hardly believe she was in labor. At five o'clock they took her into the delivery room and in sixteen minutes an eight pounds six-and-a-half ounces girl was born. Not a tear or a cut. Just a minimum of anesthetic. No complications. The doctor said to her, "You are just different."

Yes, the difference of having knowledge and understanding.

Interest Rises in Natural Childbirth

(Women's National News Service)

New York.—Interest in the “natural” method of childbirth is widespread among doctors, nurses and mothers, too—but there is less practice of it than interest in it because of the lack of specialists trained to teach it to prospective mothers.

Miss Hazel Corbin, director of the Maternity Center Association and the nation's leading exponent of natural childbirth, showed that in one recent month alone her organization received 7900 letters asking for information about it.

While some 300 to 400 doctors all over the country are actively interested or are teaching the method, originated by British Dr. Grantly Dick Read, they aren't nearly enough to meet the demand from mothers, she said.

Immunization Invites Polio

That injections against diphtheria and whooping cough encourage a polio attack if made in warm weather has been the observation of English and Australian doctors for the past two years. These facts are made public in *Science News Letter*, page 85, August 5, 1950. The limb “shot” is the one most often affected by polio. That children contract these diseases, polio, whooping cough, diphtheria in spite of shots is already known; and lowers health generally, bring on disease. “When I was a young doctor I put up a real fight against these shots until the abuse of children sickened me so that I wrote less and less of how they were making the children ill—even killing some of them.”

“This is just a warning: Don't inject your children with anything in the warm season (nor in the cold season, either).

Dr. Rasmus Alsaker, M.D., in *Health Culture*, September, 1950

“Brotherly Love”

“Eddie's picture (age 7) is enclosed. Sorry, no picture of Jim (age 4), who is exactly what every Theosophical mother dreams for. He made all the toast for supper—all alone—potlifter and all—without help, explaining the fine points as he did it.

“When he and Eddie ran out to spend their allowance for a banana popsicle it would have made a lump in your throat to hear them agreeing that banana was the only *right* kind, and when Eddie opened his and it was maple, he just cried and cried. Jim waited till Poppa was out of sight and went over to Eddie and said, ‘Let me see yours, Eddie. It's just the kind I wanted. *What is it?*’ and slipped his banana one into Eddie's pie tin. . . .”—J. S.

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