

EDITORIAL

THE COMMUNITY CHEST AS A DISPENSARY WITH A HUMAN SOUL

THE COMMUNITY CHEST has become an American institution over night, so to speak.

As long as there are children in this world without parents able to care for them, the responsibility of their care and education is properly one resting upon the shoulders of organized **society and the state**.

As long as there are people who neglect to insure against possible disability and misfortune of one kind or another, their care will always be a human responsibility resting upon **society and the state**.

As long as there are people of weak moral stamina, lacking the adequate physical and mental poise and balance, there will always be a need for maternity homes and hospitals for the unfortunate ones, which again places an unavoidable responsibility upon **society and the state**.

As long as there are contagious diseases in the world, some of which are still unconquered by medical science, so long must **society and the state** furnish the needed care and the never ending battle to insure the health of the individual and the community.

As long as there are wayward minors and children who run afoul of our laws and our moral code, agencies must be maintained by **society and the state** for their correction and public protection.

As long as there are narcosis addicts and victims of vice and illicit relations and trade which flourishes through secret methods, so long must **society** keep the vigil, "rescue the perishing, care for the dying" and restore those who may be saved.

As long as America stands committed to spiritual things, **society and the state** must have a concern in the institutions administering to the spiritual.

A practical and economic administration of individual and community CHARITY and coördinated GOOD WILL is deemed far preferable to indiscriminate beggary, hence the Community Chest, backed by civic and social institutions always ready to furnish an army of responsible men and women to present the appeal.

The Community Chest insures economy and business conduct in dispensation of charity. It insures an equitable and just distribution of charity funds, based upon institutional requirements and needs, placing every relief institution upon a practical economic business basis.

When the workers for the Community Chest call upon the citizen who is happy and well situated they speak with the voices of the fatherless, the maimed and the injured; the voices of those who had no chance, those who have been found on the wayward path; the voices of the indigent, sick and aged who lost out in the struggle and are stretching out their feeble hands asking for mercy; they speak with the voices of those who lost their spiritual bearings and drifted with the tide that swept them out into the pool of moral perversities where they cry out in anguish

for a lifeline; they speak with the voices of the rescuers who are on the job relieving distress and rescuing the perishing.

It should be looked upon as a privilege to give to the Community Chest, to help still this chorus of anguish, everyone according to his means.

Giving to those who are in need is an investment that returns definite and substantial dividends.

TAMANAWAIS

ACCORDING to the legends of the Pacific Coast Indians, man came from the lower animal strata through a long process of evolution. When eventually the mental powers of the man-being had reached a certain point of development, the creative genius, God, gave to man the "Tamanawais" (soul-power). While this process of evolution from animal to man was going on, these legends tell that some advancing species did not possess the mental quality enabling them to absorb the Tamanawais. The progeny of these species which mentally remained half animal and half man, without soul-power, never acquired this power of spirituality. Reflecting their progenitors, these traditions relate, that the children of these soulless beings were governed by instincts which could become remarkably developed, but left them without that warmth and beauty which can come only to those who possess the soul-power.

The tribe of the Seeahiks are, according to these legends, among all the Indians the anomaly in the evolution of man from animal to a soul equipped being called human.

These soulless beings developed canny instincts akin to animals, moving about under cover of darkness and avoiding the light of day. Being without souls they had no conscience to guide them, hence they were capable of inhuman depravities from which the soul-equipped being shrank in horror.

So runs this tale from the Indian folklore of man's creation; an interesting story with plenty of food for thought.

If a certain state of mental and physical perfection was necessary before the creative source could transmit the Tamanawais, it seems to leave a well told story of a logical plan unfinished, in so far that it does not state that likewise those who recede from the point of perfection, necessary to obtain soul-power, cannot retain it after having retrogressed mentally from this point in a like manner.

The Indian legend of evolution, taken for what it is worth, sheds a new light on the contentions pro and con the issue of man which is agitating the so-called civilized and Christianized world of the present day.

Suppose we follow this theory in the Indian legend and the answer is clear why the present age knows so much crime and reaction to the known primitive beginning of man—a growing indifference to the beauty in human life which is superinduced by soul-power. The common tendency of retrogression: a giving up of higher ideals in order to attain that which a gluttonous material and physical desire dictates, indicates that in the lives of the great multitude the Tamanawais is dead and the soul power has fled.

"A life without a soul" is a philosophical saying