

Mothers Occult Digest

Table of Contents

	PAGE
From The Editor.....	3
My Garden.....MARGARET E. LEDSON	4
Good Citizenship.....GEOFFREY HODSON	6
I Wonder.....BEVERLY McNIECE	7
The Hidden Affect of Foods.....ISABEL McRAE	8
The Golden Way.....EVALYN R. HATHAWAY	9
Food For The Adolescent.....DR. ALICE CHASE	10
"My Problem Is This:".....THEA HEHR	16
The Stages of Childhood.....DR. G. S. ARUNDALE	18
Maternity News.....EDITOR	19
Natural Childbirth — Information Service	20
The Australian "Gold Rush" — Pioneer Days in New Zealand.....	21
From The Director.....	22
CHILDREN'S DEPARTMENT:	
The Whenever Land.....EVELYN BENHAM BULL	23
God's Temple.....PINA BALLERIO	25
Round Table News.....	26
Indian's Twenty-third Psalm.....	26
The Order of The Round Table — Objects.....	27

MOTHERS' OCCULT DIGEST

Quarterly organ of the
MOTHERS' RESEARCH GROUP
of the
Theosophical Society in America

STAFF

MURIEL LAUDER LEWIS.....*Managing Editor and Director*
Mothers' Research Group
Route 2, Box 586, Ojai, California

MARIE J. HAYES.....*Assistant Director and Head of Personnel*
14 Wittmer Blvd., R. D. 7, Pittsburgh 29, Pennsylvania

SECRETARIES:

MARIE DEMPSEY.....1028 Washington St., Apt. C, Seattle 4, Washington
ELISE STAGGS (Finance).....Ojai, California
DELLA ARROYO (Articles and Reviews).....Los Angeles, California
LOIS BURNS (Brides).....Covington, Louisiana
VERA BRUCE (Expectant Mothers).....Milwaukee, Wisconsin
MARTHA PELLAN (Children's Literature).....Chicago, Illinois
ELLIE PULLEN (Branch Groups Outside America).....Victoria, Australia
REGINA WARD (Vegetarian Cookbook).....Chicago, Illinois
THEA HEHR (Problem Page).....Santa Monica, California
TORRE WHORF (Circulation).....Ojai, California

COMMITTEES:

Research: Chairman, Marie Forstey, Buffalo, New York.

New York State: Mrs. George Askin, Belle Carroll, Helene Goodes, Mary Rahuba,
Margaret Love, Zoanne Rapp, Carla Oakes, Mrs. James McNamara, Dr. Agnes
Benedict, Grace Paine.

Washington: Jessie Warren, Zora Leary.

Health: Chairman, James E. Hayes, Pittsburgh, Pennsylvania.

New York: Dr. Agnes Benedict, Dr. Alice Chase, Sadie Stave.

Texas: Dr. Margaret Berry.

Florida: Dr. Margaret Raffa, Janice Odom.

Oregon: Dr. Bertha Rocine.

California: Dr. K. Nimmo, Evelyn B. Bull, Dorothy Newcomb, Agnes Jackson.

Wyoming: Vera Lyttle.

Ohio: Mrs. W. Bullock.

Canada (Calgary): Dorothy Anderson.

India: Dr. Shri Ram (Poona); Dr. P. Govindarajulu (Adyar).

PROJECT: Booklet being compiled: "Research in Healing" 2nd edition.

Children's Work: Cooperation with Order of the Round Table; distribution of booklet,
"Happiness Through Helping," just completed.

A Theosophical Alphabet Book is being written and illustrated by Maria Salazar
of Cerrillos, New Mexico.

Maternity: Chairman, Marie J. Hayes, Pittsburgh, Penna.

Arizona: Marigold Rudy.

Louisiana: Charlotte Aiken (Advisor), Lois Burns.

Montana: Mrs. C. H. Swanson.

Oklahoma: Jane Swarthout.

Oregon: Phyllis Roberts.

Wisconsin: Vera Bruce.

PROJECT: NATURAL CHILDBIRTH PROGRAM being organized, representatives
being chosen from each State to give information and literature.

Devotional: California: Elina Whittick, Muriel Lewis.

Illinois: Annabel McCracken.

New Mexico: Maria Salazar.

Australia: Ellie Pullen (Victoria); Doris Sones (Melbourne).

Publications: (Ojai, California): Sarah Jordan, Elizabeth Illig, Goldie Kabots, Helen
Stevenson, Marie Aronson.

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.

* * * *

ANNUAL SUBSCRIPTION — *Domestic or Foreign* \$1.00

from the EDITOR Krotona Party

Recent guests to Ojai have been Mr. and Mrs. James S. Perkins, parents of our Circulation Secretary, Mrs. Torre Whorf. Mr. Perkins, as most of our readers know, is National President of the Theosophical Society in America and Mrs. Perkins is a past president of the League of American Womanhood. They were honored at a party at Krotona recently. Mr. Perkins called it his "Coming Out Party", for he has spent over a year recovering from a serious accident sustained when he was struck down by an auto near Headquarters of the Society at Wheaton, Illinois.

It would be hard to find two more friendly and personable people. Mrs. Perkins, whose grace and beauty are always an inspiration, spoke of the life of the workers at Headquarters, and what they are trying to build in the way of Brotherhood at their center, "Olcott".

Mr. Perkins shared with the audience his unusual spiritual experiences resulting from his accident and nearness to death. He concluded his talk by reminding his listeners that it was twenty-five years ago that one of the Elder Brothers, in a "Message to Members of the Theosophical Society" said: "We say to you: within the next half-century you can make Brotherhood a living reality in the world." Since humanity is developing greater and greater destructive capacity, we are surely at a critical point. The world needs the Way of Theosophy — the way of Brotherhood and Goodwill.

Enthusiasm Over Our Printed Magazine

The response to our appeal for help has been quick and generous. Our group members have given the Editor inspiration and encouragement by their enthusiasm and optimism. Also we have received much favorable comment on the "new dress" of our magazine. Please accept our sincere gratitude.

Altruism

In thinking about altruistic work, I am reminded of a fine old theosophist's reaction to a query put to him during a Federation meeting. There was some discussion on the floor about dues. The old gentleman, chin in hand, was in a kind of meditative study. The young man sitting next to him wrote on a piece of paper: "How much is LIFE Membership in the Theosophical Society?" and held it out for the old theosophist to read. He started to shake his head negatively — then suddenly, he seized the paper and wrote the following immortal line —

"All you have + body + soul."

"The Grief Which All Hearts Share Grows Less for One."

In reading letter after letter coming in over the holidays I have been struck by the similarity in karma of our members. There is hardly a family that has not experienced, this season, trouble of some kind — eviction, illness, accidents or death. I am reminded of the Buddha's words to the young mother, Kisagotami, who after searching far and wide for mustard seed, returned to Him with her lifeless babe. The Master told her: "Thou know'st the whole wide world weeps with thy woe: the grief which all hearts share grows less for one. . . ." (From Sir Edwin Arnold's *The Light of Asia*).

MURIEL LAUDER LEWIS, *Editor*

My Garden

By MARGARET E. LEDSON

(Hondo, California)

For years, in time of stress, I have endeavored to quiet myself and visualize the most beautiful spot I was ever in, and as I would enter in and become absorbed in its rhythm, I would find peace and inner joy. . . . One day, while reading the book *Discipleship in the New Age*, I came across the letter to a disciple on how to build one's own mental garden. I decided to try it, not using a place I had already seen on the physical plane, but building a composite garden of several lovely spots out of thought substance. I found it extremely easy, for I have a natural image making mind. It wasn't until after I had it all built that I realized the symbology I had woven into the completed picture.

My garden is really a mountain retreat, left in its natural state, rather than cultivated by the hand of man. On the right hand side as you approach is a small waterfall, lending enchantment, beauty, and that special rhythm which running water always brings. Nearby stand three giant Sequoia trees in a triangle, with their vibration of great age and dignity. There are other trees — birch and beech and oak — dark green, of spruce, hemlock, cedar and pine and fir — their foliage mingled in varying hues. There are luxuriant ferns and mountain wild flowers, and of course, the ground is thickly carpeted with pine needles. Over all is the blue, blue sky. It is always beautiful in my garden. At noontime the bright sun makes shafts of light between the trees, and sometimes as it shines on the mist of the waterfall, one can see a beautiful rainbow. Occasionally, one can see the flash of a shimmering fish as it swims lazily among the rocks in the stream.

At evening the mauve mountains seen through a clearing in the trees, stand like mighty sentinels against a background of sky aflame with color! A brilliant pageant of gold, rose and amethyst unfurled across the canvas of the sky by an unseen Master hand! The soft sounds of nature seem to float upward as in prayer. The trees stand motionless in a pause of silent worshipping to watch earth and sky become one as the dusk descends to shroud the mystic ecstasy of their union. Later, as the moon arises over the horizon, the garden is paved with magic shadows that are broken by silver light patterns.

As I seek retreat in my magic garden, and lie on the pine needles at the edge of the stream, all the cares and troubles of the outer world drop away, and there is naught but a deep feeling of timelessness which adjusts all things. I feel so keenly my atonement with all nature, as though I am caught up and held in a loving embrace, and a benediction descends upon me, bringing a sense of protection, understanding and peace unutterable! My soul becomes the soul of all things, and even the birds and wild life of my glade hover near as though they know I am one with them and would not harm any living creature.

This is my dream. It soon became easy to retreat there many times a day for meditation and relaxation from the disturbing circumstances around me. Then one morning — two days before the Full Moon — I reached a point of intense inner quiet, and for a time I seemed suspended between two worlds. Then suddenly for the first time I became aware of a bridge of Light across my stream. Quickly I arose and crossed over the bridge. I was no longer hampered by this physical body, but was clothed in a body of light! All around me was light, and standing in the midst of it was the Master. He was clothed in white, and as I stepped from the bridge, He took my hand. I did not see His face, but I knew who He was. It only lasted for a few moments, and I once more found myself in my garden, but since then, whenever I can reach that same point of inner tension, the bridge of light appears and always He is waiting. Gradually, I have become aware of a group with us. I do not see them, but I know they are there. I feel the group vibration and the group love.

Words are very inadequate to describe this experience, and I have given you only a bare outline. It fills me with joy, but I am very humble. I am also trying to face it realistically without glamour. I tell myself that it is only a thought-form of the Master, built out of my devotion to the Master's teaching, and also my deep-seated desire to serve in His group. But even that, if I keep free of glamour — can be an added expansion of consciousness, and perhaps means that I am drawing closer to the outer fringe of His group.

(Written during a prolonged illness.—Ed.)

Good Citizenship

By GEOFFREY HODSON
(Auckland, New Zealand)

One of the most vital problems before us is good citizenship. Reports and statistics emanating from many countries and sources demonstrate that all is not as it should be with modern youth. This situation is part of a world problem, and is an effect of world developments, beginning long before the war, and of their influence upon modern youth. . . .

Moral laxity in youth is largely the result of deficient education at home and at school and of pernicious influences out in the world. In consequence idealists today conceive of an influence at home and an educational system with the definite objective to develop human character, to produce good citizens of the home, of the school, city, nation, the world. Advanced thinkers have long been proclaiming the urgent need for education for character building for stability, for integrity, a strong moral sense, a vision of excellence, for successful living, for citizenship and public service. Education is now being regarded as the key to the new world order, the life blood of civilization.

Education is of two parts, occurring in school and out of school. At present these are divorced. The teacher states that the good he or she tries to do in school can be and often is largely undone at home and out in the world. In school and out-of-school education should be co-ordinated, otherwise the one stultifies the other. The home will then widen naturally into the school. The school will be both an extension of the home and a natural gateway to adult life.

The dangers confronting youth after school arise from contact with adult materialism, selfishness, commercialism and vice. Young girls go out into life without the necessary guidance and protection against moral dangers. Boys go out into life insufficiently supported by belief in spiritual and moral principles. Neither girls nor boys are established either in any spiritual understanding or in any knowledge of spiritual law. They are frequently helpless in the presence of the evils and tendencies to evil which surround them in the world.

Broadcasting is one example of these dangers. The radio penetrates every home. Every child from babyhood is exposed to it. Sensational stories, luring advertisements, moronic crooning and raucous jazz pour out of loudspeakers throughout the nations. To combat this very serious evil, a due censorship is urgently needed with the single purpose of producing good citizens.

I do not think it is realized how deeply the modern radio hurts, harms, moulds the child. Take advertising as an example. Apart from newspapers and handbills, the radios of the world from dawn till midnight send out utterly deceitful advertising. This beats upon the consciousness of humanity

ceaselessly, influencing almost every thought and word and deed. The adult gradually acquires a self-defense against this perpetual battering. Unfortunately that defense is cynicism. But the child does not know any better, and so is inevitably affected, deceived, moulded. His great ideal of life tends to become that of developing into a successful advertiser.

The whole motive of commercial advertising is to get, to acquire, to delude, to deceive, to persuade, to allure one's fellow men. It is one hundred per cent selfish, acquisitive. The child, surrounded by evidence of this, tends to conclude that this is the true motive of life, that cleverness in deceit for personal profit wins the world's greatest prizes. The child absorbs this attitude towards life, gravely to its detriment. It thinks of success in life in purely worldly terms and material values.

All this is equally true of the cinema, and the commercialisation of these two great inventions is a planetary tragedy. They could have done so much more for human progress than they have done. . . .

Many children are thus spoilt, marred as potential good citizens. They are sent out into life with a strong desire to advertise themselves. . . . Thus the young people of today are being moulded by adults into selfish embodiments of a ravenous passion for getting things. . . .

All this combative, competitive, acquisitive, materialistic education is a crime against the child. It is therefore, a crime against adults, and so a crime against humanity. . . .

The child has no chance against all this; in adolescence he inevitably grows up like his surroundings and his fellow men. With numerous individual exceptions, he is irresistably moulded by both into a self-centred, acquisitive animal, bereft of spirituality and of culture. Small wonder, then, that so many grow up into selfish, self-indulgent and materially minded cynics. . . . (From the booklet *The Problem of Sex Training and a Solution*)

I Wonder

By BEVERLY McNIECE

(Rochester, N. Y.)

Have I done for my child all that I should,
And allowed him to do all that he could;
Have I guided the growth of his body and mind,
Following him up in a broadening climb?
Do I hold out my hands and feel his tight grasp
As the weights of the years slip o'er him so fast?
Have I helped him to smile and find peace through his tears,
As his problems increase with his number of years?
While he sleeps and I stand by his bed in prayer,
I thank God for trusting his soul to my care.

The Hidden Affect of Foods

By ISABEL McRAE
(California)

Although a Theosophist has perfect freedom in the selection of his diet, once he has begun to study the "hidden side of things", his mode of life tends to become more and more refined. Hence, the tendency towards vegetarianism.

I have heard the exclamation: "Why, so and so is *very* refined, and *she* eats meat!" Perhaps this refined lady would be horrified if she could "see" with the eyes of a clairvoyant and realize what is going on about her while she daintily eats her steak.

A carnivorous diet is a bar to true occult development, for flesh food intensifies all the undesirable elements and passions of the lower planes, hence the term used by occultists: "impure".

Every particle of the physical body has its corresponding astral "counterpart." A physical body given impure food and drink will produce a correspondingly impure astral body, while clean food and drink will help to purify the astral. Since the astral body is the vehicle of the emotions, passion and sensation, it follows that an astral body of the grosser type will be chiefly amenable to the grosser varieties of passion and emotion; whereas a finer astral body will more readily vibrate to more refined emotions and aspirations. The same is true for the interpenetrating mental body.

The Raja Yogi has ever taken especial pains to purify the physical body through food, drink and sleep. He insists on *satvic* foods—foods which tend towards growth, such as grains and fruits (rhythmic), being most suitable for building a vital, strong yet sensitive body. Foods on the way to decay, such as meat and alcohol, are called *tamasic* (heavy) and are to be avoided.

In addition to the direct coarsening of the bodies of an individual by meat, tobacco and alcohol, one actually is surrounded by undesirable astral entities which seem to be attracted to the scent of blood and liquor. Seen through clairvoyant vision, they surge around a person, impressing their thoughts upon him, forcing *their* desires on his emotional body so that the person may have a kind of shell of objectionable entities hanging on to his aura.

According to A. E. Powell in *The Astral Body*:

"These entities consist of artificial elementals, given birth to by the thoughts and desires of men, and also of depraved men imprisoned in their astral bodies, known as elementaries. The elementals are attracted towards people whose astral bodies contain matter congenial to their nature, while the elementaries naturally seek to indulge in vices such as they themselves encouraged while in physical bodies. An astral clairvoyant can see hordes of loathsome elementals crowding around butchers' shops, whilst in beer-

houses and gin-palaces elementaries specially gather, feasting on the emanations of the liquors, and thrusting themselves sometimes into the very bodies of the drinkers.

“Nearly all drugs — such as opium, cocaine, the theine in tea, caffeine in coffee, etc. — produce a deleterious effect upon the higher vehicles. Occasionally they are, of course, almost a necessity, in certain diseases: but an occultist should use them as sparingly as possible. . . .”

Of course, not all people are interested in being occultists, yet for various reasons a surprising number are becoming vegetarians. Here and there people have disentangled themselves from the grip of the cigarette habit, and organizations and churches are actively working to reclaim victims of alcoholism. For Theosophists, who are mainly interested in living the spiritual life, pure food is of prime importance for the sake of their health. “Nervous diseases are partly due to the fact that human consciousness is trying to express itself through bodies clogged with flesh products and poisoned with alcohol.” (Powell)

Although we parents do not know whether or not our children will care to follow the occult Path, at least we believe they had earned the Karma of being born to *us* and not to another family. Therefore, we have a responsibility in aiding them to develop, not only strong and healthy physical bodies, but finer ones as well. And for such a purpose, they need not just *food* but the *satvic* foods. In general, it may be said that everything which promotes the health of the physical body also reacts favorably upon the higher vehicles.

The Golden Way

By EVALYN R. HATHAWAY
(Glenmont, Ohio)

Child of mine, in you I see
Measures of infinity
You were given that I may
Help you learn the golden way—
The Golden Way of Cosmic law
The perfect way without a flaw.
So let me train thy childish heart
In fitting you to do your part
In God's grand scheme of things to be
A worker steeped in loyalty.

Food for the Adolescent

A Vegetarian Plan

By DR. ALICE CHASE

Directing Physician "Health Rest"

Nanuet, New York

Fortunate are those children who are growing in progressive homes, where food is chosen according to a plan for healthy and ethical living. The important consideration for parents is to know foods, their uses in relation to the body under various conditions of health status. With regard to the adolescent we must consider a number of basic points which are: (1) to provide food for physical growth; (2) for emotional stability; (3) for mental ease and comfort.

It is a well recognized fact in the science of nutrition that there are certain foods which promote bodily growth. Those foods are: the proteins that are rich in amino acid Lysine. Analytical chemistry helped us to evaluate exact percentages of different units that each food is composed of. There are a number of large classes of food that are rich in the growth-promoting protein fraction Lysine. Milk is one of them. The protein contained in whole wheat also contains a high percentage of this basic amino acid. The leafy vegetables, while they contain a small percentage of protein, are nevertheless rich in Lysine. In other words, the leafy vegetables, whole wheat, milk, and other dairy products are all growth-promoting foods. An interesting analogy comes to mind: the herbivorous animals elaborate their Lysine from the grain and grass that they eat. Obviously the foods of the herbivora are plants.

A balanced human dietary for a growing boy or girl need not be as insipid as cow or goat food mixtures are. Scientists discovered, among other things, that pleasant-looking and good-tasting food helps the stomach and intestines in their digestive processes. Attractively and palatably prepared food is not only wholesome to the mind and emotions, it makes the internal organs happy as well. We learn from the scientific studies that good or bad food affects the chemistry of the body. Certain foods affect also the general personality. The adolescent has a very important problem of sex awakening. Certain foods are classed as aphrodisiac which means that they tend to stimulate the genital structures and appetite. Those foods are generally recognized to be animal meats, sweets, seed foods such as nuts and beans, also eggs. It is perfectly normal for the adolescent to become aware of sexual growth and awakening. Parents and guardians of adolescents must exercise the necessary wisdom in planning daily bills of fare in such a manner as to include a proportionately larger amount of cooling foods instead of those that have a tendency to over-stimulate the emotions.

Suggested Salad

Shred:

- 1 clean, crisp, cool carrot
- 2 or 3 radishes
- 1 red beet or 1 turnip

Cut into this:

½ cucumber without peeling

1 stalk of celery

Season with:

1 tbsp. oil

½ orange

½ lemon

Lightly mix and toss into a fluffy pile, and serve on top of a bed of lettuce — about one-fourth of a small head, or one-sixth of a large head. Cabbage might be used in place of lettuce. This would make a delightfully palatable vitamin rich salad.

The salad may be varied from day to day. The choice of vegetables will depend upon what the market can supply. Any three or four to six varieties of greens and roots will make a wholesome salad providing it does not look wilted or otherwise unattractive. The salad can be enriched in nutritive qualities as well as in taste by the addition of a dozen nutmeats sprinkled over it. Since nuts are one of the aphrodisiac foods, they should be included in the diet with discretion. Serve a few pecans or almonds or cashews or a combination of them every other day.

Alternating days serve on the basic salad avocado or calavo pear — one quarter is enough if it is a large avocado, one-half if it is small. Those vegetarians who also believe in the use of dairy products may enrich the salad by the addition of an ounce or two of cheese. Any kind of cheese is right providing it can be digested. Some cheese is more difficult to digest than other kinds. Cheese that takes a long time to “cure” is as a rule more difficult to digest than freshly made cottage or pot cheese. At this point, I recommend to the reader, H. C. Sherman’s book *Food Products*. In that very entertaining volume the reader will find an interesting account on cheese making, among other things.

Cooling Foods

The cooling foods are the raw fruits and fruit juices, and raw vegetables that can be prepared in the form of salads. Any growing boy or girl will relish raw foods when they are trained from early childhood to eat them. Those young people who are not trained from their earliest years, should be trained anyway, because the raw foods are classed as being *protective to health*. Any growing boy or girl will relish a raw salad that looks fresh and crisp and is easy to chew. Don’t give your young son or daughter strips of carrots or chunks of lettuce. Teach them, if necessary, to scrub and scrape the root vegetables, such as carrots, beets, turnips, radishes, cleanly. The leafy greens should be washed and rinsed, but not soaked for any time. All salad materials should be chilled for a few minutes in the refrigerator before preparing a salad on the serving plate. Any child will eat a salad prepared as follows:

The salad should be served once a day as the main course of the evening meal or dinner. If a growing boy or girl will cultivate a taste for

a large raw salad, he or she will not develop the embarrassing adolescent discomfort known as acne, vulgaris or pimples. The teen-agers who develop pimples get them because they are not guided how to eat correctly, so they eat incorrectly.

Incorrect or unscientific eating is the conventional American way. All one has to do is to observe a group of students. They often chew something that is bad for them — either a hunk of cheap cake or a bar of cursed candy. Scientists tell us that a good many Americans suffer from the nutritional deficiency of “hidden hunger”. What is “hidden hunger”? “Hidden hunger” is a craving for food nutriment that the body is inadequately supplied by the ordinary American bills of fare. The adolescent who would be fed a breakfast such as the following, cannot suffer from the nutritional deficiency, “hidden hunger” among others.

Breakfast

Breakfast for a healthy boy or girl of high school age should consist of one or two pieces of raw fruit in season. An orange or an apple in addition to one or two glasses of milk will make a sustaining breakfast for many young people. It is a fact that few school children want to eat very much in the morning. In many instances parents indulge in coaxing their young ones to swallow some hot porridge or fried scrapple or some other kind of hodge-podge mixture. This sort of feeding results in acid fermentation of starches and sugars and putrefaction of unwholesome protein mixtures. Our country will arrive at a happier millenium when the people will evolve into more rational eating habits than as of today.

The rational feeding of a balanced breakfast for a school child or growing adolescent need not include any cooked food, even in cold climates or weather. In cold weather the breakfast may include a few sweets that are wholesome, such as: dates, figs, raisins, grapes, ripe bananas. Young people might be too busy to chew an apple or two for breakfast. However, if that same apple is washed and rinsed cleanly and cubed into neat little bites on an attractive serving dish over which is sprinkled one or two tablespoons of raisins or three to six figs or dates, and one sliced banana, I dare say that Junior will enjoy it and it will give him a clean taste and a sweet breath. It will prevent the breakdown of his good complexion and health.

If he is thirsty he might take a drink of orange juice or grapefruit juice, and let him squeeze the fruit for himself. He should spare Mother any and all the labor involved in preparing his food. If he is fond of milk, and parents have no ethical objection to dairy products, he might have a glass or a pint of milk with his fruit salad for breakfast.

Those vegetarians who also believe in the “O.K.” of using “hen’s fruit” or eggs might give a boy or girl, once a week, an egg or two for breakfast. Eggs and fruit salad and a glass of orange juice will make an excellent balanced meal. No bread or other starch should be eaten with a protein-fruit

meal. The bread should be reserved for another feast of a breakfast as one main course of the meal. Growing children, as a rule, love bread. Properly used, bread can, indeed, be the "staff of life." The way people eat bread and other kinds of mixtures at every meal time, it becomes an encumbrance to health, after its by-product that is absorbed into the blood fills up into the tissues. When your child has pimples, boils, running nose, discolored stained teeth, cut out his bread, not for a week but for a month, at least, and you will see that the body will show its good efforts of regeneration. If bread is used with discrimination and balance as we advocate herein, it will indeed result in building health and promoting growth. If a young boy can enjoy three or four slices of bread and butter for his breakfast, do not begrudge it to him. Balance this bread course with a sweet raw apple and a raw pear.

We have in America a wonderful variety of starchy foods, the prepared dry cereals. The reason we think these foods are wonderful are the following: as a rule, they select good wheat and they use the entire grain, as for example in the making of shredded wheat, shredded "Ralston." In the processing of these dry cereals, they are put through a kind of toasting temperature which makes them easily digestible, more easily than fresh made flap-jacks, sweet-cakes, corn pone. The dry cereals are really dextrinized products in most instances. A dish of any dry cereal such as the following: Zo, Grapenut Flakes, Wheaties, Cheerios, Shredded Ralston, moistened with a little light cream, well masticated, can be very energizing when there is a really keen appetite for such a breakfast dish.

Many children of school age would rather go without any hearty breakfast. Indeed, they would do much better work on a light fruit breakfast than on a starch or protein breakfast. If a child is rather slow to grasp his school work, put him on a diet of fruits and fruit juice for breakfast. He will be able to concentrate in class much better than when the brain is fatigued because it is robbed of energy in the process of digesting a heavy breakfast. If parents will use discretion, they will be able to include all the foods that their young ones would relish, in the different breakfasts during the course of the week. One might include: Two protein breakfasts per week consisting of fruits and nuts and fruit juice; one breakfast of eggs and fruit; two breakfasts of milk and fruit; three breakfasts of starch and sub-acid raw fruit.

Never use cooked fruit with starch at the same meal. Do not sweeten the bread or cereal with honey or sugar. Starch must be masticated and then salivated by itself as much as possible. A little butter spread, or avocado spread is perfectly all right. The fat is compatible with the starch.

Luncheon For The Adolescent

During school seasons, the luncheon should be very simple and uncooked. The best meal would consist of a pint of milk and raw fruit, or bread and butter and lettuce with some raw apples and pears. The fresh

fruits would prevent thirst. It is a fact that Vegetarians who live as outlined in this treatise are never thirsty for any water. Thirst is an abnormal manifestation of disturbed digestion. When one eats an unwholesome heavy mixture, the digestive juice that would be normal for a normal meal becomes inadequate and insufficient. Now, thirst is nature's way of giving the signals *to go easy* on the pastry and greasy foods at the next meal-time.

Sandwiches

Some children insist on getting sandwiches for luncheon. If they have good appetite and they are not constipated, or otherwise impaired in health, a couple of sandwiches for a growing boy or girl as a school luncheon are perfectly permissible. The nut-meats such as Protose, Nuttose, and other varieties make excellent sandwich fillings. The avocado or calavo is an exceedingly fine sandwich filling. Grated raw carrots mixed with a little oil and some health mayonnaise make an excellent sandwich filling. A slice of broiled egg-plant and lettuce make a very fine sandwich filling also. What about cheese as a sandwich filling? The very healthy boy or girl will handle cheese and bread without any apparent ill-effects. The young ones and strong ones convert food into energy, muscle and bone more easily than the adult or less vigorous youth.

Dinner

Regarding the main meal of the day, the dinner, we discussed the salad. What other tempting and health building foods are we going to include in addition to the salad for dinner? We believe in varying the meals from day to day. Baked potatoes on an average of twice a week would go nicely with a large raw salad. A young man with a good appetite may be allowed to take two good sized potatoes if he can enjoy them. A young girl may want to keep her figure dainty and slim, therefore she would be satisfied to curb her desire for heavy potato courses.

In addition to potato, we can include one or two green or other kind of vegetables that ripen above the ground. Alternating with the potato dinners, two or three meals of the week might consist of protein. There are varieties of vegetarian proteins that are safe and healthful, and not used to excess or too often. The vegetarian proteins, even though to a lesser extent, are also stimulating to the sex appetite. We therefore must plan meals for the adolescent in a manner that this rather stormy period of youth would be as easy to bear as possible. Correct feeding would make the boy or girl of teen age well poised emotionally and mentally. There are varieties of hearty foods that can be used instead of the potato that are abundant in supply, and reasonable, as well as palatable when properly prepared.

The lentil is one such remarkable food. Lentils are very rich in body-building nutriment. Lentil is a composite protein starch mineral. Lentils taste delicious when they are stewed together with carrots. Lentils contain

an extraordinarily high percentage of iron. A vegetable plate consisting of stewed lentils and carrots, asparagus, spinach, or peas, or squash, seasoned with a little butter and celery salt is a fine dinner course that would also help like the raw salad to prevent "hidden hunger."

Brown rice or wild rice are also excellent body building and energizing dinner courses. They combine with the same foods as lentils, or potato, or nutmeat varieties, too.

Dessert for the dinner meal should consist of a small but well prepared fruit cup. The whole meal is good when the dessert is good, is a kind of accepted truism. For the fruit cup use some kind of fruit juice into which cut up the fruit. Orange juice, or cherry, or apple, or pineapple juice,—anyone of these can be used to go with two or three well blended fruits cut up, or berries. Cherries, apples, and orange juice taste exceedingly delicious. Diced pineapple and grapefruit can be cut into a palatable red juice such as a raspberry or cherry or grape juice. In other words, we believe in serving small cups of fruit salads and fruit punch as a dessert. In cool weather, a demitasse consisting of lemonade, flavored with mint and sweetened with honey and colored with a little fruit juice makes a fine dessert.

Since America has so many young adults defective in health, we had better take the diet problem more seriously and persuade our school authorities and our people to make corrective changes in the daily food. Need we point any better example of the poverty of the health status of American youths than was revealed by the recent draft examinations for the Army? Close to 50% of the young men and women examined for World War II induction were found to be physically unfit. In a more recent survey by Army medical authorities when they called for young people "for defense service" they found the startling number of over 80% of our youths unfit and unacceptable for military service. Yet, our country has the richest sources and supplies of health building foods. What is done to American food that is bad is its processing by the promoters of the food industry. Packaged desserts, for example, are anything but wholesome edibles. Flavors are coal tar derivatives, colors are poison dyes, sweetening is unhealthy sugar. Because the ordinary American diet is anything but balanced, every course of the meals of the day is one unhealthy mixture after another. What we suggest as a plan for the adolescent is also good for younger and older individuals. To come back to our main theme — in feeding the adolescent, in order to keep him physically normal, emotionally serene and mentally bright, we have to feed him a diet consisting of pure foods. The meals suggested in this article are in essence pure, providing the quantities are properly portioned, and we suggest average portions. This general outline of food for the adolescent is, we hope comprehensive and easy to apply. Common sense must always guide the homemaker as to quantity, combinations and varieties.

“MY PROBLEM IS THIS”

By THEA HEHR
(Santa Monica, California)

On reading the opening column of this department, one Theosophist commented: “I wonder if this sort of thing is really in line with occultism? It seems to me it encourages one to focus on the problems of the personality, rather than to function in the Higher Self.”

This challenge was met about as follows: “A problem, such as you call of the personality, may come upon us with such impact of agony or confusion that few of us are able to detach ourselves from the reaction enough to gain perspective on it. We could think out an answer if the condition involved someone else, for in that case, though our sympathy would be keen, the fire of emotion would not have consumed the power of thought and analysis. In such a case the impersonal reader of the problems in this department functions in a sense as the ‘Higher Self’ to which you refer. Besides, are we not told that the first training on the Path is to do the everyday things as perfectly as possible? Occultism that cannot function in every problem of every day of living is pseudo-occultism, a mere shell of the reality.” Remember, it was C. W. L. himself who called Occultism: “*The quintessence of common sense!*”

You will recall that the two questions sent in last month concerned the woman who hesitated remarrying because of her adolescent children, and the query as to whether a Theosophist can, in sincerity, be an active member of an orthodox church.

The former drew the semi-ironical reply: “It depends on which kind of punishment she can stand better: that of loneliness, which is a sort of ‘lower astral’ clammy hell, or the good old hades of endless fiery strife.”

Couldn’t we put it differently, and think of it in terms of strength? If the writer feels that her demands of this marriage are a bed of roses and a sky without a cloud, she would be foolish to enter upon it. In spite of all resolve to the contrary, the times of clash will come between the step-father and the children. But such times come very often between the two generations, when a natural father is in question! If the writer has a measure of tact, firmness and fairness, the situation will never be desperate. It will be a question of being guided by the rights of the case, as they appear, instead of by personal emotion. Not a bad Theosophical exercise!

As to the problem of the church; this came up long ago, in the *American Theosophist*, and the answer sent in then by one reader was that a theosophist could not be consistent and take part in the worship of a conservative church. I have always been amazed at this attitude, for did not Annie Besant herself write that she took part in the worship of any place of devotion where she was present — be it church, mosque, temple or syna-

gogue; that when she was not allowed to enter, she walked around the building, silently blessing the service! The progressive Christian churches of today are making ever greater efforts to break down the barriers of dogma between them. Can it be that we, as Theosophists, have built up a fence of beliefs of our own, contrary to the fundamental principles on which our Society was built? We should be able to give so much love and service, both visible and invisible, wherever we meet with our brothers. I am very happy to have the report of one active Theosophist who is regular in her help of a local church; she has been asked by the minister to speak and read on various occasions. Are we not to be a link, rather than yet another fence? What do you think?

* * * * *

Two questions have come in to us from widely separated parts of the country. The first is so urgent, and of such importance that I have asked our Editor, Muriel Lewis, to answer it, and her comments are published herewith. Read question and the answer given, and feel it your privilege and obligation to send whatever you can on the subject! Write either to the *Mothers' Occult Digest* (Problem Department), or to me directly, at address given below. Feel that every problem is your personal question, asked to you directly by those who long for help!

* * * * *

Question: "The youngest of my seven children is a mongoloid idiot. Have you anything on this problem? It is one of those tragedies we believe only happens to someone else, and it has set up such a tremendous problem in my life that I live only from day to day. I am groping for some word, some reason, some bit of philosophy that will tide me over.

"Theosophy entered my life when I was eighteen. I know it all, as I read it, I must have known it always — but everything seems to have lost sense with my baby's coming. Doctors know no cure or remedy. It is something not talked about, yet there are thousands of these babies in the U. S. alone. There is no place to put them unless you are rich or heartless.

"Can you help me in any small way?" — W. S. (Arizona).

Answer: The letter sent to Mrs. W. S. was too long and personal to be quoted in full. In fact our inquirer did not realize we had opened a Problem Department, so had written to the Editor. She was advised that in Ojai there is a school: "The Houghton School for Exceptional Children", Route No. 1, Ojai, California, run by a Theosophist, Mrs. Margaret Houghton. In this school amidst beautiful surroundings — situated between Arya Vihara (Krishnaji's home) and the famous Thacher School, little sub-normal children, including mongoloids, are being taught and some cured.

In answer to the request of W. S. for "some word, some reason," why this sub-normal child came to her, the story was recounted of one theosophical couple who had prayed for a child. They prepared themselves in every way, hoping "an advanced soul" would be attracted to them. The

expected child was born an idiot! The parents were heart broken and finally put him in a state institution. A clairvoyant theosophist investigated this sad case and his findings were:

This unfortunate little one *was* really an advanced soul, but so over-balanced on the side of *mind* that karma had placed him in a body with that defective brain in order to cut off any mental contact, thus forcing the soul to develop the *heart* side, so that in his next life he would be more balanced and compassionate.—M. L. L.

* * * * *

The second question is one we all have asked, in hours of low-ebb. Does it surprise you that a working Theosophist asks it? Why do you think she feels so, and what is your answer and remedy?

Question: "I don't know *why* we are living! It doesn't make sense at all."

Remember, this is *your* department — your open forum! No clew to your identity will be given, and no responsibility is assumed for opinions quoted.

THEA HEHR
900 San Vicente Blvd.
Santa Monica, Calif.

The Stages of Childhood

From one to seven, says the Theosophist, is the period of self-discovery. The young creature (I cannot say the ego, because the ego is not really down in the physical body yet; it is really the elemental who is in charge and who represents the ego at this stage) of the self-discovery period, typifies the race; at this period the child recapitulates the racial characteristics, running through, in his pre-natal period, the earlier non-human stages. . . .

From the age of seven to fourteen the ego picks up tendencies and needs a general education. We do not want him to specialise between these ages, but merely to acquire the general principles of things on a very small scale. In that period the family is typified, and in this period the foundations of the family virtues have to be laid. That must be done either in the family itself, or else the school must be such a family, and be so permeated with the family spirit that the principles of family life may be strengthened.

From fourteen to twenty-one there should be the development not of general principles, but of self-expression, and hence this interval should be devoted to the beginnings of specialization. A youth should be given opportunities to show himself (or herself) for what he is, for he is now the individual. He becomes aggressive, very often unpleasantly so, he becomes self-assertive, dogmatic. All that means that he is trying to find out his special characteristic; the ego is trying to see what kind of service is to be his special contribution to carry him on in the world from the second expansion of consciousness to the third. And so the individual is then dominant.

— From *Child Training* by Dr. G. S. Arundale

MATERNITY NEWS

A Letter to The Editor

"I have a letter from the *Child-Family Digest's* editor, Mrs. Charlotte Aiken, to whom I wrote to see if I could find a natural child-birth doctor or nurse, who could help me with this exciting and *best* way. Mrs. Aiken gave me your name, thinking you could help me or know of anyone in Southern California who is practicing this method.

"Mrs. Aiken wrote me: 'One mother in Ojai went thru childbirth naturally, with the doctor and nurses in open antagonism. Mrs. Lewis is trying to compile a list of sympathetic obstetricians, all over the United States, for her religion, Theosophy.'

"I would appreciate any light you can give me on this subject. I admire both of you for your courage, one for undertaking the childbirth alone, and the other for doing something about it by contacting doctors for this worthy cause. Truly Theosophy must be well worth studying, when one of its members does so much good for womankind. Please tell me of your work?" — E. K. P. (California).

Our Proposed "Network"

A few words of explanation may be offered concerning the foregoing letter from our new subscriber, Mrs. E. K. P. A Maternity Committee has been formed under the direction of Mrs. Marie Hayes of Pittsburgh. Several years ago a need was felt to prepare an Information Service for expectant mothers interested in Natural Childbirth, so I jotted down my ideas and Mrs. Hayes efficiently worked them out. Now I am preparing literature, and Mrs. Hayes has been busily lining up her proposed "State Agents" as we have called them — one for each state. Although we have received many inquiries, many of the selected "agents" are not replying as promptly as we had hoped. Then, we have encountered delays in making reprints due to copyrights.

Perhaps the following Plan of Organization, as well as the proposed Program will stimulate more activity along this most important line of work. Theosophists should recognize how great has been Dr. Grantly Dick Read's service to the Manu, and we are privileged to assist in spreading his system of Natural Childbirth — without fear (or pain).

—EDITOR

"The strength of a nation depends upon the solidarity and integrity of its homes." — *Confucius*

Natural Childbirth — Information Service

Suggested Plan of Organization in the United States

1. Have four section leaders in the Northwest, Northeast, Southwest and Southeast, under the direction of the Assistant Director, Mrs. Marie J. Hayes.
2. Have an Agent in each state.
3. Have each State Agent select helpers in each large city.
4. Have the helpers report to their superior officer, the four section agents taking charge of the work in each sectional district.

Program

1. Investigate work being done in each state for mothers and infants along newer approach.
2. Contact State Boards of Health and request information and literature concerning the Read Method, thus creating a demand for such literature.
3. Investigate Maternity Hospitals with a view to their policies regarding the Read Method, rooming-in and self-demand feeding.
4. Try to educate the public in the value of breast feeding to both mother and child.
5. Educate mothers in a diet planned purposely to make richer and more abundant milk.
6. Compile a list of doctors who are sympathetic to the Read Method for use of our members in each state.
7. Compile a list of hospitals who will cooperate with mothers who wish to have babies the natural way, and who will aid mothers in nursing their babies.
8. Compile a list of Read Clinics.
9. Compile a pamphlet of exercises and distribute all available literature.
10. Keep state agents well informed on the subject.
11. Use mothers who have had babies the Read Way in key positions, having them write or lecture on their experiences.
12. Aid in establishing Read Clinics wherever possible.

A WAY TO NATURAL CHILDBIRTH, by Mrs. Helen Heardman, published by Livingstone, Edinburgh, and Williams & Wilkins, Baltimore, \$2.50, is considered a fine book to give the expectant mother *specific instructions* about the exercises and relaxation that help mothers to do their part to achieve a natural childbirth.

Mrs. Heardman is an English physiotherapist and educator in physiotherapy as it is applied to obstetrics. She has had wide experience in maternity cases who were being cared for by Dr. Grantly Dick Reed and several other English obstetricians.

Her book "describes in simple language, made graphic by sixty sketches, the exercises as they are taught during pregnancy, the controlled breathing and relaxation as it is used during labor," etc. (from a review in *Briefs*).

The Australian "Gold Rush"

(Gold brought the pioneers to California. According to the following letter from our correspondent, Mrs. E. K., gold also featured in the early days of Australia. Another correspondence between California and Australia in the matter of New Race developments?—Ed.)

"Like other readers, I am delighted with your articles on Natural Child-birth. My eldest sister, a nurse with long experience in surgical, infections, mental and mid-wifery nursing and hospitals of her own during her forty years of active nursing, has much to say about anaesthetics, especially twilight-sleep. From her experience, the babies born in this latter manner are always more difficult to rear, require much more orange juice and are particularly sleepy, even dozey for the first six months.

"She thinks me queer, but she believes in reincarnation, and is one of those wonderful nurses whose care and ability one has to experience to credit. She was the first 'Lady Dudley Bush Nurse' in Victoria at Beech Forrest, a most primitive place thirty years ago. She rode horseback to her patients through miles of virgin forest on hardly negotiable tracks. This place has the highest rainfall in Victoria — over sixty inches a year. She saw the beginnings of modern surgery in Victoria in the old original Melbourne Hospital. She is seventy-four years of age and still active caring for her family. She belongs to the pioneer breed like my little lady grandmother, who came overland with her husband and a party of pioneers from Adelaide to Melbourne about ninety years ago.

"Grandma is one of my vivid memories, she lived with us and died when I was eight years of age. She was of the finest womanhood, all energy and clear sighted wisdom — a little English lady in the best sense of the word. She was little but mighty. She and grandfather came to Victoria to retrieve their fortune in the gold fields and found children running wild without schools. So they forgot the gold and put up big tents and taught school. They never got rich but were never without the necessities of life. . . ." — Mrs. E. K.

(This letter concerning pioneer days in Australia was no doubt prompted by our July-August 1949 *Digest* in which the Editorial mentioned the fact that Madame Blavatsky took part in the "gold rush" to California, coming by wagon train in 1854 to San Francisco, where she remained some time awaiting passage to India.—Ed.)

Pioneer Days in New Zealand

From Miss Irene G. L. Hemus of the Theosophical Headquarters in Epsom, Auckland, New Zealand, has come a fascinating booklet, *Fair Morning* — being "Glimpses of Everyday Life in Pioneer Days in Northern New Zealand". Although I don't find any "gold rush" mentioned, I do find mention of massacres and brushes with cannibals, and evidences of untold bravery on the part of the early settlers — missionaries, whalers and traders. — Ed.

FROM THE DIRECTOR

Guiding the Teen-Ager

Although material being received in answer to Mrs. Hayes' questions in the Fall Number is to be held for a later publication date, we are anxious that parents send us their ideas, experiences and suggestions. In our finished book on *Adolescence* we shall use this material, so it is important for us to be thinking about it.

Hollywood Branch Mothers' Group

On December 16th I was fortunate in being able to attend the initial meeting of a new Mothers' Group, held at the home of Mrs. Ruth Carhart on the old "Krotona Hill" in Hollywood. About ten women were present, mainly members of Besant Lodge. Children's illnesses kept away a number of other mothers — subscribers from outlying districts who had hoped to be present.

Mrs. Carhart is making plans for doing some lecturing on Spiritual Motherhood, a subject that has been of special interest to her for many years.

Group in Calgary, Alberta, Canada

Word has been received from Mrs. Dorothy Anderson, a nurse, that she has "a small group of young mothers reading the Digests, and a doctor interested in 'Painless or Normal Childbirth.'"

P. T. A. Work

Mrs. Marie Forstey, leader of our Branch Mothers' Group in Buffalo, New York, is busily occupied with club and Parent-Teacher work, as usual. This year she is co-chairman of her P. T. A., and is helping to lead twenty-five women in the afternoon meetings, with about the same number in the evening. A special topic for group discussion was "Preventing Emotional Problems". Mrs. Forstey, who led the panel, gave a talk based on the philosophical ideas concerning the emotions, which will be printed in a later number.

"Happiness Through Helping"

Our children's story book, *Happiness Through Helping*, has been a huge success. Orders are constantly coming in for copies, and through the efficiency of Martha Pellan, its editor, aided by Marie Hayes and Marie Forstey, bundles of the books are being shipped from place to place in the east to be sold on consignment. This book of one hundred mimeographed pages, illustrated, sells for \$1.00, and may be procured from our office at Ojai, Route 2, Box 586, in care of the editor. We urge our members to co-operate in our drive to sell these books, for the proceeds will enable us to publish the second edition of *Research in Healing* being edited by James Hayes of Pittsburgh, which, I understand, will contain about one-hundred-fifty pages.

Children's Department

THE WHENEVER LAND

SEVENTH ADVENTURE: *The Star Sings and We Follow Its Leading Into a Far Country.*

By EVELYN BENHAM BULL
(Pasadena, California)

"Wouldn't it be nice," said Annamarabella, as the snow fell silently and steadily outside in the darkness —

"What would be?" asked Winty, who was sitting on a footstool by the fireplace, toasting his knees as near as he dared.

"Wouldn't it be nice to visit another planet and see how things go there?"

"Mm," said Winty, inside his throat, so as not to say yes or no, and disturb the nice time he was having. It sounded a little vague to him. "How would you go?" he asked, practically.

But Annamarabella ignored this, and went on talking by the window. "I think it would be lovely," she said, "and we could ask them how they like school."

"Mm," said Winty again. "How would you make them understand?" he inquired, curiously.

"And they would have a party for us," said Annamarabella, dramatically rising, "all in their best clothes, and with their best food, and they would say: 'Allow me to introduce Miss Annamarabella —'"

"Oh, phooey," said Winty, crossly. "You talk too much," and he turned his back and edged an inch nearer to the fire. But Annamarabella scarcely heard him, anyway.

A D R E A M

"And so, children," the Lady said, gently, that night, "if you will follow me, I will take you through the Star —"

"What star?" they cried.

"Listen, do you not hear it singing?"

"Singing?" they cried, but then a silence fell upon them and as they sat in the Silence, — there were quite a number of them, — they heard a faint and delicate singing. It sounded far away and yet to each one it sounded as though it were singing right in each heart. So clear it was, as that. The Lady rose and her garments flowed about her like wings, or did the children think they saw them? And as she floated along, they followed closely after her, wondering, and still silent.

And behold, one of the stars seemed to go out, and instead a luminous, pale glowing was directly in front of them and then around them, and then they had passed through it.

"We have now gone through the Star," said the Lady, and —

"Through the Star?" they said quietly, "so quickly?"

"What is time?" she whispered, "Or what is space? The mind of man knows all, he needs to know all in a moment's time, as we know time. And space to the mind of man is measured by the fleetness of his thought. And that is all there is to it," she finished.

"Oh," they said.

"Only," she added, "one must go through the Star first."

"Why?" they asked. "To be washed clean in heart and mind," she replied. And they looked at each other, wonderingly, and each found that the other looked bright and shining, as though newly made. And they looked within, and found there too a shining peace and joy that was not there before and no words could tell. So they passed on, following the Lady, and learning more, and seeing more, than one could show for you in a month of evenings by the fire.

When three months had passed, which, as you know, is only three minutes in the world of dream, they came to a mountain's edge, and dark at night it was. So steep the mountain's edge, they did not dare look down, and followed one after the other. They felt their leader must be there, but could not see her. Yet a mystery happened, for the footsteps of the one ahead on that narrow trail left a shining track so that the one behind could follow. So each came on, each knowing the way, and each showing to another.

It was by the sound of angels' voices, whispering, that they knew that they had reached the end of the trail, and were in green meadows again. And as they gathered in a group to rest, but still standing, looking up and around them, great white wings brushed them by, and to each a secret was told, but no earth language could be found for it. Yet to each it came from the angels' whispering, not one was left out. And the sign of the coming of the secret was that on that child's face, a radiant smile appeared, happy as never before, and sure of the Way, forever and ever. So they returned, all in a twinkling, without memory of the returning.

"I have been *home*," said Winty, slowly, as he passed by Annamara-bella's door on his way to breakfast that next morning. She turned at first, startled, and stopped braiding her hair. Then a sweet smile came over her face, but she did not speak, although she was very fond of talking. And Winty smiled back, quietly, also.

And as he went down the stairs, and all through the day, it seemed as though a little star shone in his heart.

THE END

God's Temple

By PINA BALLARIO

(A high school teacher and juvenile writer of Novara, Italy.

Translated from the Italian by Arlette Moulinet.)

Once upon a time, at the beginning of the world, men decided to build a beautiful temple to the Lord, in the center of the universe. The temple was to show the gratitude of all the creatures to their Creator. So they called for the collaboration of the animals too.

Elephants, mosquitos, rattle snakes were asked to make the invitation known everywhere on the earth, in the sky, in the forests and in the ponds, along the rivers and in the sea. The elephants blew their trunks, the mosquitos began buzzing, and the rattlers tuned their rattles and hissed, and buzzed and rattled "Everyone is to come, everyone is to come, man's order".

To the call answered the bipeds, the quadrupeds, reptiles and fish, insects and mollusks. They listened to the plan, accepted it and offered their services. Each one received work accordingly. The ants arrived last, as they lived down in the earth, then, just as now, and had a long way to go. They arrived anyway, eager to join the work. "Here we are," they said, "Command, we are ready! What must we do?"

Men and animals laughed to see them so small. "What can you do, poor little dears? There is no work for you, you could not do it. Return to your underground villages. Go. Go in peace."

The ants were hurt. They wanted to get back down below the ground and never get out of it again. Some wanted to die. They were ashamed of being good for nothing and not being able to work for their Creator.

Then the Lord, who sees everything, understood their grief and came to them: "Each creature has its reason for being alive in the world. To each one is asked a certain job — even the ants. You, too, carry your little grain of sand, you, poor little ants," said the Lord. "Nothing is wasted to the eyes of My Tribunal. For each one accounting is made. Each one!"

This story is for you children. You too, take your little grain of sand to the Lord's Temple, and do not stop on the way if it is not to lift someone who has fallen. Your aim is high over there, always higher.

Round Table News

The Chief Knight for America, Gladys Goudey (now Mrs. George Charbonneau), was married after the Fall Number of our *Digest* went to press. She is very busy making plans for moving into her new home now being built.

Before Christmas I had the unexpected pleasure of four days' visit in Los Angeles with Mrs. Charbonneau (if one can call being in bed with "flu" and imposing on one's kind hostess, as "pleasant"). We have been friends for many years. During this forced cessation of activity I had a splendid opportunity to learn of Mrs. Charbonneau's plans for the Round Table work, but I'll let her tell you about them herself, later, after she is settled in her new home.

Inquiries may be sent either in care of this magazine, or to Mrs. George Charbonneau, 3845 Aloha Street, Los Angeles 27, California. — M. L. L.

Indian's Twenty-third Psalm

INTRODUCTION

(The American Indian's language is not easily subject to translation, and in their intercourse with one another the various tribes use a sign language, more or less universal, which they have evolved. The following came into your Editor's hands by way of Germany, the source being unknown to her.)

The Great Father Above is the Shepherd Chief. I am His and with Him. I want not. He throws to me a rope, and the name of the rope is Love, and he draws me to where the grass is green, and the water is not dangerous, and I eat and lie down satisfied.

Sometimes my heart is very weak and falls down, but he lifts it up again, and draws me into a good road. His name is beautiful. Sometime, it may be very soon, it may be longer, it may be a long, long time, He will draw me into a place between the mountains. It is dark there, but I will draw back not. I will be afraid not. For it is in between these mountains that the Shepherd Chief will lead me and the hunger I have felt in my heart all through this life will be satisfied.

Sometimes He makes the love-rope into a whip, but afterwards He gives me a staff to lean on. He spreads a table before me with all kinds of food. He puts His hands upon my head and the tired is gone.

My cup He fills until it runs over. What I tell you is true. I lie not.

These roads that are away ahead will stay with me through this life, and afterward I will go to live in the big Tepee and sit down with the Shepherd Chief forever.

The Order of the Round Table

The Order of the Round Table, an international youth organization, holds before its members the figure of the Perfect Spiritual King, and endeavors to inspire them to work in His Service. They are quite free to take as their King, any great figure who embodies for them all that is heroic, noble and pure in life, but many of its members take as their Ideal the same Divine Figure who inspired King Arthur and his knights in the middle ages, the figure of the Christ.

The following Pledge must be repeated daily by all who belong to the Round Table:

“Live pure, speak true,
Right wrong, follow the KING.”

Its objects are threefold: the building of character, training in leadership, and service to others. Its principles may be given thus:

1. A non-sectarian organization; both sexes of all ages eligible for membership.
2. Object: to assist in building good character in youth.
3. Teaches loyalty to home, school and nation, and to the Higher Self within.
4. Helps boys and girls by showing them how to help those less fortunate than themselves.
5. Helps parents by providing closer contact with their children and better understanding of the needs of young people.
6. Helps all adult persons, offering them opportunity to keep young in mind by co-operating with boys and girls, if only through financial support and reading news of youth activities.
7. The term “Follow the Light” means to express the Christ Principle in Life.”

Our civilization today is greatly in need of a band of young people with high ideals of chivalry and honor. Today, as never before wrongs need righting, as did the wrongs of King Arthur's day. Young people trained in the ideals of the Order of The Round Table will help to create a New Age and give the world a higher ideal of Citizenship based on Brotherhood.

To Organize a Table

Anyone wishing to gather about him (or her) a group of boys and girls for training as modern knights will, upon acceptance, receive the appointment of Leading Knight and full instructions will be sent, including opening and closing ceremonies, requirements for promotion, disciplines, books for study, initiation rituals, by-laws, information as to robes, forms, including the Charter (for which there is no fee).

References on Sex Education For Parents of Pre-Adolescents

MALE AND FEMALE, by Margaret Mead, Associate Curator of Ethnology at the American Museum of Natural History, *Ladies' Home Journal*, Sept., 1949 — This is a most interesting article of comparisons between training of youth in matters of sex, love and marriage in America and among the natives of seven Pacific civilizations, based on years of experience with these peoples. We mothers who are interested in "permissiveness" in breast feeding and child training can note, from this article, how certain national characteristics may be influenced by training in infancy.

* * *

SEX EDUCATION TODAY, by Sidonie Matsner Gruenberg in "*Child Study*", Summer, 1949 — The famous Kinsey report "Sexual Behavior of the Human Male", bears out the experience of all teachers of small children — that "all education begins in the cradle." Also that "sex education begins in the home and remains there for some time."

* * *

For Parents and Youth

WHEN YOUR DAUGHTER FALLS IN LOVE, by George K. Pratt, M.D., pamphlet issued by The National Committee for Mental Hygiene, Inc., New York City.

BUILDING SEX INTO YOUR LIFE, by Paul Popenoe, Sc. D., issued by The American Institute of Family Relations, Los Angeles, Calif.

SEX IN OUR CHANGING WORLD, by John McPartland, condensation of book appearing in August, 1947 issue of "Coronet".

* * *

MODERN WOMAN — THE LOST SEX, with its complete reference and appendix in the back. It is really wonderful, and here you have a practising psychiatrist in New York, Marynia F. Farnham, stating that a woman is not complete without children. She says that a spinster, no matter how valuable she may be to society, is a disoriented personality. She takes all the leaders of feminism and analyzes them and shows definitely how neurotic they were. She goes into the matter very deeply and shows why the vast majority of women are neurotic today, because the western world has put its emphasis on industrialism, taken honor away from the home and consequently the woman so that today a woman is almost ashamed to say she is a housewife and mother because there is no longer any honor attached. She gives a complete list of references in the back and has used other women sociologists whenever possible in order to show that they recognize the disease of modern society. . . .

"HAPPINESS THROUGH HELPING"

100 PP

Children's Stories

Edited by
Martha Pellan
of Chicago

\$1.00