

RAYS 85

from the
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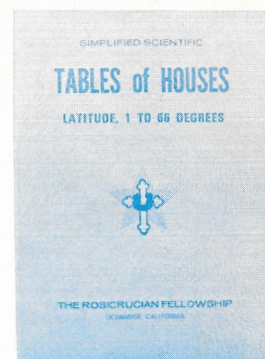
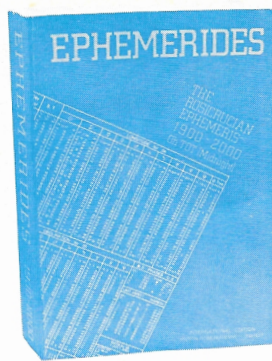
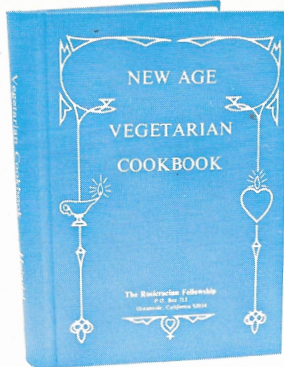
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"A Sane Mind,
A Soft Heart,
A Sound-Body"



Feature

Characteristics of a Child Three Years Old

Loving she is, and tractable, though wild;
An innocence hath privilege in her
To dignify arch looks and laughing round eyes;
And feats of cunning; and the pretty round
Of trespasses, affected to provoke
Mock-chastisement and partnership in play.
And, as a faggot sparkles on the hearth,
Not less if unattended and alone
Than when both young and old sit gathered round
And take delight in its activity,
Even so this happy creature of herself
Is all-sufficient; solitude to her
Is blithe society, who fills the air
With gladness and involuntary songs.
Light are her sallies as the tripping fawn's
Forth-startled from the fern where she lay couched;
Unthought of, unexpected, as the stir
Of the soft breeze ruffling the meadow flowers;
Or from before it chasing wantonly
The many-coloured images impressed
Upon the bosom of a placid lake.

—William Wordsworth

Little Jeannie

Little Jeannie's eyes are blue,
Little Jeannie's fair.
From the heaven world she came
Our home and love to share.

Jeannie has a pleasant smile
That makes clouds disappear,
No one could be sad for long
When little Jeannie's near.

While the years go flitting by
'Til little Jeannie is grown,
We'll smile back most thankfully
Because she's graced our home.

—Lena Dorrance

Speak to us of Children (The Prophet)

And a woman who held a babe against her bosom said,
Speak to us of Children.
And he said:
Your children are not your children.
They are the sons and daughters of Life's longing for
itself.
They come through you but not from you,
And though they are with you, yet they belong not
to you.
You may give them your love but not your thoughts.
For they have their own thoughts.
You may house their bodies but not their souls,
For their souls dwell in the house of tomorrow, which
you cannot visit, not even in your dreams.
You may strive to be like them, but seek not to make
them like you.
For life goes not backward nor tarries with yesterday.
You are the bows from which your children as living
arrows are sent forth.
The archer sees the mark upon the path of the infinite,
and He bends you with His might that His arrows
may go swift and far.
Let your bending in the archer's hand be for gladness;
For even as he loves the arrow that flies, so
He loves also the bow that is stable.

—Kahlil Gibran

Learn to Stand on Your Own Two Feet

Little Troy laughs as he looks down the street.
He has learned to stand on two little feet.
Now he can see the grass and trees,
Much better than crawling on hands and knees.

When he used hands and feet his head was down,
And he could only see the ground.
But now the world had opened a brand new book,
And had given him his very first look.

Many times through life, he'll know the same joy,
That he knew today as a little boy.
When whatever the problem in life he must meet,
If he learns to stand on his own two feet.

—Lena Dorrance



The Privilege of Raising Children

Some Thoughts

Children seem to be born with the belief in God and the higher Beings, which is not at all surprising, considering their closeness to the inner realms. It is the most natural thing in the world for a child to “believe” in God and His Angels. If the essence of the Rosicrucian Teachings, expressed in language understandable to children, were given to young children everywhere in the western world, it would remain as a strong foundation against the inroads of atheism, skepticism, and materialism now so prevalent.

Home is a place where, if the atmosphere is conducive, children easily can learn the lessons of spiritual living. In the home, the love of God most easily can be expressed through both parents and children. This presupposes, of course, a home in which parents are aware of and imbued with the spirit of divine Love, and in which they put the interests of the children, and of family unity and harmony, in a spiritual context, ahead of the many material considerations and other distractions which now seem to occupy and divide so many families.

Wise parents know that they do not “own” their children, that the children for whom they are privileged to care, as Mothers and Fathers, are children of God—and in all other ways are self-contained, independent Beings in their own right. A “possessive” parent can do considerable damage to the child’s development as an independent person striving to evolve his or her own unique faculties and attributes. Children come to us with great potential for good, for within each, is the divine Spark of God. That Spark must be guided, of course, but it also must be allowed to “glow” in its own way.

Although the privilege of raising children also represents what probably is the greatest responsibility that can be assumed by any human being, parents need not feel themselves to be alone in the exercise of the relevant duties.

Parents who endeavor consciously and consistently to work with God—to work with the Higher Powers—in bringing up their children, and who sincerely have the childrens' interests at heart, find that they receive immeasurable spiritual help, often through their intuitive faculties. Children respond by displaying a growing awareness of their role in the world and of their value to themselves, to other people, and to God.

Parents must learn to curb their anxieties for the child and, instead of inhibiting him or her with their worries and fears, stress that the child is a loved, and loving, child of God endowed with special abilities, talents, and potentials. The home ideally conveys an atmosphere of ease, optimism, and faith, with sufficient scope for each child to develop his or her own unique qualities. Ideally, too, in the home are expressed only positive, constructive, optimistic attitudes, with praise and appreciation rather than blame and guilt as the keynotes of parental attention. Certainly unacceptable behavior should not be ignored, but more positive results are achieved when the child is lauded for the good he has done or the efforts he has made to achieve than when he is relentlessly criticized for misbehavior, mischief, failure, or other disappointing aspects of performance. Certainly the child's attention should be called to what he has done wrong, but this should take place in the context of encouragement for greater success on the next try. By emphasizing our approval of the child's best efforts and performances, we help him overcome less desirable conduct.

During the first few years, a child's spiritual education, if he receives any at all, is almost solely the concern of parents or other people in the home. Parents who feel great love for the child and can demonstrate this to the youngster will be gladdened with similar response from the child, in whom the presence of the Christ Within is likely to manifest early. A child learns to love because he is loved. "We love God, because He first loved us."

Parents can give even tiny youngsters a certain awareness of the love of God. In part, this can be accomplished by encouraging the children to greet every morning with an acknowledgement of God's Presence. Morning prayers with the child are as important as evening prayers. In the morning, a child can be encouraged to give thanks for peaceful sleep during the night and for a new day in which to live joyfully and enthusiastically. Evening prayers, in which children eventually learn to give thanks for specific experiences during the day and for people who are dear to them, can be begun even before the child can talk. As children learn words and get their own ideas of thoughts they would like to express "to God," this then should be fostered. If we declare our joy and gratitude aloud, children will begin to recognize and understand the Source of Love, Help, and Protection. They come to learn that the truly thankful heart maintains a constant attitude of thanksgiving to God for blessings, opportunities, and even the lessons of life.

Faith, like love, can be encouraged by example, rather than taught. The development of faith comes about through the life experiences. Children unfold their faith when observing the examples of others—particularly parents and, later, teachers—and when undergoing their own experiences in which their burgeoning faith plays a role. Max Heindel reminds us that we all have faith in something—for instance, that our homes will be in their accustomed places when we return in the evening. We communicate our faith, whatever its nature, to young children with whom we associate, and we communicate it as much in our unguarded moments as when we consciously are trying to do so. Indeed, our whole attitude about life in general and the little things of daily existence expresses our faith. Do we obviously seek the good in every situation or are we pessimistic and defeatist in the face of problems? Are we optimistic and cheerful, or habitually gloomy? Do we anticipate with joy or with dread? Our attitude and demeanor tell our children as much about our faith as would any carefully prepared verbal explanation.

Young children, of course, encounter many "firsts"—the first steps, the first solid food, the first pair of shoes—but one of the biggest steps in growing up is the "first day of school." Even if the child already has experienced nursery school, the relative independence offered by elementary school, when most children go back and forth without their parents, encounter give and take with other children who at first are strangers, and have the additional responsibility of learning lessons, taking tests, etc., demands a good deal from little ones.

Although most children seem to be excited about starting school, they are likely to feel some apprehension, too. With regard to this and every other new situation, we can help children develop an attitude of facing the future and the unknown with courage and, particularly, with faith, if we discuss with them the excellent opportunities for good that lie in store for them with every new experience. If they are convinced that the Love of God surrounds them in all situations and at all times, they also can learn to watch for the expression of love in every new friend, in their teachers, and in other people with whom they are brought into contact. Making a "game" of trying to see the Christ Within everyone they meet can be an effective means of helping to overcome shyness or trepidation.

In this context, too, it is well to remember that children thrive on established routine, which gives them a sense of security. Drastic changes in that routine—for instance, those centered around the severe illness of a parent, a sizeable change in the family's economic situation, a move, and divorce of the parents—can be highly traumatic for youngsters. Whenever possible, it is wise to prepare children far in advance of a drastic change, explaining everything that can be told them about the situation, trying to construe it in the best possible light (without, of course, glossing over important details or falsifying), and allowing them to participate in activity connected with the situation whenever feasible. It is good to make a habit of looking at new experiences, new people, and new places with a spirit of appreciation

rather than criticism. Preparations of this sort will help children learn to be adaptable and to face life with trust and confidence, as well as, eventually, with judgment and discrimination.

It is very important that parents *listen to* (not just hear) their children. The child, as a developing spiritual person, must learn to express its feelings in words as well as actions. This is why little children often seem to be "chatterboxes." Of course they must be taught not to interrupt and when it is appropriate to talk and when not. At the same time, however, the adult should be careful not to shut out children's conversations even though he or she may sense what the child is going to say and can answer or decree before the child is finished. This is not wise. When we do not sincerely listen to the child we will not get intuitive guidance regarding the meaning of the words or the underlying needs which, perhaps, the child does not know consciously or is unable to express. Then we are likely to pass up opportunities to give help or guidance when it may be most needed. Listening (as opposed to merely hearing) implies an attitude of receptivity, in which we show the child that we consider him and his thoughts and feelings important, and that we are giving the respect which this attitude implies. Only in this context can we give the fullest, most meaningful, response and guidance, and only in this context will the child, in turn, be equally receptive to what the parent offers.

A child's self image is a vitally important factor in his development, both emotional and spiritual. Much of this self image is molded and defined in early years by the climate of home and family. If we unthinkingly label children as clumsy, slow, stupid, lazy, unreliable, etc., at every turn, despondency, dejection, and feelings of inferiority, self-hatred and, often, rebellion are bound to become deeply entrenched. The opposite is true when we concentrate on the child's positive qualities (and everyone has some), taking pains to praise traits such as cheerfulness, a loving disposition, courage, and obedience. It is easy enough for children to feel unsure of themselves in a world basically geared to adults and presenting new situations and lessons at every turn. They need honest praise (and obviously it must be honest, as there is nothing children can detect faster than insincerity) in order to strengthen themselves to confront life confidently. Young children generally are anxious to live up to what is expected of them and are eager to please once they know that compliance with what is expected will bring approval. It is extremely important for parents, teachers, and all others closely associated with children, to convey continually to the child that they believe in him and in the innate goodness within him.

In this day and age, when so many children seem to be roaming the streets or left unattended at home, bereft of any direction at all, there also is the opposite problem, which might be called the "apron-string syndrome." Of course we must care for our children so that their development is safe, but this responsibility should be based on wisdom, not on fear. Parents who over-restrict and over-protect their children are likely to do as much harm as those who are negligent in supervision. It is difficult to draw the line between protection and over-protection, and the line, in any case, probably is somewhat different for each individual child, depending on the child's readiness for specific freedoms, challenges, and duties. Solution of the problem requires spiritual insight, intuition, and a positive, courageous regard for life on the part of parents. If parents exhibit confidence in the child, the child more likely will develop faith and confidence in his own aptitudes, as well as a spirit of adventure and a sense of delight in discovery.

Encouragement of the sense of wonder that is naturally inherent in most children also is important. The delight with which babies view colorful flowers and butterflies, for instance, can be augmented a few years later with nature walks, with discoveries made through a magnifying glass, etc. The young child responds with enthusiasm to the wonders of his world, and our sensitivity to this enthusiasm often sets the pattern for the child's future appreciation of God in Nature. If the child learns to see "God at work" in his environment, he will be more appreciative of that environment as he grows up and more spiritually sensitive in general.

Children's awareness of Nature Spirits and other "unseen companions" also should be supported. Many parents, not cognizant of the reality of these entities, have made their children both unhappy and secretive by sternly ordering them to stop "imagining" or even "lying about" their invisible playmates. Most children will outgrow their early clairvoyance in time as it is. It is a shame for callous and unfeeling adults to spoil the special, and spiritually beneficial, friendship that very young children enjoy with their invisible companions.

Another childhood characteristic which certainly should be noted is the child's initial contentment with simplicity. If only permitted to do so, children will employ the most simple objects or artifacts as toys and let their imaginations take over from there. Simplicity and creativeness go hand in hand. The child's creative "instinct" is what makes him enjoy simple things. The child must use and develop that creative instinct or he will grow up not knowing how to create. If this happens, of course, the desire and the impulse will die within him.

Once children's imagined wants are gratified, and they have the advertised toys and possessions that they have been asking for, the cry often goes up, "I have nothing to do." The very simplicity of the things which, if left to themselves, children would choose to play with, invites their fertile imaginations to work all the harder and develops their creativity. This, in turn, maintains their interest, and one original mode of play leads to another, with the result that they are content and are, quite without knowing it, unfolding Epigenesis and developing self-sufficiency. □

Mystic Light



The Dove and the Olive Branch

A STUDY ON EDUCATION FOR PEACE

Every day, more people are becoming aware of the growing need for humanity to come together and work towards resolving our differences so that we can live in peace. As we help ease suffering, it will make the world a better place for everyone. Too often our differences have divided us, be they of sex, age, ability, skin color, culture, education, politics, religion, or philosophy. It is important to remember the significant fact that, if we strive to regard other people with respect and genuine interest and look for the good in all things, our differences will serve not to separate, but to show us how much we are alike and *One* in our breath of life. With love and understanding, hard work and constructive dreams, we will rise to meet the challenges facing us and our children in the delicate balances that exist in life on Earth today.

We have come a long way in our collective efforts to find cures for and prevent childhood diseases and other ills that have taken countless human lives in the past. Slowly we are learning to care for people who are mentally and physically disadvantaged, helping many to live their lives with purpose and dignity. Increased awareness of personal hygiene, better sanitary environments and material comforts enable more people worldwide to live long, healthy lives.

It is hard to think of the serious problems we still face on this side of Paradise. Through our communications media we learn of:

1. Famine and starvation of untold millions every year: severe poverty with high pop-

ulation growth; lack of medical aid, education and work-sharing programs in lesser developed countries.

2. Wars: political and religious intolerance; refugees and prisoners; violent crimes; the nuclear weapons build-up of insane proportions.
3. Ecology: pollution of air, water and soil; sewage and garbage clean-up; disposal of nuclear waste; depletion of our natural resources and wildlife.

Many people today are deeply concerned about raising children in this troubled world and fearful of talk about war and violence. Through our communications we learn, too, of the broad, ever-growing efforts of people who are working hard to find positive solutions to these problems through education, conflict resolution, and constructive peace-keeping activities. We must keep on trying to raise our children to live in a peaceful world—to lead us into the New Age. As the Angels came to say: "...and on earth peace, good will toward men." *Luke 2:14.*

Education can help establish peace by addressing the times and by being thoughtfully adapted to different ages and abilities, in order to help children in their learning experiences at home and in classroom situations. Several meanings of "education" are: to awaken; to draw out; to lead forth. The early years represent the ideal time to start the harmonious development of body, mind, and Spirit within, through education designed to grow with the whole child.

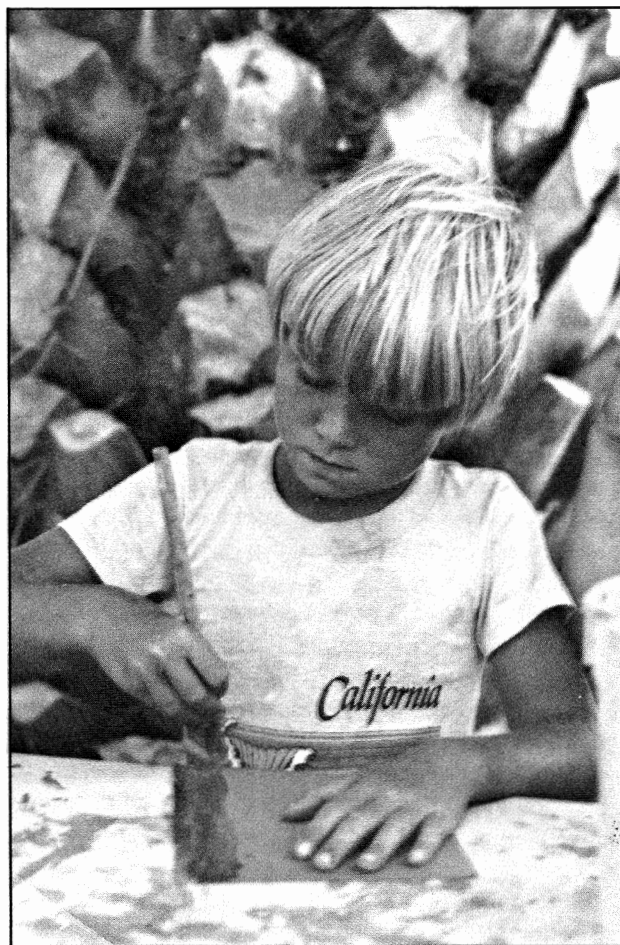
Children's needs are not simple, and they often require special attention. We know that each human being is a unique Spark of Life. When we look closely, we see that the problems children have in getting along with each other and living in the world today are not much different from the problems adults have in their dealings with one another and in adjusting to change. When we say the word "peace" to young children, it may mean nothing more than a "piece" of bread or a "piece" of a puzzle. One child, age five, answered, when asked what peace meant to him, "Peace means I want to live." The key words to remember in working with the very young are "caring and sharing"—learning to get along with each other in a kind, loving, unselfish way.

In the Western Wisdom Teachings, we learn that during the first seven years of a child's life the Nature Forces work for growth in the physical body and give protection for the higher vehicles; the vital body, desire body and mental body which are born around the ages of seven, fourteen, and twenty-one, respectively. During the early years, the positive poles of the higher vehicles are latent, but the negative or receiving poles are wide open. Children this age are *very* receptive, extremely

impressionable, and sensitive to the vibrations around them. So often adults do not realize how bright young children are because they do not "see" or sense as the children do. Time and time again children are held back in their opportunities to explore because they are misunderstood and thought to be too young. It is now that children will absorb so much of what they are told and shown all around them. They are full of wonder and excitement and responsive to the "celebration of life."

It is a joy and a privilege to be with children—to watch them grow, to work with them and care for them in a loving way. Children's lives are full of make-believe, pretend, and magic. The very young are amazingly clairvoyant. Children will say the most profound truths at the most interesting times. Their imaginations are brilliant and they often are masters at dealing with people and situations around them for better and for worse.

If a parent has a choice among schools, be they public, private, or emphasizing a certain educational philosophy, it is most important to consider the teachers or adults who will be surrounding and protecting the child. Are they truly giving people, devoted to the child's well-being? Ideally there will be several adults of various ages, including young adults, in the school. Doing volunteer work in a classroom, sharing a special skill,



or just participating in the learning environment, is rewarding for all.

It is healthy for adults who spend long hours alone with children to have some quiet time to themselves every so often, to rest and renew their energy, for the children will draw on it all and then need even more. Wouldn't it be wonderful if more elderly or lonely people could spend time with the young ones—sitting close by to give them comfort and attention, sharing the wisdom of their years, at the same time helping free parents or teachers for short times of rest?

Environment is especially important in stimulating learning, making it fun and interesting by letting children move about freely to explore and discover for themselves. Fresh air and natural settings are the best, if possible. Colors will help in creating complimentary atmospheres, such as yellows and light oranges for intellectual activities, soft blues for calm rest and reading, with shades of green for healing. A small crystal prism hanging in a sunny window will reflect rainbow colors on light walls and stimulate discussion. Wall posters of Nature scenes, animals, and people doing enjoyable things such as picnicking in the park or flying kites, are especially interesting for children who live in the inner cities. Photographic posters of planet Earth from outer space, globes, maps, model planets, and paper airplanes hanging from the ceiling enrich the atmosphere and give hints of the vast universe of which we are a part. Nature centers are valuable in classrooms—with growing plants, displays of birds' nests or volcanic rocks helping to give environmental awareness, especially for those who spend long hours indoors during cold, dark winters.

Young children need a "hands on" approach to learning. Creative learning materials can be kept within their reach, such as building blocks, crayons, pens, and paper. Children learn early to select materials and be responsible for returning them after use. Giving children a chance to make their own choices between two projects builds self-reliance and experience. Other materials such as clay or water-color paints can be used at certain times. Safe tools for building and cooking under supervision involve the child in useful work. Most young children like to help out with work tasks and be given small jobs, such as watering the plants or buttering the bread. Work can be more fun when it is shared, and children will learn from us to approach tasks with eagerness and enjoyment. This will give a sense of accomplishment and help them to feel more a part of the big world around them.

Counting seashells and rocks, stringing beads, or just throwing everyone's shoes in the middle of the room and trying to match pairs is beginning math work the children's way.

During the early years, dance and movement exercises help with coordination and muscle development.

Creating dance routines helps children learn discipline in their movements, encourages group participation, and often gives a sense of order.

Young children love putting on plays and performing simple role-playing skits to demonstrate and express real-life situations and reactions. Making puppets and having shows is easy and fun when using paper bags, cutouts, and scrap materials.

Singing songs brings people together and can inspire everyone. If there are large numbers of children in a class who speak different languages, singing a lot is a special way to communicate. Listening to music can be relaxing. Playing with small drums, tambourines, and beating sticks together to different beats develops rhythm. Some children start playing musical instruments, such as a small violin, as early as age three.

Reading and telling stories to children helps them learn to read, especially if done in a dramatic, entertaining way. Nursery rhymes are remembered because of the rhythmic, repetitious flow which comes naturally to the young child. Short poems are enjoyed by all ages. Most children love picture books and need an area where they can sit quietly and read, apart from other activities. They like to make their own books, and many youngsters will dictate stories they've made up which can be written down for them by an older child or an adult.

Much that is happening in a child's life is shown through the messages in their drawings and art work. It makes them feel good to see their art displayed and praised by the grown-ups and other children. Children's art is so often inspired.

The early years are an excellent time to start teaching astronomy and astrology. Young people respond naturally to talk about stars, living, dying, and growing just as people do. Drawing astrological symbols and playing movement games that show how the planets orbit around the Sun are enjoyable ways to learn. There are many wonderful legends from different countries and cultures about the Sun, the Moon, and the stars to which children can relate. There is a short African tale called, "How the Sun and Moon Came to Live in the Sky." American Indian myths include many short stories about the constellations in the night sky. Polynesian myths are full of children and star lore.

In the early years, cultural awareness of foreign countries comes from a "children to children" approach, through singing songs, playing games, and talking about the native dress and ethnic foods. Learning to count to ten and say "hello" in different languages is an enjoyable activity. Young children like to learn sign language and pick it up quickly. By celebrating special holidays observed in other parts of the world, children become exposed to a multi-racial world with its different ethnic cultures. Talking about our fascinating differences and the many ways in which people are alike makes

for interesting discussions.

Nature studies are best experienced on field trips to the seashore, nature walks, and picnics in the parks. A few schools have gardens and compost areas for learning, while some children have gardens at home or can share in community gardens in their neighborhoods. Children can learn to plant their own seeds and care for the plants as they grow. Just digging in the dirt or sand all day is a learning experience for many young children.

During their play time, children learn to get along with others and prepare, through role-playing and imitation, for their responsibilities in grown-up life. Generally speaking, young children need to keep active and be involved in the happenings around them. Unfortunately, they are often disciplined and restrained unfairly or placed in an environment where learning is not fun or interesting. In interactions with other children on the playground, at home, or in the neighborhood, we have continual opportunities to teach ideas about peaceful relationships that will benefit children later. Simple lessons such as, "No! Don't kill the spider, we'll put it outside," and emphasis on important ideas such as "no one gets hurt," "try not to hurt the feelings of others," "problem solving in non-violent ways," "guns hurt people and animals," all are valuable.

Many children play with pretend guns and light sabres. Wise adults say, "No guns or weapons allowed here," and see to it that children respect this injunction. Sometimes children will turn their weapons into "magic wands" that "transform" their playmates into animals or objects.

Learning situations that require peaceful problem-solving solutions and lessons in fair play happen every day in children's lives, at home with sisters and brothers or at school. Often children will work out their own solutions, but there are times when the adult near by must act as mediator. In disciplining young children, eye contact and tone of voice can be very effective, as can talking intimately with the children and helping them to work out their sharing difficulties and other problems. If necessary, discipline can include a mild loss of privileges or removal from the group or room for a short time. Spanking is unnecessary. There are times when one must be physically firm with children to keep them from harming themselves or another, but this usually indicates a serious situation or a difficult child. There is a big difference between holding someone firmly back or down to prevent further harm and beating a child. If we work together to solve problems creatively and peaceably, without violence, the children will learn to imitate our behaviour and we will be one step closer to building a peaceful world.

Gathering daily in learning circles where children sit cross-legged on the floor in a wide circle, talking and sharing together with each taking a turn, is an excellent

large group activity. Listen to the children and let them do the talking. When they are free to share their feelings with the rest of the group, many problems can be worked out favorably. If one child has been mean or selfish, the others will help to solve the problem. Children will reason with each other and with adults who treat them fairly. Forgiveness, understanding, and thoughtfulness towards others can be taught at this time.

When children become active participants in such discussions, it helps them develop self-assurance and responsibility for their actions. It is important for children to talk about liking themselves and finding out what they like in others. Often they will talk about studies or subjects about which they would like to learn more. Curriculum studies for children of all ages is a fascinating subject. Children learn through self-discovery and by drawing on their own energies and developing them as they work. If children feel creatively useful and are curious about the world around them, this enthusiasm for learning will carry them a long way.

Educating the whole child is done through the balance of physical, mental, moral, social, and spiritual aspects of learning. Woven into the busy activities must be some quiet time for meditation and prayer. Quiet meditation can take only a few seconds with young children, but during this time they can listen to sounds or imagine rainbows, etc. Meditation for this age group can be taught as motion, too. Children like to put their arms in a wide circle above their heads, close their eyes, and imagine they are the Sun—giving light and warmth on a rainy day. These quiet times give the adults an opportunity to talk about harmony, balance, and goodness in our lives.

Before bed at night is an excellent time to share stories about people, animals, fairies, and Angels working in the Nature Kingdom. A beautiful prayer, especially for morning, given by the Rosicrucian Fellowship and entitled *The White Rose Chain*, reads:

*Today I will think good thoughts
I will do only good deeds,
I will be kind to every living thing;
My heart will then be pure as a white rose,
And I shall see God in everything.*

The spiritual teachings found in *The Rosicrucian Fellowship Sunday School Lessons* can be shared with children of all ages. These lessons of love and harmony are designed so that the vibration and message of the lesson will impress itself upon the unfolding consciousness of the child as it grows. The lessons talk about the Star Angels, referring to the planets, and how they speak to us through our hearts and help us grow. They also tell of Invisible Helpers who do healing work in bodies of light while our physical bodies sleep at night. These teachings bring thoughts of wonder and beautiful imaginings which awaken within the child a love for living and an awareness of God's love for us all.

The Western Wisdom Teachings tell us that at the age of seven years the vital body is born. The vital body grows during the next seven years, by absorbing the vital force from the Sun that surrounds us and protects us from disease germs. During these years, children's perceptions are enhanced and they become more aware of the larger world around them. This is an exciting time, when children remember lessons well-learned and begin to put together and understand the results of their actions. For parents, teachers, and friends of children this age is fun and interesting to work with. Children are very teachable now. Their minds are open to learning new ideas and sharing information in an enjoyable way. So often, the children themselves will contribute much of the lesson material. Of course, physical and mental abilities can vary; but generally during these years adults can help develop qualities of unrealized potential within the child which will be of great benefit to him or her in the years ahead. A basic understanding of astrology—of the child's chart—will help a great deal in directing him or her towards fields of natural interest.

Images of children during these years are often confusing. One moment they may act like little babies needing special care and protection, and the next moment they appear amazingly confident and certain of themselves beyond all doubt—ready to reach out to the world at large.

Children now will take an active role in putting their own energies to use and sharing their learning discoveries with others. This keeps the enthusiasm up and keeps their imaginations active. Besides developing math, reading, and writing skills, continuing studies of Nature and science can be broad and inspiring. For example, the changing seasons of the year and the moving patterns of the celestial spheres afford opportunity for further studies in astrology and astronomy, which show the harmony and balance of the universe.

Children this age take great interest in environmental projects such as picking up litter and planting trees. Community projects such as raising food for the needy or visiting the elderly are excellent, as are units on urban planning and survival. Frequent field trips to parks, nature walks through the woods, and overnight camping experiences are wonderful ways for children this age to learn about the world around them.

Most children love animals. During these years they can learn about animal care and study the fascinating world of animal behavior.

Elementary studies in anatomy and caring for our bodies go along with learning about the right kinds of foods to eat and healthy living habits such as exercise. During these years, sex education can be taught through learning about plant reproduction and the mating habits of animals. Even studying about the birth, growth, and death of stars is exciting for children this age. Many picture books are available that show the developing fetus

inside the womb. Children, carefully prepared, profit from seeing first hand the live birth of animals. These experiences give a deeper understanding of life on Earth and make a powerful impression on the child when the birthing experience is shared in a positive way. Talking about life and death comes naturally to children and provides opportunities to discuss rebirth and belief in past lives. Sometimes children can participate in helping to bury a pet or animal that has died, thus giving them a chance to witness our reactions and talk about caring for the dead.

Studies in nutrition and healthy living, especially for ages ten and up, can include talks about the use of medical drugs and also the destructive effects of drug abuse. Learning about the medical properties of herbs and healing plants, gifts given by the Earth for our intelligent use, can be interesting and valuable. A day trip to the country to collect wild edible plants and share a picnic is an excellent learning experience for everyone.

Continued exposure to the arts, reading of myths and Bible stories, and learning about customs of different cultures, all are enjoyable for these children. Learning about traditions and lifestyles in other parts of the world helps children to grow globally aware and understand the concept of being citizens of the universe. Often community resource people representing different fields of work will come into a classroom and enrich the curriculum.

Education through dance and exercise is very valuable and healthy. Learning how to juggle small balls or bean bags teaches concentration, control, and timing. Participation in team sports helps teach fair play, teamwork, and personal competitiveness without falling into the "win at all costs" syndrome. Even for children with special disabilities, sports can be a vehicle to encourage physical activities and exercise and can be fun to watch.

Expression through multi-media art work such as print-making and film enables children to learn about their abilities to be creative in different ways. Use of simple hand tools for woodworking and materials for weaving or sewing designs underlies useful projects.

Television offers some excellent programs about Nature and several educational learning programs, as well as a few worthwhile movies and cartoons. Singing for the deaf is done on many programs now. Selective viewing, of course, is the key. Audio visual aids such as slides are fun and educational and hearing and speaking aids such as tape recorders and record players can be used beneficially. Another learning tool is the computer. If children do not sit too long or strain their eyes, they can benefit from the information given by different programs.

Music appreciation through listening, singing, and playing an instrument is a particularly uplifting part of education. Children learn to read music easily at this

age and will enjoy making music with larger groups of children. Experience in drama and role playing are excellent ways to understand others and ourselves.

The word "peace," to children ages seven to adolescence, can bring an amazing variety of responses. To Emily, age 13, it means, "no fighting and no violence." Peace is taught as real-life problem solving, by using new ideas as well as proven successes. Problem solving means choice, not submission. Children learn to be thoughtful to others, to meet challenges with hopefulness, and to use action for positive growth. When children in this age group talk about "keeping the peace," it becomes their responsibility, not something totally beyond their power. They become co-operators in their own world. And they learn that we can get along without the violence and harmful destruction that has gone on for so long. Children can show a good deal of control over their actions and treat others with more compassion than we often realize. By directing our children to communicate with one another openly, we are giving them the tools and hope for a better world.

As children grow in the Physical World, they will have to make more choices. If, during these early years, they have come to learn about moral and ethical teachings such as reaping what we have sown, our free will to be kind and helpful towards others and the importance of working with positive purpose for all, and to celebrate life, then they will have a good start in understanding the world in which they live and be better prepared for adolescence and the challenging years ahead.

Around the age of 14 years, a time referred to as adolescence, Max Heindel tells us that the individual desire body is born. The changes that are taking place in children now are dynamic and exciting. New feelings and strong desires are moving the child to try and identify with and know the self and at the same time relate and reach out to the larger world around him.

In many cultures the onset of puberty is cause for celebration; boys become young men and girls are eligible to marry and bear children. As adults, we can show patience and gentle support in understanding this tremendous time of growth.

Parents and others must be willing to let adolescents investigate and experience for themselves. Children need to grow up to live their own lives and make their own choices. Often young adults need time and space away from their parents or guardians. If the adolescent can keep a positive, open mind during this time, and if as a younger child he knew love, trust, and respect, then these virtues will be carried into larger spheres of friendship and help him to share his feelings and experiences with others. Generally speaking, the adolescents' group has the most influence on what they do and how they act. Sharing activities together, listening, and encouraging communication will keep the door

open.

Young people this age can be very moody: bright as the Sun one day and a dark cloud the next. They can be quick to blame the adults around them. As the adult, try to remain positive and helpful, keeping in mind that these moods will pass. A sense of humor helps. Proper diet can help to balance out this moodiness.

Experience is the big teacher. Young adults need to experiment with their own powers to find their limits. It is true that adolescents and young children do not always know what's good for them, but neither do many adults. Young people must not be expected to be wise. It is not a sin to be ignorant, but as life's own lessons teach, ignorance is not bliss. When harm is done it is time to stop. Young people must be allowed to examine alternatives. It is a necessary step in making correct decisions and judgments as time goes on.

Caring adults can help by counseling young people in ways that will channel their activities into constructive experiences. If there are rules, they must be clear, fair, and consistent. Young people can learn to examine their weaknesses and see how to overcome them. So often our weaknesses are our hidden strengths.

School curriculum must continue to grow with the young adult. Parents and teachers can help maintain enthusiasm and interest for learning by introducing new topics for discussion and inviting support people to join in. The educator, parent, or friend can help to awaken within the youth the courage and will to fulfill his or her hopes, dreams, and wishes.

History can be studied through art, myths, and cosmologies for deeper meanings and insight. Philosophy and religion can be approached by learning about the founders and great teachers who have come to Earth to bring brotherhood, unity, and light to peoples' lives. There is so much to be learned from Confucius, Lao Tze, Mohammed, Rumi, Krishna, Buddha, Moses, and hosts of others. The spiritual teachings of love, forgiveness and healing as given by Christ Jesus save, inspire, and lift us all higher by quickening the divine Light within.

Studying and talking about contemporary events will help young adults to be more aware of the world in which they live and be consciously educated to fill the needs and promises of the future. This will help them select fields of interest for work during later years.

Young people today are concerned about their futures and the problems we face in helping evolving humanity to live in freedom, peace, and universal harmony.

So many people could be healed and so many problems solved through education which meets the physical, mental, and spiritual needs of the growing child. It is through the young that the seeds of lasting peace and the light within are carried forward. □

—Lynne Ross

Mystic Light

Children Need Pets

There are parents versed in the ways of truth, who provide nice homes and physical comforts for their children. Yet some of these parents fail to see the inner psychic needs of children. There are many homes where pets are not allowed. The parents see no reason for taking on the trouble and responsibility of a pet.

That pets do necessitate work and require care is to be admitted, but in this very fact lies part of the value of having them in a home and around children. In the first place, a child is overwhelmed in the world of adults where grownups know more than he does, need little from him beyond obedience, and to whom he can give very little except his love—which he has no way of knowing is worth very much.

A pet, on the other hand, is in much the same predicament as the child himself. It is dependent on the wisdom and love of the human beings around it. It can give little beyond obedience and love in return for the time and care it requires. This situation is understood by the child even if it is not voiced in words. Also, the child can be taught how to do the caring and training for the pet. He learns responsibility through this experience. He has some idea of the motives of his parents. He acquires an understanding of what their love and care for him means. He, in turn, feels a confidence in himself that he did not know before, when he assumes the role of caring and loving for a pet.

The child should be taught that it is man's duty and joy to serve those life-waves below the human. They, too, are part of the One Life. Brotherhood with Man is learned more easily and practiced more spontaneously when one has also assumed the care of universal life that has not yet reached the human stage. Such care teaches a tremendous respect for life. It is a lesson a child should never be restrained from learning. We are in this world. To live here happily, to fulfill our *soul* purpose in being here, we have to be aware of and learn respect and love for life in all forms.

In training a pet, the parent teaches the child that the principles of human living apply also to the animal world. There are laws of truth and being which are active on all life levels and kingdoms. This gives the child a greater respect for the rules of living, the principles of truth we wish him to live by. Some parents say they cannot have pets because landlords will not permit

them. This is an unfortunate fact. However, a landlord who may not want a dog or cat around most likely would not refuse to let a tenant have a canary. Birds make good pets. Parakeets are interesting, and if obtained young enough, even can learn to speak some words. Think of the delight a child would have in such an experience. Goldfish are not nearly the inanimate, uninteresting creatures that some people complain they are. Even they have something to offer as pets.

It isn't enough, however, to have only animal pets. A child also should extend his interest and attention to plants. Every child should be where he can help tend a garden. When this is not possible, he can be given his own potted plant to water and take care of. If the parent helps him in observing the plant, he will learn of the kinds of response that plants have.

A parent shouldn't have a home so "nice" that pets will disturb it. A home has to be lived in, and any home should be livable enough to include pets and plants. It should also be permeated with an atmosphere of mutual interest and cooperation in performing household duties.

In my own case the children and I together read books on different kinds of pets. We read books on caring for pets. My children have expanded interest and knowledge because of this. Also when they see animals or birds anywhere being mistreated, they are quick to protect these creatures.

They have learned to include wild creatures in their love and care. They put out water and food for the birds in our yard. They treat plants with respect. This has not only taught them the right respect of life but it also has made life more interesting for them.

At a time when newspaper headlines are full of fear, it is easy for a child who is sensitive and very much aware of the fear in the world to doubt the harmony and love which are basic in our universe. That is why every child has to see that love, harmony, and universal principles do extend everywhere, in spite of man-made turmoil. He sees this among the lower life kingdoms which, not transgressing Natural Laws, live in harmony. It gives him a basis for understanding that man, if he cares truly for life in the proper respectful way, can create harmony among mankind.

As guardian of the care and comfort of pets and plants, the child has an appreciation of the concern his own parents have for him—and it gives him a vision of the concern and love that the Universal One has for all life everywhere. This is the most fundamental gift a parent can give to a child. An understanding of this factor can give his life a security that no circumstances can tear away. It is the basic foundation a child needs to journey through life in this world.

Yes, a child needs a pet. A wise and loving parent will see that this need is fulfilled. □

—D.D.A.

Mystic Light

Science and Religion

XIV. Animal Behavior

Animals, when confronted with a new problem which neither they nor any members of their species have encountered before, generally show little or no reasoning abilities in trying to find a solution and just try many motions in an attempt to hit on something that will work. Animals frequently, however, follow patterns of behavior which solve their customary problems of life—patterns which are so complex that it is difficult for material scientists to determine how the animal, without reason, could have arrived at them. For example, there is a species of spider which obtains food by building an elastic web, drawing the center back to make it cone-shaped, and then releasing it when a flying insect appears so that it springs out and catches the insect. (See John Paul Scott, *Animal Behavior*, University of Chicago Press, 1962, p. 166) The sea otter that lives off the western coast of North America dives for mussels, clams, and spiny lobsters. When it brings one of these to the surface it also brings up a flat rock. The otter then lies on its back in the water, places the flat rock on its chest, holds the prey in both paws and brings it down hard on the rock until the shell of the prey is cracked. (see Scott, p. 167.)

Some material scientists theorize that in the past an individual spider or sea otter may have hit on this pattern of behaviour by "chance" and then continue the behavior because it was found rewarding. The offspring and associates of this particular spider or sea otter then may have learned the pattern of action by imitation. There are, however, some complex patterns of behavior exhibited by all the animals of a particular species without previous observation. For example, the amoeba is a one-celled animal which has no sense organs and thus has no means of observing other amoebas. Yet all amoebas have similar "wise" procedures for catching prey. If the prey is moving and hence likely to escape, the amoeba flows around the prey in a wide embrace, so as not to disturb it prematurely. Quiet prey, on the

other hand, is tightly surrounded. If the prey is an object which usually moves in a horizontal plane, the amoeba surrounds it in this plane first, and then cuts off the vertical paths of escape. (See Margaret F. Washburn, *The Animal Mind*, Macmillan, 1926, p. 39.) Some indigo buntings were separated from other indigo buntings at an early age and hand-reared. If they were not exposed to the night sky at an early age, they did not know in what direction to travel in the autumn. If they were exposed to the night sky or even to the artificial sky of a planetarium at an early age, they were correctly able to chose the southerly direction for their autumnal migration. (See Scott, pp. 238-239.) How the indigo buntings arrived at their choice of the southerly route, even without cues from other birds, remains a mystery to material scientists.

Another remarkable example of a complex pattern of behavior that members of a particular species carry out without having watched other members is the nest building of the malle fowl of Australia. The male malle in late winter scoops out a hole in the sand and fills it with vegetation and covers it with a mound of sand. Decomposition heats up the sand, and the female comes to the mound, mates, and lays one very large egg approximately once a week. The male covers each egg with sand and visits the mound daily, uncovering the nest and testing the temperature by thrusting its open beak into the sand. If it becomes too hot, the bird opens the nest early in the morning and scratches cool sand into it. As summer progresses, less heat radiates from the decaying vegetation, and the bird piles the sand deeper and deeper in order to provide insulation. Later in the autumn, the ground begins to cool down, and the bird keeps the nest warm by opening it during the middle of the day and scratching in sand that has been warmed by the Sun. In this way, the bird is able to keep the nest at a relatively constant temperature of 92° F throughout the long laying season. In the process of incubation the malle fowl may build a mound of sand 15 feet across and three feet high and move a large portion of it daily. When the chicks hatch, they dig their way through two or three feet of sand, leave the nest, and go off into the scrub to find food for themselves. They do not stay around to watch their father's activities, and yet when the males grow up they carry out the same procedures. (See Scott, pp. 271-273.)

Clairvoyants can see a part of reality which material scientists cannot see, and thus clairvoyants can provide information concerning the source of the wisdom of the animals about which material scientists are puzzled. According to clairvoyants, each animal has a Spirit. Clairvoyants agree with material scientists that the animal Spirits do not have developed thinking and problem solving powers. Clairvoyants also see, however, that an Archangel is associated with each species or tribe of animal. This Archangel of the species is connected

to each member of its species by means of a silver cord composed of mental material. Through this silver cord, the Archangel can send commands to the animal as to what it should do in any given circumstance. The Archangel is in touch with cosmic wisdom, and thus can set up patterns of behavior which embody wisdom for the animals in its charge. The Archangel in charge of the spiders guides the spiders to build and operate their "clever" webs. The Archangel in charge of sea otters guides them to use the stone for cracking the shells of the mussels. The Archangel in charge of amoebas guides them in their catching of prey. The Archangel in charge of indigo buntings helps them determine in which direction to fly by observing the stars. The Archangel in charge of the malle fowl guides them in building and caring for their nests.

The Archangel of each species of animal designed the patterns of action for that species in order to promote the well-being of that species. Sometimes individuals of a species will encounter unusual circumstances which the general pattern of response does not fit. Then the individuals may need to learn specialized responses. If an individual animal eats something that gives it an unpleasant reaction, that individual animal will learn to stay away from that particular food. The guidance of the Archangels does not hinder or obviate the necessity for individual learning by animals. An interesting illustration of the individual learning in which animals engage has been obtained from observation of the jackdaw, a crow-like bird. An inexperienced jackdaw fashioning its first nest initially collects almost anything, including pieces of ice, light bulbs, and unsuitable twigs. A jackdaw with a potential nest item tries to push the object into the other materials already gathered. If it is unable to wedge the object in, it discards it. Types of materials that have been discarded once are no longer collected. Most jackdaws eventually become specialists, collecting twigs from only one species of tree that happens to produce especially "good" nest material. (See John Alcock, *Animal Behavior*, Sinauer, 1975 pp. 135-137.)

A young child needs the care of its parents to ensure that it obtains the necessities of life and keeps out of harm. During the years of parental care, however, the child is growing, developing its own skills, and learning about the world so that in time it will be able to care for itself. Likewise, during the ages in which the animals are directed by the Archangels, the animals also are evolving their skills and abilities, so that in time they will outgrow the need for the direction of the Archangels. Clairvoyants can see that animal Spirits are no different, in essence, from human Spirits. The animal Spirits are just less evolved. Animals are thus, in truth, our younger "brothers," and are deserving of our respect and compassion. □

—Elsa M. Glover

Mystic Light

Children's Work

Reprinted from July 10, 1914, Echoes from Mt. Ecclesia

The crying need of the hour is proper environment and education for the children. The lack of it is due to the want of the Christ love in the world, and it causes wreck by the wayside. The Christ Child has stood for humanity from the cradle to the grave. There is a dreadful unrest everywhere. The cry of the children that are being neglected has gone out on the universal plane and reaches the Throne on High. The Father has heard and sent His messenger to Earth to awaken the woman heart of the world.

Rosicrucians have a message to give that is more general than that to the woman heart alone—it is to the woman soul of the world. The purpose of this work that the Rosicrucians have just started (the children's work) is to teach the children how best to use the powers of imagination. This will produce normal and right thinking, which makes for normal, right lives. By so directing them to think rightly, they will learn to act rightly, and unfold as the rose—unfold eagerly and anxiously—open their hearts to drink in the morning Sun.

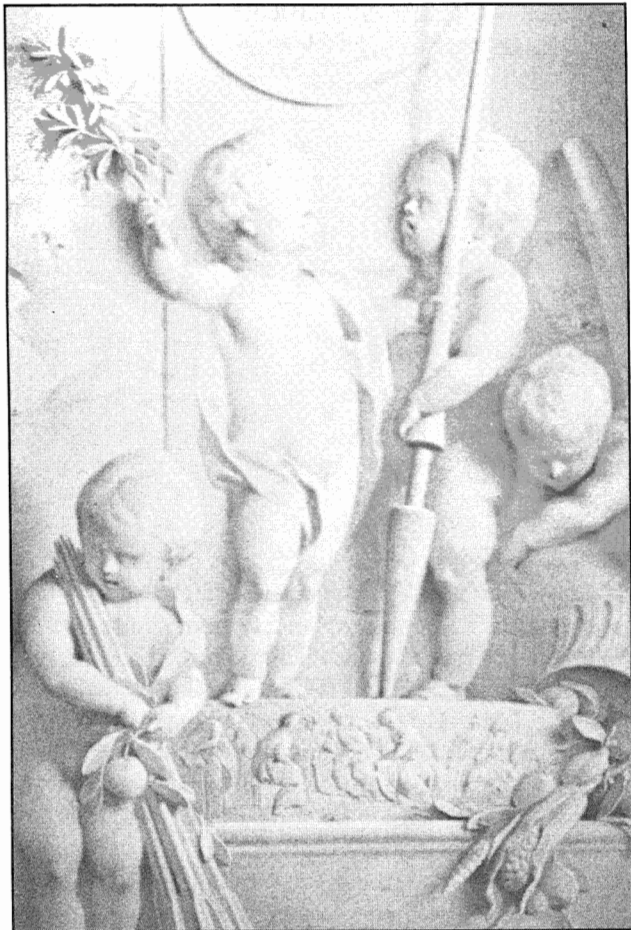
If the imagination is rightly directed, the further happiness of the child is assured. The most powerful forces in the world are silent. They become beneficent when rightly directed, but destructive when wrongly employed. This is common knowledge in regard to mechanical forces such as steam, electricity, wireless telegraphy, etc. But few have yet learned to apply this knowledge to the realm of mind, where the thought forces (the most powerful of all) are at work; where they are being generated and sent out as forces of salvation or destruction, for thoughts are things.

All the wisdom possible to man on this material plane is to be found in self-mastery, and by following the command of Jesus: "Love your enemies," the doing of which gives us sublime wisdom. By mastery and by transmuting these thought forces man will make himself master of the world about him, as wars, plagues, famine, are the meeting and clashing of wrongly directed thought force which brings all such things into manifestation.

Children should be taught to realize within themselves the solution and distribution of evil by good thought, and thus to work in harmony with divine Law. □

—E.G.

Mystic Light



“Dear Friends and Angels”

One bright spring morning in 1915, a buckboard carrying a man and a little girl was traveling leisurely on a narrow road in rural Kansas. It was early, yet the clean fresh air was warming and laden with the delicate fragrance of the fields. Drops of dew glistened on the roadside grass. Blazing stars and milkweed were knee-high and sunflowers came up to the waist.

The child looked out over a vast ocean of growing wheat. A gentle wind played through it, creating slow, billowing waves which spread out across the fields with an undulant rhythm. She wondered if the sea was like that.

They had just left their home in a little town and were on their way to Russell. In the back of the buckboard lay a broken shaft of a steam engine used in a grain elevator. Lex Miller, the child's father, worked at the

elevator and was taking the shaft to be welded. There was also a man's crutch within reach on the floor of the buckboard. Mr. Miller's foot and leg were wrapped in bandages. When the shaft had broken, his foot and leg had been injured.

The little girl's legs hung down from the seat but did not reach the floor. They were clad in navy cotton stockings and ankle-high buttoned shoes. She wore the new dress Aunt Belle had made for her birthday. She was six. A little blue straw hat, fastened with a ribbon, hung on the back of her neck.

They talked very little, but presently she spoke: "Papa, you're going to see the doctor in Russell about your leg, aren't you?"

Lex took the corncob pipe from his mouth and knocked the ashes out on the side of the buckboard: "Well, yes, I guess I should. It's been hurtin' bad at night."

Cecelia had never been to Russell and was eagerly looking forward to seeing the pretty things in the stores. In her little purse were three Buffalo nickels. One was for candy and the other two were for a new red handkerchief to give papa on his birthday.

When they arrived in Russell, they went first to the machine shop to leave the shaft and then drove up into the main street and tied the horses to a pipe railing. On the street could be seen one or two "Model T" Fords and in front of the bank a Reo touring car.

Lex climbed from the wagon slowly. He was a big man, "a bear of a man," as it was said. He had on a somewhat new pair of bib overalls and a railway engineer's cap.

"You go ahead," he said to Cecelia, "I'll be back soon."

Cecelia watched her father as he awkwardly climbed the outside wooden stairs to the doctor's office. She had wanted to go with him but he said, "No, I'll go alone." Cecelia put on her new white gloves, set her hat primly on her head, and walked toward the stores. She wished she had a parasol to complete her new outfit.

It was well past noon when, on the way home, they stopped at "Tucker's Grove," a picnic spot where there was a spring. They had, on the way to Russell, left a fruit jar of lemonade and some sandwiches in the cooling shade. They were both hungry but ate in silence. Cecelia wanted to ask what the doctor had said, but something in her father's manner since they left Russell made her hesitate.

It was near dark when they pulled into their yard. At the water tank a lone mild cow looked up from her drinking and, with water dripping from her mouth, stared at them with big placid eyes. Through the frame of the windmill and low in the sky could be seen a great full Moon. The windmill turned slightly, sending a plaintive and metallic sound into the night. Fireflies blinked against the shadowed barn.

On the afternoon of the following day, Cecelia was waking up from a nap. She was somewhat frail, and the long trip had tired her. The door was open a crack, and she could hear low voices coming from the living room. They were the voices of her father and Aunt Belle. They sounded as though they were trying to subdue their voices, with an occasional "Hush!" and lapsing into whispers.

Aunt Belle had raised Cecelia during her infant years after her mother had died, but when she turned five and was ready for school, her father brought her home. They both wanted it that way. Aunt Belle, who had taught school, taught Cecelia to read some and she could also print her letters.

Cecelia listened attentively to the conversation in the living room. She heard Aunt Belle say, "Is it that bad?"

Lex hesitated and finally replied, "So he said."

He added softly, "He said in another four weeks we ought to know."

Aunt Belle, after a pause, said, "You mean, if they can save it?"

Lex said, "yes."

Then Aunt Belle spoke again: "Oh my goodness, Lex."

Lex replied slowly, "Don't worry, I'll be all right, just don't let on to Cecelia."

Cecelia had always been a lonely child and perhaps, to some, a bit odd. As Aunt Belle watched her alone at play, she would wonder about the conversations Cecelia seemed to have with nobody in particular.

When asked about them, Cecelia would answer matter-of-factly "Oh, they are my friends, Doona and Ell. We've been friends for a long time. We like to play together, and they bring me messages from Mama. Mama loves me, and she wants me to take good care of Papa."

Aunt Belle looked upon this with some bewilderment but also with a tender compassion.

The following day, quite early, Cecelia dropped in at Aunt Belle's, who lived nearby. When Cecelia sat down, Aunt Belle was aware that the child had something important on her mind. Aunt Belle, who was ironing, looked at Cecelia's pinched face and at her eyes that shone almost feverishly.

Aunt Belle said, "Are you feeling all right, child?"

Cecelia, without answering, said, "Aunt Belle, where is that little magazine Aunt Ruby sent you from California? Do you still have it?"

Perplexed, Aunt Belle replied, "Oh, I think so, dear, but how did you know Ruby sent me that? I don't remember telling you."

Cecelia lowered her eyes and replied quietly, "Doona and Ell told me. They said Mama said I should ask you for it."

At this point, Aunt Belle's puzzlement became a concern for the child, but in view of Cecelia's obvious worry

about her father, she decided to go along with whatever was on the child's mind. After a little rummaging, she brought out a small magazine and gave it to her.

Taking it in her hand, Cecelia said, "Could I take this home. Aunt Belle?"

"Yes, of course," she answered: "I've hardly looked at it myself. I think it's from a religious society where Ruby works. Anyway, though there are no pictures in it, you're welcome to take it."

Cecelia rose, saying, "I must go now," and, magazine in hand, went out the door.

Aunt Belle, testing the hot iron with her wet finger, shook her head and resumed her ironing.

In her bedroom, Cecelia, who had never written a letter before except to Santa, was struggling with one now. Open in front of her was Aunt Ruby's magazine, and one little item engrossed her attention. It read, in part: "People who are seeking health may be helped by our Healing Department. The healing is done largely by the Invisible Helpers, who operate on the invisible plane principally during the sleep of the patient."

Cecelia began writing, or rather, printing, in her childlike capital letters. Her letter began: "Dear Friends and Angels." She told about her father's leg, which might have to be taken off. She told how she loved her father and what a good father he was. She asked if they would please send the Invisible Helpers to help him. Finding a stamp and envelope, she ran to the little post office.

Every day she went to Ed's grocery store and the cubby hole that was the post office for the little community. After a few days, there was a reply. The letter gave instructions for her father to sign a little note each week and send it to the Healing Department.

Lex could do no more than make an "X" mark and could not read. Nevertheless, he did what she asked. With pen and ink, he made an "X" on the letter she wrote.

The doctor from Russell was due to come in a month and, if necessary, accompany Lex to where the surgery would take place.

On the evening before the doctor's expected arrival, Cecelia was in her room. She was in her nightgown and ready for bed. She knelt beside the bed in prayer. She clasped her little Sunday School prayer book against her breast. She turned her face upward and prayed with all her strength. She prayed a long time. On the hard floor her little knees were aching.

When daylight came, Aunt Belle came into her room and found her on the floor, still holding the little prayer book. She gently touched her cheek and said softly, "Cecelia, the doctor has been here and is gone. He said Papa is going to be all right."

Cecelia smiled and, without looking up, said calmly. "Yes, I know. In the night Mama told me." □

—F.C.

Mystic Light



Our Duty as Parents

Note: This article is reprinted from the March, 1936, edition of the Rays. Although some of the statements may appear dated, the underlying concepts and precepts of parenthood are as applicable now as they were at the time of the writing.

It is strange that we do not prepare for motherhood as we do for other professions. The doctors, lawyers, professors, and teachers spend years training for their professions, but when it comes to the most important task of all—that of motherhood, we assume that we know all about it or that it is unimportant and we need no training. Our schools have neglected to give this training, perhaps due to the new position of women in the economic world. Yet in America, seventy-five percent of women are married, and presumably most of them have the responsibility of children in their homes. Today there are ten million children under six years of age whose care and training are in the entire control of the parents for twenty-four hours a day.

However, we must not blame the mothers entirely. Each child has two parents equally responsible for his rearing. The father also should make a study of the growth and development of the child, of child psychology, and the fundamental principles of child training. Then he will understand his child and be able to cooperate sympathetically with the mother in meeting all the various problems.

Prudent parents realize the great responsibility placed upon them. They do not take for granted that their child will grow like a weed, without any care, and turn out to be beautiful like the rose. They will interest themselves in learning about their child's development, about his different vehicles, the various periods of growth, and the characteristics common to each. They will be astrologers, for no parent should attempt to rear children without this valuable knowledge.

Wise parents will begin before birth and prayerfully turn their thoughts toward the important task which they are undertaking. An Ego seeks an environment where he can find the material necessary for his development. Therefore, we attract an Ego according to the material that we have to offer. We cannot get pure water from an impure channel, nor can we expect to attract a highly developed Ego unless we keep our minds and bodies clean, for "like attracts like." After preparing our bodies, we must plan so that conception takes place under favorable stellar influences.

Let us first get an understanding of the different bodies of the child. What we term birth is merely the birth of the physical body. The subtle vehicles must be protected until they are able to withstand the conditions of the outer world. The Spirit has built many physical bodies and produces them quickly. The vital body is a later acquisition and is not complete until the seventh year. The desire body is a still later acquisition and is completed at the fourteenth year. The mental body is not born until the twenty-first year. When physical birth takes place, the organs have been formed. During the first seven years of life, the lines of growth for the physical-body are determined. The sense organs

take certain definite lines which give them their basic structural tendencies and determine their development in one direction or another. Later they grow, but follow the lines laid down in the first seven years. The mistakes made during this period can seldom be retrieved in later years. The proper environment should be provided, for that only can give the sensitive organism the right direction and tendency of growth.

There are two keywords which apply during early childhood, one to the child and one to the parent: imitation and example. The child cannot think or reason. He has one method of learning—by *imitating*. He is with the parents, especially the mother, for twenty-four hours a day. She must set the correct example for the child. He is plastic and impressionable, just as is a piece of modeling clay. If mothers only realized the important task before them, they would not squander their valuable time at bridge parties, social teas, and movies, leaving the baby with an inexperienced school girl to keep him occupied during the day and to put him to bed at night. Now is the time to teach him that even the ugliest creatures are all God's children, so that the feeling of "oneness with all" will be instilled within his heart. The future of our nation depends upon the children of today, and parents have it within their power to bring eternal peace.

The vital body is formed during the first seven years of life. The keynote of the vital body is repetition. It is said that ninety-eight percent of our daily acts are the result of habit. This makes habit formation very important. Good habits are acquired as easily as undesirable ones. Children imitate those with whom they associate, the mother, the father, the older brothers and sisters. Are you the model that you want your child to follow? A child wants to be "like mother" or "like father" regardless of whether it be right or wrong. During the first years of life the child is weaving a pattern which later serves as a model throughout his entire earth existence. This makes early child training very important.

The purpose of discipline should not be that of revenge, humiliation, or breaking the will of the child. It should be devised to lead him to know and prefer the right. One of the greatest evils of most parents is that of scolding and nagging, calling the child's attention to his weak qualities. They do not realize that they are impressing these qualities upon the child's vital body, so that they become part of him. Instead, his good qualities should be exaggerated so they will be strengthened and the evil ones forgotten. A child is guided a great deal by the opinions expressed by other people. If they say he is good, kind, loving, or generous, he will act according to that particular characteristic, because that thought-form is being impressed upon him. If you say he is "polite" he becomes polite. Such descriptions are especially effective if given in the presence of another person. At this time, the child has not the will power

to think for himself. The thought that he is good, kind, loving, or generous, has a greater influence upon him than that of being different, and he becomes like the quality mentioned. The same is true of evil criticisms; if we call the child naughty, he becomes naughty.

A good way to correct a child that has been naughty is never to recognize him as the naughty boy but to wonder where your good boy has gone. Make the remark so the child will hear it, that your good boy is gone and you can't find him. Perhaps you have something to give to him (name some particular thing that he is fond of). He will soon return and tell you that "the good boy is back," and he will be a good boy, too. By ignoring a child when he is naughty, he soon realizes that in order to be in good standing he must be good.

There are certain fundamental principles which the parent should know, and these always should be kept in mind. We are going to consider briefly some of the most important ones.

1) *The Child's Actions Are Always Caused by Something.* The cause must be found before the remedy. For example, anger is often caused by interference of some kind, when the child is carrying out perfectly normal activities. John, who is three years old, had a temper tantrum and was put to bed. He was playing in the kitchen and the pantry door was open. He was curious and wanted to touch the kettles and pans. Mother warned him twice not to touch them, but he disobeyed so was whipped and put to bed. Now an intelligent child of three is going to handle things that are placed in front of him. It is right and natural that he should want to touch everything. His sense of touch is one of the most important means by which he comes to know the world into which he has been born. His fingers are hungry and thirsty. So don't starve his sense of touch, satisfy it. Give him every opportunity to handle things. Kitchen utensils are a source of delight to a small child. It is not fair to a little child to leave fragile or precious things within his reach. Put them away. If he breaks or spills things while learning to handle them, do not scold or punish. Stop saying, "Don't touch." Stop slapping his hands and punishing him for touching things he shouldn't. He can't always remember. He doesn't have an adult mind.

Maybe your child had a temper tantrum when forced to put his playthings away. It is easy to evade that. John is making a house with his blocks. Tell him that as soon as he has finished making *this* house, it will be dinner time. He will be prepared for it and will not resent it. Have you ever been in the midst of an important task and someone called "dinner?" Wouldn't you much rather have finished your task before leaving it? The same is true of the child.

2) *Always Keep the Experimental Attitude.* If you have used the same punishment for months and years, and have not obtained results, suppose you

change and try something different. The following case of a so-called bad boy will illustrate what I mean. The boy was very obstinate, self-willed, and stubborn. His mother whipped him every day and sometimes several times a day. She began when he was two years old and now he is six, and just as bad as ever; in fact, the mother says he is worse. It is evident that she is not punishing him in the right way. He has grown so accustomed to being whipped that he would think something was wrong if he did not receive frequent whippings.

3) *Do Not Ask a Child to do Things Beyond His Psychological Ability.* A mother with her two year old child was in the post office. She put the baby down on the bench while she went to the window to transact her business. In a minute the child crawled from the bench and began to toddle about. The mother came back, very roughly put the child back on the seat, and returned to the window. The child was soon down on the floor again, picking up a crumpled piece of paper. The mother returned, picked him up, spoke to him very harshly and slapped him several times. A two year old child is too young to be made to sit still. It is against his nature, and this kind of treatment will only tend to make him moody and self-willed.

4) *Do Not Consider Only the Immediate Situation But Also Its Relation to the Future.* Let me illustrate how easily and naturally a wrong deed may be punished and the child benefited thereby. A teacher at the nursery school had a box of colored pegs on the kindergarten table. A nervous, restless little girl sat beside it. In a moment her hand went into the box. She was warned to be careful or she would tip it over. Soon the little hand went into the box again, it tilted, slipped and fell to the floor, where the colored pegs were scattered in a hundred directions. The child looked up in a frightened manner as if fearing a scolding. "What a time our little girl will have picking up the pegs," the teacher said, "but if she hurries she will be through before we start our circle game." In an instant, the child was down on her knees, rapidly picking up the colored pegs without a word of resentment.

Whenever possible, let the punishment arise naturally out of the result of the child's own actions; lack of promptness—loss of consequent pleasure; neglect or abuse of toys—temporary deprivation of them. Don't let the child think you are inflicting a punishment, but impress him with the fact that you are helping him.

5) *The Punishment Should Always Follow the Misdeed.* Let it be short, decisive, effective, and when over with, forgotten. Don't scold and nag for days. This type of discipline is never effective.

6) *In Order to Be Effective, Discipline Must Be Consistent.* We cannot allow the child to do one thing today and forbid him to do it tomorrow because we are busy, have a headache, or are in a different mood. Put the child in surroundings where he will hear as few

don'ts as possible, and then when you say "No," mean it. But don't say "No" for the sake of showing your authority. If there is no reason why the child's request should not be granted, give him permission to do it. If you must say "No," give him the reason why. Don't delay the punishment until father comes home. If you do he will think of father as one to be feared instead of loved and the time of his coming home as one to be dreaded. Also, the punishment must follow the deed immediately, as a child has no conception of time. A three year old child was about to be punished by her father for telling a lie the previous day. "Why, father, you already whipped me for that," she said, and was really in earnest.

We shall include a few suggestions for managing the stubborn child who is a real problem and difficult to handle. Stubbornness is a symptom which may have many causes, but there is one deep cause which usually is not realized. This is the intensity of desire of which a child is capable. Link such a passionate desire to do something with a strong will and we have a force that is tremendous. Oppose that force and we have what we call stubbornness. Strong, fine, character can be built upon such a foundation.

There are two practical suggestions that we can offer for overcoming stubbornness—really, for the preventing of it—because the child with whom these methods are used from the beginning is not going to be stubborn. First, treat your child as an intelligent human being. Ask him to do things rather than order or command. Your voice should be that of one friend to another rather than that of a truant officer. Make clear why you ask these things. After awhile your child will have faith in the reasonableness of your requests, and in time you will be able to obtain unquestioning obedience where it is vital. Answer your child's questions about everything and anything you possibly can.

Second, grant your child the gratification of every possible desire within reason. This does not mean indulging him in every caprice to his own detriment and the discomfort of other people. It means saying "Yes" to him whenever possible and "No" as seldom as you can. Avoid "don't" in both word and action. Instead, divert the energy and substitute something to fill the need of the moment. Supply his little bowl with biscuit dough when he wants to help you bake; have pencils for him when he wants to take yours; give him a rag and let him help you wash the floors and chairs; give him a pan with water and let him wash his stockings and make soap bubbles. Let him feel and examine objects about the house instead of calling him meddlesome. Let him experiment one or twice with lapping his milk like the kitty instead of scolding him for bad manners. Allow every possible activity that is the outgrowth of a child's interest. If he feels that you are with him and sympathize with his interests he won't have

the sensation of butting his head against a stone wall. In order to "be somebody" he won't need to be doing wrong and to have the spotlight of attention centered upon him by being scolded and reprimanded. In other words, if he is free and active and his needs are understood, he will not be what we call a stubborn child.

The knowledge of astrology is a great aid in training the child, for if we know the rising sign and the signs in which the Sun and Moon are placed, we can determine the character of the child and so help him to overcome his weaknesses and strengthen his good qualities. For instance, if we have a Virgo child we will treat him quite differently from the Aries child. The children of Virgo are the shyest of all children; their shyness makes them appear awkward. They prefer to be unnoticed. They need encouragement and should be taught fearlessness. They are often considered dull because they are too timid to express themselves, but if they are helped by understanding parents they make rapid progress because they are naturally quick to learn.

The Aries child is a natural leader and should be watched lest he dictate to his playmates. If he is taught the great responsibility of his power and how to use it rightly, he can be a great help to his parents in training his brothers and sisters. As he is a natural leader, the children will be willing to follow him. These children are very egotistical, and praise should be given sparingly, while the Virgo child can receive a great deal. Through

the knowledge of astrology, we know the temperament of the child, his physical weaknesses, when he will meet with the greatest difficulties, and what method of treatment should be employed.

Disciplining the child may also be incorporated with rhythm, and this is one of the best means of developing the body. Nursery rhymes may be without sense, but they have a wonderful rhythm. The more a child is taught to say, sing, and repeat them, to march and to dance to them, the stronger and healthier will his body be in future years. Many a dull task can be made very pleasant by weaving a little rhyme about it, and children of all types will enjoy them.

Another important factor in the child's early life is *love*. Bedtime is the best time for implanting vibrations of peace and harmony in the hearts of little children. From an occult standpoint, this craving for love by the child is quite natural. The thymus gland in the child contains a spiritual essence given by the parent. This gland is ruled by Venus, the planet of love. Therefore harmonious relationship between the child and the parent is best made by the Venus vibration of love and harmony.

When the child is young, he considers himself as part of the family. The reason for this is that he is not able to manufacture his own blood, and the thymus gland found in the throat contains a spiritual essence supplied by the parent until the time comes when he can



manufacture his own blood. The functions of this gland are a puzzle to many. It is largest before birth and gradually diminishes as the child grows. When the family blood flows in the child, he looks upon himself as part of the family and not as a separate individual. He is daddy's boy or mamma's boy. This is the period in his life when we say he possesses a "common consciousness." He does not know that he is an Ego or separate individual. He enjoys watching others eat as much as eating himself. He will cry if he sees someone else cry. A little girl playing with her doll was crying as if her heart would break. When asked what the trouble was, she replied that the doll was hungry. Children do not distinguish between inanimate objects, animals, and humans. You hear children make such remarks as, "The basket won't mind me," or, "Dolly, move over and let me have more room." A little girl, two years old, put a caterpillar down on the sidewalk and said, "He wants to go and see his folks."

Following this period of common consciousness comes the period when children know that they are separate individuals. You will recognize this stage as soon as you hear the child say, "Did you see me?" He realizes now that you don't know everything that he does. At this time he appears to be obstinate, self-willed, stubborn, not because he wants to be but because he has just realized that he is a separate individual and can be different. He will say "No" to every request you make. If you say, "I want you to do this," he will immediately reply "But I don't want to." This is a very important period in the child's life. The spirit of the people around, the atmosphere of the surroundings and home enter fully into the child's nature and become part of him. Don't force him to do things but make him realize that he is a separate individual and can make decisions for himself. Show him how the results of his way of thinking are wrong, and the reason why you are right.

Answering questions for the child is a problem, and we know they are numerous. But failing to answer them severs an important union between parent and child. One is amazed at some of the questions asked by small children. Here are a few interesting ones:

"What does a stepmother step on?"

"Could a giant take a whole loaf of bread at one bite?"

"If we didn't have a mother could we do anything we want to do?"

It was explained to this child that it is necessary that we have a mother to tell us the right things to do. The child then replied, "God ought to have made everyone with a mother, hadn't he?"

A mother had been telling her son to keep busy and not to bother her. That night when he said his prayers he said, "Dear God, help me to find something to do all the time until I grow up. Then I can find enough for myself without you helping me."

A three year old girl talked a great deal about heaven saying, "Angels come down and take us when we die, then we live again and have lots of pretty dresses, dolls, and everything." When told that the only heaven that we know a great deal about is inside of us, she was puzzled, pondered for a while, and said, "How can we get inside of us?"

To us these questions seem absurd, but to the child they are real problems. When a child comes in from play all excited, breathless, and tells us about something that has happened, we should be interested, we should listen to him. If we are interested in his activities we are more sympathetic and can offer more intelligent suggestions. They must tell their affairs to someone, and if we don't listen to them, to their griefs and woes, they are going to bring them to someone else and soon we have lost their confidence. We must do everything possible to keep this confidence, for we then share in their difficulties and are able to guide and advise them.

To be a real parent, we must study and know our child. Each child is different; therefore, we cannot lay down any set rules that will apply to all. In fact the same rules will not apply to the same child at all times. So the important thing is to understand your child, and astrology is one of the best aids that we can suggest. We must always keep in mind that we are the pattern which the children are following, and that they are impressionable and everything in the environment leaves its impress upon them. The story of the mother who had three sons who all became sailors illustrates the importance of surroundings. None of their friends were sailors, they did not live near the water, and they never talked about sailors. In their home they had one picture, and that was a ship in full sail. Everything in the child's environment, even to the smallest detail, leaves its impression for good or evil.

To be the parent of a child is a great privilege, and we should look upon him as a gift to be loved, guided, and allowed to grow in the way that is best for his development. No effort should be too great to put forth in preparing ourselves for the training of the child. We must always bear in mind that we are the pattern, the example, and we cannot expect more from our children than we do from ourselves. Let us take an inventory and check up on our thoughts, our words, and our actions. If we are not the ideal that we should like our children to strive to attain, let us change and strive for that ideal ourselves.

Since we are constantly supplying our child with mental and spiritual food, let us see that we ourselves keep renewed and inspired by good books, poetry, fresh air, changes of scenery, stimulating companions, good pictures and music. Our child comes to us with the *divine Spark*. He is for us to make or to mar. We must accept our responsibility and the important task before us. □

—Alice Perrin

The Educational Needs of Today's Children

Children of today encounter a different world than did children of past generations. If education is to help these children successfully to work in the world, it must adjust itself accordingly. Additionally, the child of today is different from the child of the past. Thus, further adjustments are needed in educational methods and goals if instruction is to be effective. The purpose of this article is to examine some of the changes which have recently occurred or are occurring in the world and in children, and their implications with respect to education.

1) In past ages, when people within a given society were generally of similar backgrounds and beliefs, children could be taught and expected to believe what everyone else in the society believed. Today's children, however, are exposed to a barrage of varying beliefs on TV and radio, and in movies. Additionally, families today frequently move from one place to another, so children frequently directly encounter people from different backgrounds and cultures than their own. Today's children are likely to question the validity of any given set of beliefs because they know that other people hold other beliefs. Thus, today's children will not accept attempts authoritatively to impose on them a set of beliefs. Rather, today's children need to be taught how to distinguish for themselves the true from the untrue and right from wrong. They need to be taught how to obtain facts, how to draw valid conclusions from known facts, and how to make ethical decisions.

2) As children start to use their own observations and reason to decide what is true and good, there arises the danger of becoming subject to the illusion that nothing exists that cannot be perceived physically. Children need to be encouraged to keep in mind spiritual reality and to develop spiritual perception.

3) Human research already has accumulated such a body of known facts that it has become impossible for any one person to know everything that currently is known. As research proceeds, the body of knowledge continues to increase, so that the goal of knowing everything becomes progressively more hopeless. Thus, the aim of education today cannot be to teach children everything that is known. Rather, it needs to focus on teaching children how to obtain knowledge on a given subject when it is needed in order to aid in the drawing of a conclusion or the solving of a problem.

4) In the past, education frequently has attempted to impart to children various methods and procedures which could be used to handle various situations in life. As society becomes more and more complex, it becomes increasingly difficult for educators to know what problems future generations will encounter. Thus, it becomes increasingly important for children to be taught how to solve problems for themselves, so that they can handle new problems which their parents and teachers never dreamed of.

5) Many jobs which people used to do now are being performed by machines

(including tape recorders, cameras, computers, and robots). Education does not need to prepare today's child to do repetitive pre-determined tasks which machines readily can do. Rather, education needs to prepare today's child to do things which machines cannot do—such as see relationships, think up new ways of doing things, make value judgments, and exercise sympathy and love.

6) In past ages conflicts have been "resolved" by force. Parents and teachers made children obey by beating the children if they didn't obey. Groups of people resolved conflicts by fighting wars. As technology has advanced, wars have become increasingly destructive. With the arrival of atomic and hydrogen bombs the world has arrived at the point at which a full-scale nuclear war easily could kill off all life on Earth. If humanity is to survive, today's children need to learn to resolve conflicts by means other than force. They need to learn to see other people's points of view, and to find solutions to conflicts which are equitable to all.

7) As evolution of humanity proceeds, people develop will power and creativity, which enable them to become less dependent on external guidance and more self-directive. As this trend proceeds, people within a given society become more individualistic and less similar to one another. If education is to meet the needs of children, it must increasingly let different children follow different curricula.

Kahlil Gibran wrote concerning children, "You may give them your love but not your thoughts, for they have their own thoughts." As we strive to educate the children of the world, we ever must keep in mind that children do have their own thoughts and that the main job of education is not to get children to absorb the wisdom of the past but rather to lead them to construct the wisdom of the future. □

—Elsa M. Glover

Max Heindel's Message



Teachings of an Initiate

What is Spiritual Work?

(Continued)

Such self-indulgence would have been absolutely subversive of the purpose he had in view. If he had not been faithful in little things pertaining to earthly duties, how could it be expected that he would be faithful in the greater spiritual work? Naturally, unless *able to stand the test*, he could not be given greater powers.

There are many people who seek spiritual powers, wandering from one so-called occult center to another. Some enter monasteries and like places of seclusion, hoping by running away from the world's clamor and glamour to cultivate their spiritual natures. They bask in the sunshine of prayer and meditation from morning till night while the world is moaning in agony. Then they wonder why they do not progress, why they do not get further upon the path of aspiration. Truly, prayer and meditation are necessary, absolutely essential to soul growth, but we are doomed to failure if we depend for soul growth upon prayers which are only words. *To obtain results we must live in such a manner that our whole life becomes a prayer, an aspiration.* As Emerson said:

*Although your knees were never bent,
To heaven your hourly prayers are sent,
And be they formed for good or ill,
Are registered and answered still.*

It is not the words we speak in moments of prayer that count, but *it is the life that leads up to the prayer.*

What is the use of praying for peace on Earth on Sunday when we are making bullets during the whole week? How can we pray God to forgive us our trespasses as we forgive those who trespass against us when we carry hate in our hearts?

There is only one way to show our faith and that is by our works; it does not matter in what department of life we have been placed, whether we are high or low, rich or poor; it is immaterial whether we are engaged in stringing electric lights to save our fellows a physical fall, or whether it is our privilege to stand upon a platform to give out the spiritual light and point out to others the way of the soul. It is absolutely unessential whether our hands are grimy with the lowest labor, perhaps digging a sewer to maintain the health of our community, or whether they are soft and white as required when nursing the sick.

The determining factor which decides whether any class of work is spiritual or material is our attitude in the matter. The man who strings the electric lights may be far more spiritual than the one who stands upon the platform; for alas, there are many who go to that sacred duty with the desire to tickle the ears of their congregations by fine oratory rather than to give heartfelt love and sympathy. It is much more noble work to clean out the clogged sewer, as did the despised brother in Kennedy's "Servant in the house," than it is to live falsely in the dignity of a teacher's office, implying a spirituality that is not actually there. Everyone who tries to cultivate this rare quality of spirituality always must begin by doing everything to the glory of the Lord; for when we do all things as unto the Lord, it does not matter what kind of work we do. Digging a sewer, inventing a labor-saving device, preaching a sermon, or anything else is spiritual work when it is done in love to God and man.

THE WAY OF WISDOM

It is now several years since the teachings of the Elder Brothers first was published in *The Rosicrucian Cosmo-Conception*, and we since have added to our literature. It now seems appropriate that we take stock of our work to see what we have done with the talents entrusted to our care.

In the first place, let us realize that the reason why we are in The Rosicrucian Fellowship is because at some time we have been dissatisfied with the explanations of the problems of life given elsewhere. We all have sought light upon the riddle, and some among us, like the man spoken of in the Bible, saw a pearl of great price and went and sold all we had and bought the pearl, which symbolizes knowledge of the Kingdom of Heaven. In

other words, some among us have been so anxious to find light and so over-joyed when it was found that we have given our whole life, thought, and energy to this work. Previously assumed obligations prevent the majority from enjoying this great privilege, but every one of us, if we have been helped, is bound under the Law of Compensation to make some return. Interchange and circulation are everywhere correlative to life, as stagnation is to death.

We know that we cannot continue to gorge ourselves upon physical food and retain what we have eaten, and that unless elimination maintains the equilibrium, death soon follows. Neither can we with impunity gorge ourselves with a mental diet. We must share our treasure with others and use our knowledge in the world's work or run the danger of stagnation in the quagmire of metaphysical speculation.

During the years which have elapsed since *The Rosicrucian Cosmo-Conception* was published, students have had ample time to familiarize themselves with its teachings. We no longer can excuse ourselves by saying we do not know the Philosophy because we have had not time to study it and therefore cannot explain it to others. Even those who have had the least time to study because of the duties which call them in their work in the world ought now to be sufficiently posted to "give a reason for the faith" which is within them, as Paul exhorted us all to do. Even if we do not succeed in showing the light to everyone who asks for it, we owe it to ourselves, to the Elder Brothers, and to humanity to make the attempt. Our own soul growth depends upon the share we have in the growth of the movement wherewith we have connected ourselves, and it is therefore expedient that we should realize thoroughly *what the mission of The Rosicrucian Fellowship is.*

This you will find thoroughly and clearly elucidated in the introductory chapter of the *Cosmo-Conception*. Briefly stated, it is to *give an explanation of the problem of life which will satisfy both the mind and the heart,* and thus solve the perplexities of the two classes of people who now are groping in the dark for want of this unifying knowledge, and who may be broadly spoken of for the purposes of our discussion as the *church people* and the *scientists*. By the first term we will designate all who are led by sincere devotion or kindness of nature, whether belonging to a church or not. In the second class we mean to include all who are looking at life from the purely mental viewpoint, whether they class themselves as scientists or not. It is the aim and object of *The Rosicrucian Cosmo-Conception* to widen the spiritual scope of a rapidly increasing number among these two classes who realize more or less clearly that there is a lack of something vitally important in their present views of life and being. □

(To be continued)

Studies in the Cosmo-Conception

Evil in the Desire World

Question: What is helpful in understanding the Desire World?

Answer: To arrive at a correct understanding of the Desire World it is necessary to realize that it is the world of feelings, desires and emotions.

Question: How are these controlled?

Answer: These are under the domination of the two great forces—Attraction and Repulsion, which act in a different way in the three denser Regions of the Desire World from that in which they act in the three finer or upper Regions. The central Region may be called neutral ground.

Question: What occurs in the neutral Region?

Answer: This central Region is the Region of feeling. Here interest in or indifference to an object or an idea sways the balance in favor of one of the two previously mentioned forces, thereby relegating the object or idea to the three higher or the three lower Regions of the Desire World, or else they will expel it.

Question: Which force operates in the three higher Regions?

Answer: Here it is the force of Attraction alone that holds sway, but it is also present in some degree in the denser matter of the three lower Regions where it works against the force of Repulsion, which is dominant there.

Question: What purpose does it serve there?

Answer: The disintegrating force of Repulsion would soon destroy every form coming into these three lower Regions were it not that it is thus counteracted.

Question: What occurs where this force of Attraction is lacking?

Answer: In the densest or lowest Region, where the force of Repulsion is strongest, it tears and shatters the forms built there in a way dreadful to see, yet it is not a vandalistic force. All that appears so is but working towards good.

Question: What is the nature of the forms found in this lowest Region?

Answer: The forms here are demoniac creations, built by the coarsest passions and desires of man and beast.

Question: What is the tendency of these forms?

Answer: The tendency of every form in the Desire World is to attract to itself all it can of a like nature and grow thereby. If this tendency to attraction were to predominate in the lowest Regions evil would grow like a weed. There would be anarchy in the Cosmos.

Question: How is this prevented?

Answer: This is prevented by the preponderating power of the Force of Repulsion in this Region. When a coarse desire form is being attracted to another of the same nature, there is a disharmony in their vibrations whereby one has a disintegrating effect upon the other.

Question: How does this affect the evil in the world?

Answer: Instead of uniting and amalgamating evil with evil, they act with mutual destructiveness and in that way the evil in the world is kept within reasonable bounds.

Question: How is a lie treated in this Region?

Answer: When we understand the working of the twin forces in this respect we are in a position to understand the occult mixim, "A lie is both murder and suicide in the Desire World." □

—Reference: *Cosmo-Conception*, pp. 42-43.

Western Wisdom Bible Study



Healing of the Withered Hand

And when he was departed thence, he went into the synagogue:

And, behold, there was a man which had his hand withered, And they asked him, saying, Is it lawful to heal on the sabbath day? that they might accuse him.

And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?

How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.

Then the Pharisees went out, and held a council against him, how they might destroy him.

—Matthew 2:9-14.

Here again the Pharisees are endeavoring to trap Christ Jesus into saying something which they could use in accusing Him of defying the law. Their strict and literal interpretation, their intolerance and quick condemnation of anyone who deviated from the letter of the law, crowded all mercy and compassion from their hearts. Even now we see this pharisaic attitude all too commonly displayed, sometimes in its subtlest form by occult students, but it must yield and slowly is yielding to the unifying power of the Christ Love.

Today people in civilized countries hardly can imagine anyone's refusing an opportunity to help or heal another just because it occurs on the Sabbath, a happy testimony to the gradual giving way of the regime of law to the regime

of Love. Nevertheless, we still need to be on constant guard that we do not permit rules and regulations, which all deal with the form side of life, to interfere with or hinder the expression of the Christ qualities of mercy and love which every human being has latent within him, and which are destined to become the basic guides for living all over the world. The healing of the withered hand is a remarkable case of instantaneous healing by faith, that magic power which can accomplish seeming miracles. The patient in this case had such a complete faith in the Master Healer that he immediately put forth his hand when told to do so, without doubt in his mind as to the outcome. When one's whole being is attuned to the complete faith of mind and heart, there is no limit to what may be accomplished.

"The hand," we are told in *The Rosicrucian Cosmo-Conception*, "is man's most valuable servant: its dexterity enables it to respond to his slightest bidding. In some vocations, such as a bank teller, the delicate touch of the hand becomes so sensitive that it is able to distinguish a counterfeit coin from a genuine in a way so marvelous that one would almost think the hand were endowed with individual intelligence." The same holds true, perhaps to an even greater degree, for those who play musical instruments.

From the occult viewpoint we may think of the hands as symbolizing the two paths of service in the world—the head and the heart. In Luke's account of the healing of the withered hand, he states that it was the right hand. He thus probably is indicating that the right hand corresponds to the love power within man, which had become "withered" in this case by the materialistic intellect, and was quickly restored by the inflow of divine Love which the Christ was able to bestow upon the afflicted one. □

Astrology

The Children of Virgo, 1985

Birthdays: August 24 to September 23

Virgo is a common earth sign whose physical analogy is coolness, which is the fundamental quality of earth. From this we get an idea that Virgo is not a sign normally inclined to strong feelings. A Virgo influence actually gives a good deal of control in this area, for here the mind rules over feelings. Mercury, the planet of reason and communication, both rules and is exalted in this sign. With the feelings under control, the mind is able to see more clearly and perceive more acutely than through any of the other signs. It is, however, a tendency of the mind to divide, classify, categorize, and analyze, and when carried too far this can certainly lead to a lot of undesirable nit-picking tendencies.

When manifesting positively, the Virgo influence gives a logical outlook that is competent in details and able to deal with intricate and complex problems. The positive Virgo-type individual does not like to be told how to do things, for it insults his intelligence. Rather, if he is told only what needs to be done, he is quite capable of discovering what methodology is best suited for the task. He is a great experimenter and will try the same project from as many different angles as he can dream up.

The negatively oriented Virgo individual has arguing, bickering, and fault-finding as his favorite pastimes. His main interest is in finding out what is wrong with things, but he lacks constructive suggestions for the betterment of the problems. He prefers to talk about things rather than to do them, and a lack of physical activity caused by a worrisome, pessimistic attitude can bring on health problems in the course of time.

The ruler of Virgo at present is Mercury, but it has been suggested that there is an intra-Mercurial planet, named Vulcan, that will eventually supersede Mercury and more completely express the true qualities of Virgo. It may perhaps be that if such a planet exists, it is too ethereal for man in his present materialistic state to perceive. The Greek counterpart of Vulcan is Hephaestus, the blacksmith of the gods. It was the ingenuity of this god that contrived all the marvelous devices that the other gods required when they were in need or in

trouble.

In the esoteric anatomy of man, Virgo corresponds to the vital body, the vehicle that is the avenue of forces which vitalize the physical body. We are told that all occult development begins with the vital body, and this indicates that true occult development can only begin when a certain degree of emotional equipoise has been gained. When this happens, the lines of force in the vital body become channels through which the constructive release of emotional energies can take place.

As the vital body is the conduit for forces that vitalize the physical body, so Virgo is the sign through which the Christ again journeys on His way toward the Earth to revitalize the flagging physical and spiritual energies of man. This takes place as the visible Sun is passing through the sign Virgo.

INDIVIDUALITY AND PURPOSE

Sun trine Neptune August 24 to August 30. A visionary, active imagination is indicated. These highly sensitive children will love music and the arts. Although naturally gifted in these areas, they will need to cultivate thoroughness (the planets in earth signs will be of some aid in that connection). A distaste for the harsher aspects of existence will need to be balanced against the unpleasant necessities of daily life. Learning to appreciate the naturally beautiful or simple will complement the ability of these children to manipulate and value the artificial.

Sun sextile Pluto August 24 to September 2. This aspect has something of the flavor of Scorpio to it. A sense for the need to transform and redeem the darkness within will be present with these individuals throughout their lives. The ability to work and cooperate with the masses and groups in general is indicated. The sextile of Pluto in its full flowering requires that the ideal which inspires must be lived through and that the darkness which may be inherent in an earthly ideal must be accepted. Sun square Uranus September 1 to September 12. Uranus has been called the "Magician," and it is no revelation that individuals born under uranian contacts will be attracted to aquarian interests: astrology, mysticism, science. A strong Uranus denotes a strong will; an afflicted Uranus, self-will. Hasty temper and a tendency to love constant (and perhaps thoughtless) change must be tempered with the humility and selflessness of the aquarian paradigm: the Christ.

Sun sextile Saturn September 10 to September 23. Saturn works upon the Sun to produce method, foresight, organization, and diplomacy, along with the moral stamina to carry a chosen project to a successful conclusion, despite delays and obstacles. Inclined to be severe, these natives are nevertheless kind, considerate, and honorable and would not stoop to do anything mean or underhanded. Once a course of action has

been decided upon, these individuals would never swerve from it. Success in political or judicial positions is favored by this stellar pattern, and there may be legacies, but success is apt to come in the latter part of life.

Sun conjunct Mercury September 17 to September 23. This aspect will stimulate the perceptions and expressions of those perceptions (through speaking, writing, communicating) making them fluid, fast and formless. (These qualities are shared by the element that symbolized planetary mercurius to the alchemist: quicksilver.) The days during which Sun is combust Mercury (September 20 to September 23) suggest a loss of flexibility and impartiality. Although mental faculties are not impaired, there is a tendency to be dogmatic, stubborn, and sometimes conceited. The spiritual exercise of retrospection will enable the native to gain a clearer insight into the personality.

Sun square Neptune September 18 to September 23. Few persons will understand the high ideals motivating these individuals. Sensitivity to beauty in art, music and philosophical concepts is felt, as is empathy to the conditions of others. These individuals will be idealistic but practical common sense may be lacking. An excess of emotion is common along with an inability to view oneself impartially. Parents must provide examples of truthfulness and live the ideal of truth to one's Higher Self. Neptune gives a particularly sensitive and creative imagination—it must not be allowed to degenerate into unproductive fantasizing, mindless TV-viewing, and dependence on drugs to satisfy the neptunian need to transcend the physical.

SELF EXPRESSION AND LOGIC

Mercury conjunct Mars August 24 to September 10. Great mental energy, aggressive and perhaps satirical, is here indicated. It is a good position for a writer or orator giving an untiring, incisive and alert mind. Regard for the other person's viewpoint will need to be developed, for the native may be centered too much in his own interests.

Mercury opposition Jupiter August 24 to August 27. Communication will flow but perhaps without prudence or tact. The mind is active and fertile of new ideas; wide-ranging interests and much book learning are probable. Self-assurance degenerating into conceit and intolerable self-opinionating should be guarded against. Children, especially, should be taught the occult value of truth (a lie is a destructive force with great power to harm) as there is a tendency toward duplicity (though perhaps unmalicious).

Mercury trine Uranus August 24 to August 31. This aspect heightens the intuitions and promotes rapid analysis (occasionally rendering the mind capable of lightning-fast calculations). From an early age, these

natives will intuitively grasp unusual concepts and show remarkable creativity in thought. This is a powerful, self-willed combination, varying from the wayward and stubborn type to the enlightened and brilliant.

Mercury square Saturn August 28 to September 7. Saturn is said to be of great value with Mercury since it exerts a restraining force on the flighty mind. This condition will undoubtedly obtain, but there is a tendency to develop a cunning, scheming mind also. Jupiter and Neptune (faith and love) are the astrological medicaments for the "heavy hand" of Saturn; parents should liberally dose their children with these healing balms. Narrow-mindedness and pessimism can be counteracted by appealing to the finely-tuned minds of these children who, through example, should be able to view the futility of such attitudes.

Mercury trine Neptune September 4 to September 10. Individuals born during this aspect will show insight into social and ethical problems which can make the person a leader in a mass movement. (This is further supported by the Mercury-Pluto powers of persuasion and drive for leadership.) Mercury trine Neptune is excellent for spontaneous speaking, inspirations in writing, and intuitive guidance in research. Strong neptunian influences incline an individual to accept impressions as divine revelation and rely upon impressions exclusively to the disregard of logic—in short, chaotic, confused states of mind. Drugs or exercises which appeal to speed rather than safety in opening psychic faculties increase these dangers.

Mercury sextile Pluto September 5 to September 11. This aspect gives a mind with unusual powers of persuasion and a keen insight into public opinion. The mind will easily tune into the mental "pulse" of the masses. An incisive, probing intellect will ferret out the secrets of others; such faculties might well be used in research or detective work. Feeling truly in touch with oneself and feeling in touch with the wellsprings of his own inner nature can only come about through the constant renewing and transforming of this native's mind.

Mercury square Uranus September 11 to September 18. This aspect brightens the intuitions and speeds the perceptions. Although much creativity in thought is indicated, there is a tendency to stubbornness and self-will. This aspect may indicate strange beliefs of the self-exalting kind; the native may become impatient and frustrated with anyone less quick than he. Respect and tolerance for others should be instilled in this child from an early age.

Mercury sextile Saturn September 16 to September 23. The mind will be of a thoughtful nature, serious and profound. Although perhaps not as spontaneous in his speech as others, this native will place great value in the power of the spoken word and will endeavor to uphold its integrity in a world all too prone to its misuse. This aspect will deepen the mind, working especially

on the powers of organization and arrangement. There is a touch of virgonesse here: attention to detail and method are marked.

Mercury square Neptune September 20 to September 23. Neptune is connected with the imagination more than with any other human faculty. Aspectation between these planets suggests the fertilization of the mind by the imagination, which, in its highest form, is the creative imagination and the inspiration. The effect of the square indicates a predisposition to self-deception. Parents must respect the need for this child's fantasy life but must also inculcate truthful observations and reporting. Neptune sensitizes whatever it touches. With Mercury, the perceptions are touched and correspondingly rarefied. These children may be thin-skinned as well as susceptible to invisible shades of color and tone. Clear-sightedness and discrimination are the watchwords here.

LOVE AND ARTISTIC URGES

Venus trine Saturn August 24 to August 27. These planets are opposite in nature, and this aspect is said to sacrifice happiness to duty, ambition, or an ideal. Saturn has a tendency to restrict the spontaneous flow of feelings. As a result, these children may appear cautious and reserved. The full flowering of this aspect lies in helping to build inner strength, an ability to sense adversity before it comes, and patience to endure it when it arrives.

Venus square Pluto August 26 to September 9. Relationships will be of paramount importance in this individual's life. Marriage and business relationships may degenerate into manipulative exercises in power-brokering. Unconscious forces will tend to rule the feelings of this person—it is imperative that the psychological roots of these forces be uncovered and acknowledged. The courage to explore the uncharted depths of the unconscious may well lead to the profession of psychology.

Venus opposition Jupiter August 31 to September 9. These children are likely to indulge their tastes for rich food too often. Although these children will be popular and loved by their friends, they may tend not to exert themselves much. These natives will need to be pushed to develop their initiative. Excessive consumption of sweets and dairy products should be strictly guarded against for this activity may later develop into a surrogate for love.

Venus trine Uranus September 4 to September 14. This aspect usually indicates a degree of artistic ability and unusual taste. Very much depends upon the ability to find an adequate outlet for the emotional nature. A craving for emotional excitement might very well be directed at an early age into expression on a musical instrument. These children will be popular and attrac-

tive, perhaps mysterious, to their friends.

Venus square Saturn September 12 to September 22. Saturn exerting its controlling hand over the feelings and their expression will have a tendency to restrict their spontaneous flow. Persons born under this configuration will be exacting with themselves and others and will need to go easier on themselves and everyone else. From an early age, this child will feel a lack on the feeling side so it will be incumbent on the parents to express and reassure their love to the child as often as possible. As with the trine, the good side of the aspect seems to lie in helping to build an inner strength, an ability to sense adversity before it comes, and patience to endure it when it arrives.

Venus trine Neptune September 18 to September 23. This aspect denotes strong artistic, poetic, and religious inspiration. Venus-Neptune aspects indicate a potential for idealistic love relationships but often correspond to illusions about love. They bestow a divine discontent and a constant restless seeking for an ideal not so easily found on Earth. Devotion to the arts is indicated (with perhaps more reliance on inspiration than on hard work.)

Venus sextile Pluto September 21 to September 23. As with the square, relationships will be of great importance in this individual's life. Marriage and business relationships may run smoothly because of a strong understanding of psychological and unconscious needs. These children will have the courage to explore the depths of their unconscious, and some avenue of psychology may make a good professional choice.

INITIATIVE, COURAGE, AND SELF-ESTEEM

Mars square Saturn August 24 to September 8. The outstanding characteristic of this influence is that Saturn will act as a brake on the martian energies. Children with this aspect will need to be taught steadfastness as there is a tendency for the interest to blow hot and cold. An overconcern with the self will need to develop into an interest in others. A tendency to hardness or sternness may be modified by much active expression of love and gentleness during the early years.

Mars trine Neptune September 3 to September 20. This aspect gives a capacity for self-sacrifice and feelings of being called to a high mission, thus providing direction for the pioneering spirit. An interest and gift for music will aid these children in bridging the gap which extends from our pragmatic, rational society to the world of dream, fantasy, and imagination.

Mars sextile Pluto September 6 to September 23. This aspect confers potential for heading large organizations and gives ability to use people and knowledge to accomplish goals. Compulsive ambition will be supported with limitless courage, drive, and initiative.

—A Probationer

The Autumnal Equinox

In all ancient religions, the four solar festivals marking the Sun's equinoctial and solstitial points in the zodiac always have been considered holy seasons. In approaching this study, therefore, we are not learning a new faith, but only relearning a very old one.

In early Egypt, these festivals were celebrated with great pomp and pageantry and in the impressive processions the priests carried the holy books of astrology. These priests taught that both Libra and Scorpio were signs of the Autumn Equinox, Souls, according to their belief, descended through the serpent, to be regenerated at the vernal equinox by the power of the Lamb.

In Egypt, the origin of evil also was ascribed to the Autumn Equinox. It was held that as this season ushered in the cold and darkness of the winter, so it also brought temptation and sin unto man.

All peoples have worshipped a god whose strength and weakness they looked upon as symbolized by the light and darkness, and by alternating warmth and cold as marked by the passage of the Sun through the twelve signs of the zodiac. Hercules was revered for hundreds of years before the establishment of the Grecian Empire, his twelve labors describing accurately the passing of the Sun through the twelve signs of the zodiac. So also does the work of Jacob and his twelve sons as presented in the Bible.

The Autumn Equinox was celebrated by the early Hebrews and is referred to in the old Testament as the Feast of Tabernacles or the Festival of Ingathering. In Christian Scriptures we note Ezekial's reference to the maidens of Israel weeping and looking toward the north for the return of Thamuz who was the Syrian sun god.

Astrologically, the murder of Hiram Abiff is also a story of the Autumn Equinox. The three murderers are Libra, Scorpio, and Sagittarius. Hiram is the Sun who is raised up at the Vernal Equinox by the Master's word, or the Sun in Aries.

The Christ is a cosmic character and His life is outlined in the solar festivals. Initiation is a cosmic process of development. Man is an epitome of God. As above, so below. Every man is a Christ in the making and the stars contain an anticipated biography of our own lives. The awakening of the Christ within constitutes the perfect consummation of our present stage of evolution.

At the time of the Vernal Equinox, which the Christian church celebrates as Easter, the Sun crosses the equator from the southern into the northern latitudes. This event the Rosicrucians recognize as the time of the Great Liberation, when the Sun Spirit, the Christ, is set free from His bondage in the Earth.

At the Summer Solstice, when the Sun enters the highest point of its northern declination, it is in Cancer, the great feminine or water sign. It is then that the Christ

Spirit reaches the throne of the Father and bathes in the ecstasy of His vibration. The Sun then passes into Leo, the great masculine and fiery sign. During the months of July and August, or as the Sun passes from Cancer into Leo, the Christ Spirit is blending the principles of fire and water in the renewed, radiant, and glorious life spirit body which He is building as His gift to the Earth on Holy Night, or the time of the Winter Solstice. Upon this great body of Light, all the life-waves evolving upon this planet are sustained.

As the Sun enters Virgo, this great descending Ray of Life touches the upper realms of the Earth. Mystics and sensitives are conscious of a tender, brooding compassion, a divine, ethereal beauty that envelops all Nature, as the Sun enters this the divine mother sign. In this season, all Nature is suffused with the overwhelming love and the sublime glory of His great annual sacrifice for humanity.

In the orthodox church, we lament, we pray, and we praise Him because He *once* died for us upon the cross. In that wider conception of Christianity which we are here considering, we come to realize that He sacrifices Himself for us *annually* and that He must continue to do so until we have learned to evolve the powers of the Christ within ourselves. Only in this way may we aid in His final and complete liberation.

When the Sun enters Libra, this Ray of the Christ life definitely touches the surface of the Earth. It is this great inflow that the mystic Christian observes so reverently at the Autumn Equinox.

Important events in the life of Christ are in perfect harmony with the spiritual meanings of these great turning points of the seasons. In the holy joys of the Annunciation we find a parallel to the secrets of the new life of the Vernal Equinox. In the holy mystery of the Immaculate Conception we have the Sun touching the atmosphere of the Earth at the Autumn Equinox, and on the Winter Solstice we celebrate the Holy Birth.

Libra is the testing place or balance wheel. Saturn, exalted in Libra, brings the Earth under the sway of darkness, and also causes man to be tested to the uttermost, but as Venus, the planet of love, also governs Libra, we find that in the divine providence of God's infinite mercy and wisdom there also is provided a means of escape from every temptation.

As the Sun passes from the Vernal to the Autumn Equinox, or from Aries to Libra, the Christ Life is working through the higher envelopes of the Earth. As the Sun passes from the Autumn to the Vernal Equinox, or from Libra to Aries, the Christ Life is working through the physical or material layers of the planet.

As we meditate prayerfully upon these sublime, spiritual truths, we find a new, deeper, and holier meaning in Christ's final benediction given just before the Ascension when He said: "Lo, I am with you always, even unto the end of the world." □

Astrology

Astrology and the Training of Children

“The child is father to the man” is a truism which we may all prove from our own observation. If we wish the man to be worthy of admiration and respect, we must train the child wisely and well. Solomon said, “Train up a child in the way he should go, and when he is old he will not depart from it.” But let us mark well that Solomon said, “When he is *old*, he will not depart from it.” He did not say while he is still young or when he is a man. Between childhood and old age he may follow many devious and forbidden paths, but when he is old, he will revert to the teachings learned at his mother’s knee and profit by them.

This may be a source of comfort to parents who see their children walking in the unsatisfactory ways of selfishness and often of utter worldliness. Rest assured that training never can be lost. But is the training of an affectionate parent always all that Solomon meant? How many times we see children indulged in their little faults and smiled at because they sound funny or clever, when they should be checked. Then, when these children grow up rebellious, indolent, selfish, and indifferent to their parents, hearts are broken and the children are blamed, when really the fault is in the parents for not teaching the child self-control, self-reliance, and unselfishness. This training to be effective must begin on the day of the child’s birth.

There are many aids to the wise training of the child,

but none more helpful than astrology. Much help can be obtained from the study of the different signs and planets and the characteristics given by them. If we know the rising sign and the signs in which the Sun and Moon are placed, we pretty accurately can judge the character of the child, and so help it more effectively to overcome its weaknesses and strengthen its good qualities, thus training it to be a successful citizen. It is said that everyone can be placed in one of two classes, the helpers and the learners. We should desire our children to be in the first class. These are the strong, self-reliant, compassionate, alert, and useful members of society.

Let us see how astrology can help us in the training of a child. To begin, observe the signs of the zodiac and their ruling planets, together with the parts of the body which each governs.

| Sign | Ruling Planet | Parts of Body |
|-------------|---------------------|----------------------------|
| Aries | Mars | Head and brain |
| Taurus | Venus | Throat and neck |
| Gemini | Mercury | Shoulders, arms, and lungs |
| Cancer | Moon | Breast and stomach |
| Leo | Sun | Heart and back |
| Virgo | Mercury | Intestines |
| Libra | Venus | Kidneys |
| Scorpio | Mars | Generative organs |
| Sagittarius | Jupiter | Hips and thighs |
| Capricorn | Saturn | Knees |
| Aquarius | Saturn and Uranus | Legs and ankles |
| Pisces | Jupiter and Neptune | Feet |

Aries—This sign governs the head and brain. Children with Aries strong should not be punished for a fault, but taken aside and talked to and shown the unreasonableness of their actions. Appeal to the reason of these little ones, and they will respond. The Aries child is a natural leader and pioneer and should be carefully watched lest he tyrannize his playmates. If Aries children are taught the great responsibility of their power and how to use it aright, they are of great help to their parents in the training of their brothers and sisters. The younger children, and older ones too, follow their lead implicitly. They are apt to be too active; brain and body seldom rest. Therefore these children require a large amount of sleep. Praise should be given very discreetly, and they should never be compared with other children to their own advantage, for they are natural egotists. They are loyal to their little friends, and will not say anything against them even though they see their faults, but they are not so loyal to those they do not like. Those who train Aries children should be most consistent in their behavior, for Aries children are quick to see the inconsistencies of their elders. Should these children show signs of headache or languor, all studies should at once be suspended for a time.

Taurus—The children of Taurus, when aroused, should not have their reason appealed to, since for the time being they have no reason. If they should fly into a temper, as they often are inclined to do, leave them alone even if they scream and stamp their feet. However, leave them with a kind, loving word, and as soon as their passion is spent, and often before their tears are dry, they will come and ask forgiveness in their own delightful way. Taurean children must be ruled and guided by their affections. They must be drawn, never driven, or they will become stubborn and dangerous like the bull, by which this sign is typified, and thus their temper completely spoiled. They should, if possible, live in the country and have an abundance of outdoor exercise. They should be taught very early the disastrous consequences of giving way to passion.

Gemini—The children of Gemini are intellectual but changeable. They are fond of a friend or a toy one day, but do not care for either the next. However, we generally find a Gemini child showing a friendly spirit toward everyone. It has not the strong antipathies which some other signs show, and it does not require such vigilant watching as the Aries and Taurus children. Gemini children especially should be taught steadfastness and persistence, and all vacillating tendencies should be checked. They should be watched in their treatment of their playfellows, for if they are well dressed and have a charming manner, a Gemini child will see nothing but what is admirable in them. Calmness is most essential to these children, as they are high-strung and nervous. Any tendency to lung trouble or nervous disease should be delt with instantly. Also, they should be trained to keep their hands and arms quite still.

Cancer—The children of Cancer are particularly sensitive, and should not be nursed by old or weak people, neither should they be caressed or embraced too much, or their vitality will be lowered. This sign is ruled by the Moon, and this makes Cancer children very receptive. Therefore the friends and attendants with whom they are surrounded should be carefully chosen, otherwise disastrous consequences may ensue affecting the whole life. They should be dressed plainly, for they are over-fond of dress and jewelry. Their diet should be carefully chosen, as the digestive organs are easily affected, and gastric troubles soon arise from a wrong diet. Cancer and Aries children both should be made to sit quietly for at least a few minutes each day so they can regain their equipoise, which is easily lost by both.

Leo—The children of Leo are the sunny, happy little ones, full of vitality and will power. They are whole-hearted and enthusiastic and possess good memories. Children born under this sign are the most magnanimous of all. They are very fixed in their opinions, however, and obstinacy must be watched for and combatted. They are fiery and passionate, and care should be taken never to rouse their temper. They should be

trained with love and kindness, and they will sacrifice everything for those who treat them thus. They should be guarded against overexcitement and trying to do too much. Care should be taken to protect the head and neck in very hot weather, otherwise they may have sunstroke. They are fond of entertaining their little friends, and like everything put on the table which they can persuade mother to bring out of her stores. Hospitality is an excellent quality, but the Leo child is apt to overdo it, and he or she should be regulated in this particular. Otherwise it may degenerate into extravagance and possibly something worse.

Virgo—The children of Virgo are the shyest of all children, and their great timidity often makes them appear awkward. They prefer to be unnoticed. They should be taught fearlessness and encouraged in every possible way. Virgo children often are considered dull and of no account at school because their timidity keeps them from showing their skills to advantage. If they are taught at home by an understanding person, however, they advance rapidly. In fact, the Virgo child only needs guidance and oversight in his studies, for he imbibes knowledge most readily and without any great effort. The sad and sordid things of life especially should be kept from Virgo children, for if they hear a gruesome story, they dwell on it and frighten themselves by wondering if the same thing will befall them. As far as possible, they should take their meals at home; food taken in public places does them little good—in fact, it often makes them ill. Never allow them to criticize their playfellows, though they possess the finest critical faculty of all the signs. If they are trained aright, this quality becomes most useful and productive of good, but if they are untrained, it becomes devastating in its results. This sign rules the intestines. Sluggishness in this quarter should be carefully guarded against, for sometimes by reflex action this state affects the chest, causing bronchitis. Although Cancer rules the stomach, this organ is very sensitive in the Virgo child, who often appears capricious about food. This, however, is but the result of instinctive knowledge of what suits him and what does not. Silently watch what kind of food Virgo children habitually refuse, and do not place it before them again, for if they are made to eat what they really dislike, illness is the result.

Libra—The children of Libra are graceful and courteous; there is no need to teach them deportment or politeness, for they understand and practice both. They usually possess beautiful, expressive eyes. Libra is ruled by Venus, and is typified by the scales, the balance.

The Libra child must be taught to keep its balance and not to be swayed by every wind that blows. Libra is the sign of partnership, and the little friends of the libran child should be scrutinized closely. He always greatly feels the need of a friend or partner—one who

will share his small joys and sorrows—and if he does not find a suitable friend, the chances are he will choose an unsuitable one. Do not keep companions away from him, but select them for him. He is pleasure-loving, but he should be taught simplicity in this direction. He cannot endure quarrels or disagreements and will go out of his way to avoid them. If he is obliged to listen to harsh words, he will look ill and uncomfortable and become very quiet. In fact, disagreements soon will make a Libra child ill. These children look for and long for harmonious conditions.

Scorpio—The children of Scorpio are the opposite in character of Libra children. They sometimes will provoke dissension by making an annoying remark and not feel the worse after the small storm is over. This characteristic, however, must be eradicated if possible, or at least modified in childhood, or it may spoil their whole life. They are clever children, possessing the faculty of knowing by instinct the inner meaning of a remark, and often answer accordingly, sometimes to their elders' discomfiture. Their questions should be answered with great tact, patience, and absolute truthfulness. They often will ask the most awkward and difficult questions, but do not put them aside or they will go and ask others and possibly get wrong information. They possess the faculty of probing to the bottom of a matter, and often disclose that which one usually keeps to oneself. They do not do this for the purpose of telling it to another, for a Scorpio child can hold a secret and no one will know that he possesses it at all. This is truly an uncommon and wonderful faculty to possess. Teach these children at an early age the great sacredness of the creative act; tell them that the keynote of their sign or nature is *regeneration*, and teach them the meaning of that word. If well trained, these children in after years make the most clever dentists and surgeons, and when spiritually awakened the most successful clergymen.

Sagittarius—The children of Sagittarius are ruled by Jupiter. They are kind and genial, jovial and merry, and are general favorites among their companions. If anyone is hurt or in trouble, the Sagittarian child will be the one to help, partly because he is very kind-hearted and likes to help, and also because he cannot bear to see long faces or hear tales of woe. Therefore, they help their companions to get out of trouble in the quickest possible way. It does not matter to them whether the child in difficulty is clean or dirty, rich or poor. Never stop them in these their truly Christ-like ministrations, but encourage and commend them. They are good story-tellers and keep their small audiences interested when relating an anecdote. They should be watched in this particular, however, for they are fond of approbation and may overstep the truth in the desire to gain applause. Sagittarius children do not mean to be untruthful, though they often are because they speak

before they think. They should be taught, when asked a question, not to answer it until they first have considered the reply. In speech they are rather blunt and abrupt. They are very fond of sports of all kinds, and generally hit the mark both in sports and speech. Their bluntness and untruthfulness must be checked, as these faults are apt to spoil an otherwise excellent character.

Capricorn—The children of Capricorn are the most difficult to understand, being very reserved, yet they crave most to be understood. They are very reliable and practical. They are quiet and taciturn, but when they do speak it is to the point and what they say receives attention. They crave to be left alone to do their own work in their own way and resent interference of any kind. A quiet word of reproof should be given when necessary, but no punishment. Punishment brings to the surface the revengeful thoughts of Capricorn children, for they are more or less revengeful. They possess the unusual qualifications of self-analysis and self-censure, and if left quietly alone will take themselves to task for their faults. The sign Capricorn is typified by the goat. In its natural habitat, the goat ascends to great heights, balances itself upon narrow ledges of rock, and stands there all alone, serene and contented, surveying the distant landscape. Similarly, the Capricorn child likes to go away quite alone, away from all its companions, and not be questioned when it returns to them. It will regain its equipoise if allowed to do so. The Capricorn child is ambitious and likes to associate with its elders, with those in authority, and with those in charge of affairs. When it grows older, its greatest success often comes to it a long distance from its birthplace.

*"Far from the land where the native was born,
Lies success for the man under Capricorn."*

Capricorn children are self-centered more than selfish, and should have their thoughts diverted from themselves to their friends and playmates. They should be taught to consider how an action or word affects others, not themselves. The tendency to self-pity must if possible be eradicated when young; then they usually will grow up to be genial and happy. They possess a keen sense of justice, which must be studied and never treated lightly.

Capricorn children have great esteem for their parents and grandparents—indeed for parenthood generally. One sometimes sees a father or mother and a Capricorn child as close companions, neither desiring any other friends.

Aquarius—The children of Aquarius are sensitive and nervous. They are ruled by Saturn and Uranus. Saturn makes them cold and causes them to brood and worry, and Uranus gives them intuition and affection. Aquarius being a fixed sign, its children are persistent, somewhat set in their ideas, and difficult to move when they have made up their minds to a certain course of action. It requires a good deal of patience to teach the

Aquarian child that its elders know best; yet on the other hand it often yields readily to those it really loves. Aquarius being also an airy sign, these children are apt to scatter their forces; this must be guarded against. They are also chronic promise-breakers, and therefore must be required at all costs to keep a promise they once have made. They readily make promises as they always like to be esteemed by their friends, but they often forget them or feel them too much trouble to keep. But the keeping of their word rigidly must be insisted upon or they will alienate their friends in time—and they possess the faculty of gaining many friends who are very fond of them.

These children also should be taught not to ask questions for the sake of asking them. They frequently ask advice, then do something quite different from what has been suggested. This is an irritating habit in an adult, and does much harm in a child. It should be insisted upon that some attention be paid to the advice of their elders or else that they decide upon their own courses of action without asking anyone's advice and so learn by their mistakes.

As yet, very few can respond to the Uranian ray. The Lords of Destiny, however, are bringing to birth more Aquarian children at the present time than heretofore, so that they may be trained, if they will be trained, to respond to the higher vibrations of this unique sign. Uranus is the higher octave of Venus. The ray from Venus gives love and devotion; the Uranian ray gives compassion and altruism and the ability to rise above the love of relatives, embrace all humanity in its compassion, and live the truly altruistic life. It does not cause them to love those nearest themselves less but to shower still more love upon them, without, however, the taint of selfishness which characterizes most affection and love. We usually desire a return of our love, but when we can respond to the Uranian ray, we shall neither look for nor expect any return, not even gratitude or recognition, but give ourselves for others even to the renouncing of life itself if need be. We might cry aloud to the Aquarian native, "Awake! thou that sleepest, lift up thine eyes and behold the rosy streaks of the dawn already showing in the heavens, the presage of the New Age, the Aquarian Age, about to be ushered in." We shall not see it in our present embodiments, but let us live and teach the young so to order their lives that we and they may become the pioneers in preparation for this glorious New Age and its race of advanced egos.

Apart altogether from the fact that we are reaping what we have sown in some far-off, unremembered past or learning new lessons that we could not or would not learn before, are not all the sorrows, privations, disappointments, and restrictions endured in this life more than worth enduring if they teach us the meaning of life in all its fullness and enable us to see the light and recognize the signs of the times? This knowledge is ac-

quired usually through great suffering, heart-searching, and yearning after the truth and light. This suffering, also perhaps dissatisfaction, has guided our feet to Rosicrucianism, and in its teachings we believe we have found a logical solution to life's problems. So let us, with St. Paul, "rejoice in tribulation" and work more earnestly to stimulate right thinking in the minds of the young, for right action must follow right thinking even as light follows darkness.

Pisces—We have come to the last sign of the zodiac, a watery sign ruled by Jupiter. Pisces governs the feet. "How beautiful upon the mountains are the feet of Him that bringeth good tidings that publisheth peace." Piscean children are much on their feet, therefore explain to them the meaning of the above thrilling text, and they will understand its wonderful meaning and appreciate its poetic imagery. Pisces is a negative sign, and the children of Pisces should be guarded carefully against all undesirable influences. When old enough to be sent out into the world, their occupations should be most carefully chosen, as they are apt to remain in the one chosen for them whether suitable or not. They are not given to making any effort unless obliged to do so. They are peaceable, kind, and lovable children. They should be trained early to exert themselves, and be given certain responsibilities which regularly and systematically must be discharged. They must be taught always to replace any article disturbed by their feet. They are dreamy and imaginative children, and if their imaginations are well directed and they are taught to imagine only the good and true, they may become great inventors and inspirational writers. They are afraid of this, that, and the other happening, which generally never occurs. Therefore they should be taught not to meet trouble half-way. One might teach them to say, "Never trouble trouble till trouble troubles you," and so laugh them out of their fears. Gentleness with firmness alone should be used in training the Pisces child.

In the preceding delineations we have mentioned only some of the salient characteristics of the twelve signs. These often are modified or intensified by the aspects in the horoscope, but still there are certain unchangeable characteristics given by each sign, and these are easily recognized.

One of the best ways to train a child of any sign is by rhyme and music. Put rules and precepts into rhyme whenever possible. Children thus will remember the teaching more readily, and they will be amused and interested and learn without having had their rebellion or antagonism aroused. For instance, if a little boy objects to getting into his bath, instead of saying, "You are naughty; you must be made a clean little boy," say rather, "Now Johnny, you are going to be like the little frog which said to his mother:

*'Now for a header into the river;
In with a splash, and out with a shiver.'*"

The chances are that Johnny will not only plunge into the bath but will splash the water about to such an extent that one would be tempted to wish one had not resorted to rhyming. Or when the children have their hands and faces washed, a process which all children dislike, sing while washing their fingers:

*"Rub and scrub your hands and face many times a day;
If you don't your rosy cheeks and health will fly away."*

One thing we particularly must guard against in training children, especially Virgo children, is allowing them to make much of their ailments. Never dwell upon them in conversation before a child. Suppose a friend calls and sees little Johnny or Mary with a flushed face and a cold or with a headache and says: Poor child, that is just how so-and-so looked before he had the measles or fever or some other complaint. If that friend calls again, do not let the children be seen. Those kind friends who call and talk all the time about their ailments, or their children's or brothers' or sisters' or cousins' ailments, do an incalculable amount of harm to those whom they visit, and especially to the plastic minds of little children. Some children are frightened by such conversation, and some like the importance of being ill. Both states are very harmful. Teach the children to repeat these lines of Ella Wheeler Wilcox:

*"Say you are well, or all is well with you,
And God will hear your words and make them true."*

It is one of the highest privileges allotted to us to have a little child under our care, and no effort is too great and no thought too much to spend on the proper training of the little Ego committed to our charge. How great the responsibility; how high the privilege! And how carefully the parents and teachers should conduct their lives, for children learn more from example than from precept. It is no use for a child to be taught to be truthful and then have the teacher break a promise to it. All the teaching will be of no avail; it will be forgotten, but the broken promise will be remembered.

Astrology is more than worth our study if we put it to no other use than to the better and wiser training of the young. It is hoped that we shall see the day when this science will be taught in our colleges, and no teacher chosen, however well endowed mentally, until his horoscope is set up to see if he is fitted in every way to become a teacher and trainer of the young. Nothing is of more vital importance than this, unless it be the proper training of parents. Our hope is the young; they are the ones who will carry on the work of the world for good or ill. Therefore, let us concentrate our efforts on the wise teaching and training of the children.

Another excellent help in training children is to teach them to take delight in the study of natural objects and in watching natural phenomena. Teach them to study the form and to admire the colors of the different flowers. Give them small lessons in botany. Teach them

to watch the different habits of birds and animals. Tell them why we should treat animals with kindness, and tell them little stories to emphasize this. If possible, give them each a tiny piece of garden to cultivate and keep in order, and allow them to choose their own seeds and plants. Tell them the particular habits of the plants and how to nurture them to bring them to perfection. Tell them that plants and flowers respond to loving thoughts bestowed upon them, and grow much better and finer when tended by a loving hand and by one who understands them. Also encourage them to watch natural phenomena—the sunrise and sunset, the beautiful blue of the sky, and the different forms of clouds, giving them their names.

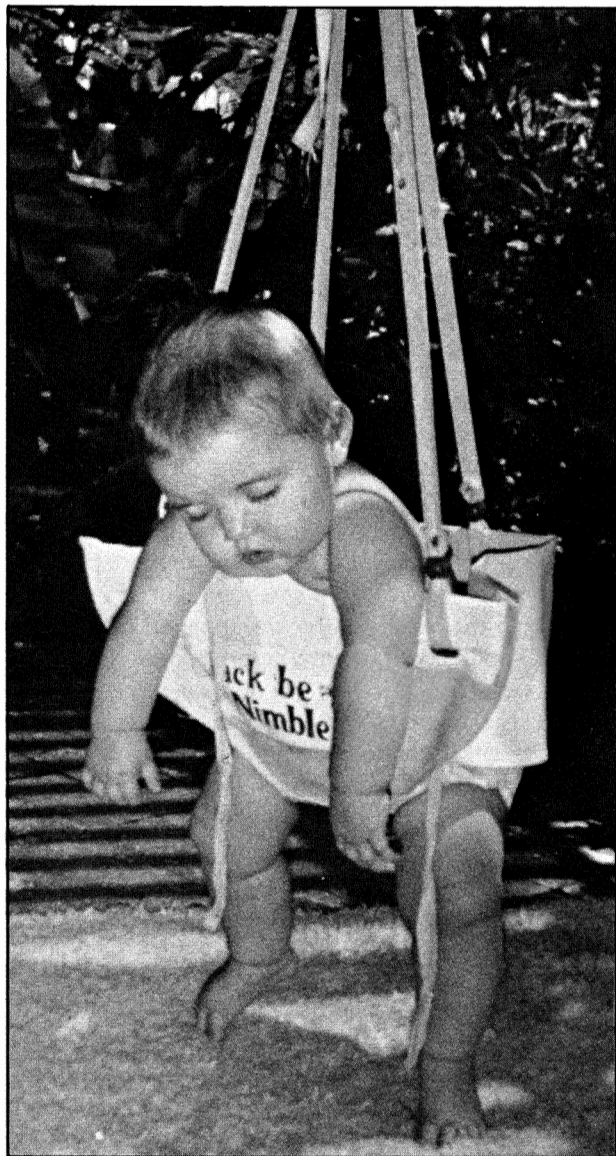
Rhythm helps more than any other thing to develop the child's physical body, and although many of the nursery rhymes do not sound very sensible, this does not matter: it is the rhythm which effects the good. The more music the children hear, the more they are taught to sing and to march and dance to musical strains, and the more rhymes they repeat, the more fully developed physically they will become.

Before rebirth, the Ego sets in motion the archetype of its own physical form, which it has made with the help of creative Hierarchies in the Second Heaven. The archetype sometimes is caused to vibrate with great force and yet again with a small amount of force, according to the length of the life designed for the new physical body about to enter upon its earthly journey. At the same moment that the archetype is set in motion, a strong beautiful musical note is given out from it, and this musical note vibrates and sings without intermission until the last breath on Earth is taken. When, sooner or later, this note ceases to sound, at the moment that our earthly pilgrimage ends, the Ego returns whence it came. We know that sometimes by help and effort we appear to prolong the earthly life, but once the music of the archetype ceases to sound, no amount of skill can keep the body and Spirit together. We all know the Hermetic axiom, "As above, so below." In accordance with this axiom, as the musical note of the archetype of the physical body resounds and keeps the body vibrating and alive, so music used on the physical plane develops and improves the child's body in a way no other force is capable of doing. Therefore incorporate music whenever and wherever possible in the child's training, but let it be of a cheerful and inspiring nature; no dirge-like nor mournful strains must be heard by childish ears.

Finally, astrology shows the parent and teacher the surest and best way to eradicate faults, to eliminate weaknesses, to develop the strong and good points in the child's character and how to make the very best of any character. In conjunction with astrology, music used to develop the body is ideal for any child. □

—I.J.R.

News Perspectives



DESPERATE KIDS

Much of this issue of the *Rays* is devoted to what could be, and sometimes are, the "golden years" of childhood. There is another side of the coin too, however—a side of some peoples' "childhood" which has nothing to do with the normal process of growing up. In an article aptly entitled "A Modern Descent Into

Hell," *Newsweek*, April 22, 1985, discusses a film documentary which most glaringly and alarmingly emphasizes the horrors that some youngsters are forced to undergo. It reads in part as follows:

It would be instructive to show "Streetwise" on a double bill with any one of Hollywood's recent dopey entertainments purporting to address the teen experience. "Streetwise" would blow most of these fantasies off the screen. But then, this film is no fantasy. Would that it were. This tough and stunningly sad documentary steps into the lives of a group of street kids in downtown Seattle. Ranging from 13 to 19, these runaways and discards survive by scams and crimes, by selling their bodies and their blood. The girls all tell of turning tricks and the boys brag of "rolling queers" and ripping off meals and pimping their girlfriends.

This is a vision of America scarier than any horror flick: these kids are the mutant offspring of an impoverishment not just material but emotional and spiritual. Junk is their element and their heritage. Their families, in many cases, have treated them as their johns do now: as human detritus. The 14-year old prostitute Tiny pays a visit to her alcoholic mother, who brushes her off: "Don't bug me, I'm drinkin'." Mom thinks her daughter's prostitution is "just a phase." Blond 13-year-old Shellie confronts her bedraggled mother with the fact her stepfather abused her. Yeah, her mother admits, as if they were discussing bad table manners, "but he doesn't do it anymore...."

The scene of (one of the youngsters') pathetic funeral, attended by strangers and social workers, is one Dickens would be hard pressed to imagine or surpass. Few films convey so piercingly the sense of wasted human vessels, and do so without editorializing.

This situation, confined not merely to Seattle but known in many other cities as well, is one with which all society must concern itself. Many efforts are being made to rehabilitate such young people and restructure their lives but, if statistics and news reports are to be believed, work along such lines by social workers, religious leaders, and other concerned individuals reaches only a small percentage of the youngsters who should be helped.

We can consider, for instance, the work of Father Bruce Ritter, a Franciscan priest who has maintained a sanctuary for youngsters as young as 12 and 13 in the terrible degradation that has been the world of the Times Square area in New York. An article which, a few years ago, described Father Ritter's efforts, indicated that many of these children are terrified of the criminal elements from which they are trying to escape and are experiencing a terrible paradox, because "for many, their experiences have worked an evil magic." Although deep down inside they are yearning for a better life, they cannot give up the one they have and eventually return to the street.

Obviously, dedicated, selfless individuals such as Father Ritter, who are endeavoring to bring a better life to such people, cannot eliminate the problem by themselves. Indeed, if anything, it appears that they have only scratched the surface.

"The sexual exploitation of our young will stop only when we get angry enough to do something about it."

Those of us who are students of the Rosicrucian Teachings and are familiar with the origin and true significance of the divine creative force, and of its proper use, have a particular responsibility to impress these values upon our children. We also have the responsibility to share our love as widely as possible, particularly among those who seem to have none. A doctor once said: "A huge shot of love would do more good than all the penicillin in the world." To that we might add, love also is the best preventive medicine in the world.

THE RACE TO GROW UP

Many parents now believe that their children are being asked to grow up too fast, according to a survey reported in *The San Diego Union*, April 21, 1985. "But, at the same time, most parents want their children to start learning about computers in grade school or earlier. The study (also) indicated that many parents are concerned about the type of television programs their children are watching, and 85% said they restrict viewing selections. Included on the banned list are programs with a high degree of violence, explicit sex acts and horror scenes."

The survey, conducted by a private firm, polled over 2,000 parents, in cooperation with Kinder-Care Learning Centers in various parts of the United States.

Parents who are concerned about the speed with which their children are being asked—or, indeed, forced—to assume duties, responsibilities, and a heavy burden of knowledge far earlier than did children of comparable ages in past years have, we believe, the right idea. Early childhood certainly should be a time of developing imagination and of constructive play, during which youngsters, learning from imitation and example, develop a foundation of acceptable behavior upon which they then safely can draw in their maturing and adult years. Once the vital body is born, at age seven, the faculties of perception and memory are to be encouraged and the faculty of observation should be cultivated. Even then, however, children should not be goaded into courses of study that require excessive expenditures of thought.

Children of elementary school years whose lives are so structured that they are herded from school to dance class, music lesson, organized sports activities, etc., day after day with virtually no time for free play and relaxed, spontaneous activities of their own choosing may, in-

deed, end up giving the impression of being unusually "smart" or "talented," but they also are in danger of losing much in the way of inner poise, security, and confidence.

Obviously, so-called "latchkey children" who are forced to come home to empty houses and/or care for younger siblings, prepare dinner, do the housecleaning and laundry, etc., on a continuing basis also are likely to grow up beyond their years. They often do so, however, with a consequent lack of the inner joy and spontaneity that should be part of the substance and beauty of childhood years.

Parents, of course, are at odds with themselves when they realize that their children are being forced to grow up too fast and at the same time want them to "learn about computers" or in other ways display impressive academic abilities for what, very often, are the parents' own purposes. In many circles, to be the parent of an obviously gifted or otherwise impressive child is socially satisfying to the parent, regardless of the underlying effects of "forced learning" on the child.

COLLEGE OBJECTIVES AND COLLEGE COSTS

Various publications, including the April 29, 1985 edition of *Newsweek*, recently have discussed the high cost of college and university education. The financial aspects of higher education indeed are appalling, and many qualified individuals are being deprived of formal higher education, or are enduring considerable hardship in acquiring it, for this reason.

Newsweek questions, "Is College Worth It?," and quotes Secretary of Education William Bennett as saying, "Some are, some aren't...make sure that you're getting something. When people are making sacrifices to send their kids to college, they should be sure that they're getting their money's worth."

In dealing with this matter, it would be wise for prospective students and their parents to consider what they regard as the purpose of a college education and then endeavor to determine how well the institutions of higher learning in which they are interested address this purpose.

Many college catalogs cite their philosophy of education, and we find the statements in the catalog issued by Palomar College, San Marcos, CA, to be typical of one type of college. Its educational aims are ones with which we are in sympathy. The catalog states that the Palomar College philosophy of education is based on a "belief in the individual's potential for intellectual, ethical, personal, and social growth" and that it exists to "provide opportunities for general education in arts, sciences and humanities basic to effective living in a modern, democratic society." Also stressed is the fact that a college education should build a foundation upon which to prepare for one's financial security, emotional

stability, and balance, and to educate students for responsible and creative participation in modern society. In other words, the belief in this case is that a worthwhile college education should be well-rounded enough to enhance the individual's potential for intellectual, ethical, personal, social, and aesthetic growth.

College years can and should be years of adventure and happiness, as well as growth and hard work. These are years for exploring, for developing concepts and attitudes as well as skills in a well-rounded manner, and for living with other "explorers" who also are searching for answers. College cannot tell the student *what* to think, but hopefully it will teach him or her *how* to think altruistically. A college education should provide access to patterns of attitude, thought, and behavior, as well as to knowledge and skills, which will serve the student well for the rest of his life.

Certainly, college should help prepare the student for the profession of his choice. At the same time, liberal arts and the humanities also are important, whether or not they are intended as professional goals. An all-inclusive and well-balanced education will help develop the thinking process and reasoning powers and enable the student better to cope with the total context of human encounters, situations, enigmas, problems, etc. which he will be likely to experience in adult life.

Man is a composite individual consisting of body, mind, and Spirit. All three of these aspects must be stimulated and nurtured so that the mature, responsible individual can emerge from college able to express himself in the direction of his maximum creative potential. It is essential that the Spirit as well as the physical body and mind be nurtured and nourished since the Spirit, or creative aspect, is destined to live for all eternity.

In recent years, it appears that this most important facet of man's complex nature has been neglected, if not totally ignored, in some institutions of higher learning, where emphasis is placed on factual "learning" courses to the exclusion, in many cases, of liberal arts and humanities. Through literature, art, and music, the human Spirit is enriched. It is true that not everyone has musical ability or aspires to be a great artist or writer; however, a few basic courses in music, art appreciation, and literature should, we believe, be mandatory. Time-honored authors, musicians, and artists were able to lift their consciousness above the strife-ridden world to a sphere where peace, beauty, and harmony reign supreme. In studying their works, the student will begin to see life in a different, positive perspective and thus take a giant step forward in observing the myriad of worldly conflicts, not in their negative aspects, as emphasized by the news media, but with the purpose of doing what they can to help alleviate some of the suffering, need, and want prevalent in the world. When the Spirit is nourished in such a way, the individual will

look beyond his own selfish, ego-centered sphere and perceive the needs of others. This represents the true foundation of Universal Brotherhood, which evolves from love and compassion.

Each individual student should be given the opportunity to achieve maximum personal development, leadership, and the skills necessary for a constructive and productive life. Such qualities as discrimination, good judgment, tolerance, understanding, and creativity are important to the total development of the whole person. The graduate in whom the best qualities of body, mind, and Spirit have been awakened and nurtured is prepared to do his part in making the world a better place in which to live, as well as to realize personal fulfillment.

AFFECTION SUFFERS

Public reaction to the deplorable problem of child abuse is having an unfortunate effect on one facet of the traditional relationship between adults and children. This is described in the article "Child Abuse Fears Dampen Relationships," *Los Angeles Times*, May 19, 1985.

Author Bob Baker tells us that:

A suprising number of adults—worried that an innocent gesture of affection, friendship or courtesy might be misread as a sexual overture—are pulling back from youngsters, according to dozens of interviews with day-care workers, teachers, parents, and child development specialists.

In many small but telling ways, grown-ups are increasingly on guard. The most cautions of them now regard a young child...as a walking time bomb; a potential accuser, steeped in public service advertisements and educational films that urge him or her to be wary of strangers, to report anything suspicious, to say "It's my body," to say "No!"

As a result of this atmosphere, some children appear to be receiving fewer affectionate "nurturing" touches than they used to get in day care centers, elementary school classes, and youth groups...

The change disturbs many people involved with child development because it clashes so directly with a decades-long consensus that an atmosphere of physical affection is critical to a child's psychological growth.

Even some parents and grandparents, we are told, "are afraid to hug and love a child," and one child psychiatrist complains that "Things that are common sense have gotten confused with sexual abuse." Another child worker states: "I think a lot of people are misinterpreting...and holding back. It has made me feel sad."

Although Southern California appears to be particularly vulnerable in this regard, the situation exists in other areas of the United States as well. A vice presi-

dent of the United Teachers of Los Angeles said "she routinely advises teachers to withhold the pats, hugs and kisses long employed by many elementary school instructors." Some people who are naturally attuned to and fond of children, who habitually have been friendly with them, now do their best to avoid contact entirely with children.

Other people who work with children, however, although "more conscious about how their innocent gestures toward children may look to outsiders," are determined not to withhold affection. They recognize, as did one PTA group cited, "the importance of affection throughout the development process. All children should receive adequate cuddling, kissing, hugging and closeness."

Dr. Allen Gottfried, Director of the Infant and Child Study Center at California State University, Fullerton, believes that some people "haven't been able to discriminate between what the public feels is sexual abuse versus what is acceptable contact. Eventually, I think people will recalibrate."

We hope he is right. Certainly, reasonable precautions must be taken against child abuse, and equally certain, children must understand that this type of danger exists, that they should be on their guard against it, and that they should inform parents and other authorities when necessary. At the same time, children cannot afford to be deprived of the normal, spontaneous displays of affection and love that are so vital to their own sense of security, self-confidence, and happiness. It is well known that children thrive on sincere affection and that, deprived of this, they easily withdraw into themselves or display other characteristics of maladjustment.

It is likely that, for some time yet to come, the unfortunate depraved individuals who willfully harm children will be among us. Precautions, of course, must be taken, but we do not believe that parents, child workers, or society in general can or should allow children to suffer from deprivation of the affection that is their birthright.

KAREN ANN QUINLAN—SILENT SERVICE

Oftimes in the Western Wisdom Teachings, the spiritual aspirant is admonished that: "Loving, self-forgetting service to others is the shortest, the safest, and the most joyful road to God." Unfortunately, too many individuals cling to the erroneous idea that in order to serve one must go forth into the world and perform mighty deeds of unselfishness or charity. Perhaps no one in our times has refuted this mistaken concept better than has Karen Ann Quinlan, who recently was released into the higher realms after lying for ten years in an irreversible coma and being determined clinically to be "brain-dead."

Karen lapsed into a coma in 1975 after combining medication with alcohol, and subsequently was placed

on a respirator to prevent respiratory arrest. Although doctors agreed that she would never return to a cognitive state, and despite her parents' pleas, they refused to disconnect the respirator. Her grieving parents sought legal action, and a year later the Supreme Court ruled in their favor. But although the respirator was disconnected, Karen breathed on her own and lived on. She was placed in a nursing home with heavy security measures to prevent intruders from seeing the young woman who had triggered a nationwide controversy from which arose the "right to die" legislation.

During the years in which Karen remained deeply comatose, her parents became very active in the hospice movement, a program which allows terminally ill patients to live their final days as comfortably as possible with their loved ones. This movement has received world-wide acclaim and is growing constantly in popularity. The great majority of these patients do far better in hospice centers or in their own homes than in hospitals. To many doctors, "death" means "failure."

In 1980, the Karen Ann Quinlan Center of Hope opened its doors to the first hospice patient, and since then has helped ease the suffering of more than 300 patients and their families. Unlike other hospices, which take only cancer patients, this one offers assistance for all types of terminal illnesses. It also sponsors teaching programs for volunteers helping patients in their own homes.

At the time of her passing, much of the news media emphasized the belief that Karen never would know how much she had helped others, but those associated with the Western Wisdom Teachings realize how wrong this idea is. Although she remained in a chronic, vegetative state, only the dense, physical body was affected, and Karen's higher vehicles remained active. In occult science, we are taught that the Spirit remains attached to the physical body until the rupture of the silver cord, approximately three and one half days after death. Since modern medicine does not accept this truth, it was assumed that Karen never would know that she had helped others earn the right to die in peace and dignity without life support systems. This issue will not be resolved entirely until the majority of humanity come to the realization that there is no death, but merely the transfer from one sphere of consciousness to another. When mankind has achieved this, the answers to profound questions will not be sought in the material world but in the Spirit.

We are certain that Karen knows that she has become a symbol of hope for countless numbers of people who wish to pass on in a normal and natural manner. In the opinion of many in this materialistic society, during the years that Karen lay in a coma she was nothing but a burden to herself and her family. But, as John Milton wrote: "They also serve who only stand and wait."

Book Reviews

The Boy Who Saw True: Author's name not given, Annotated by Cyril Scott, Neville Spearman Limited, 1953

The Boy Who Saw True is a diary, begun in 1885, by a young clairvoyant who was the son of a middle-class family in the north of England. This boy had the capacity both to see the human aura and, on occasion, to divine the past and future of an individual or place. Having the faculties from birth, however, he naturally assumed all people were similarly endowed, and through the pages of his diary we see the realization slowly come upon him that, in fact, he was different. The book makes fascinating reading, both because of the humorous insights into a Victorian household as seen through the eyes of a child, and because of the information available on the higher worlds.

Our first glimpse of his abilities comes when the diarist refers to his father's "dirty lights." "Lights," we learn, is the boy's description of a person's aura or desire body, and the dirtiness is due to his father's diseased liver. When the children's teacher, Mrs. Griffin, is in a bad mood he records: "Her lights looked like a Bradford fog." The boy's parents soon conclude that his eyes are poor and send him to a doctor, which of course fails to solve the "problem." He eventually learns to keep his mouth shut, however, and the diary becomes his release,—his way of "talking out" the visions he so rarely can share.

After some bad experiences at school, he is kept at home to learn and is given a tutor who "happens" to be sympathetic to spiritualism. They become lifelong friends and discover many things about the higher worlds together. The boy is in regular contact with his grandfather who reports that people, once they die, do not change a bit. The preachers are still preaching, the atheist still believes there is no afterlife, and dear old Grandma, who at least realizes she has passed over, spends her time "singing hymns round an imaginary throne of God." Strangely, Grandpa himself doesn't believe in reincarnation, but the boy's teacher informs him that people in the higher worlds often are not aware they will return to Earth because they all pass to higher

spheres first. An experience with a medium in which he saw a discarnate entity disappear inside the medium so it could speak confirmed the realization that people on the other side are generally no more reliable than here.

The boy is greatly attached to a being whom he first called "Jesus" but who identified himself later as an "Elder Brother." This person, who at the time was incarnated in India, often came to give the boy inspiring instruction. His words parallel those of The Rosicrucian Fellowship, but his presence is not in accord with the Fellowship Teachings. "It may therefore be stated emphatically that the Elder Brothers do not habitually visit anyone in The Rosicrucian Fellowship, or out of it, as an 'individual teacher' and whoever thinks so is being deceived ..." (*Letters to Students No. 63*) Perhaps the term "Elder Brother" is incorrect or perhaps the boy really was deserving of such exalted attention. Whatever the answer, the words of the teacher are timeless, and the very detached, rational attitude of the maturing boy indicate his genuine capacity.

At the end of the book some letters are reproduced, written when the boy had grown to manhood and was travelling through Europe. Again some interesting observations are made. There is the monk who had shirked his true responsibility in this life, which was to be a city businessman, and regressed to the protected monastary life he had enjoyed in an earlier incarnation. There are the Devas, or Landscape Angels, on the hills behind Marseilles who "absorb all the filthy psychic miasma from the town into themselves, then throw it out again, all purified." There was the man returned from war who was completely changed toward his wife and family; clairvoyance revealed that another Ego had occupied the original owner's body during the experience of battle shell-shock.

Throughout the book we find such interesting phenomena. This combined with many amusing anecdotes, the odd bit of innocent mischief, and the day-to-day affairs of the household make for an enjoyable and enlightening book. The afterward and notes by the well-known occultist, Cyril Scott, give a satisfying completeness to the diary as a whole. It is well worth reading.

—P.J.L.

Magical Child: by Joseph Chilton Pearce, Bantam Books, 1980.

We live during a time when there are signs of a serious breaking away from what Pearce terms "the primary source." *Magical Child* takes us on a journey back to that primary source, and at this time in the unfoldment of mankind, when we have begun to accept the unnatural as natural, we get a glimpse, through the rediscovery of Nature's plan for our children, of a way to begin again. Our problems are all man-made, caused

by ignoring Nature's plan. Nature herself worked out all answers aeons ago, but we constantly feel that the natural thing to do is to outwit Nature. In doing so, we get in our own way and become the cause of our own problems.

"Intelligence, like the body, can be injured or nurtured, stimulated or starved. Barriers to intelligence have long since been winnowed out by nature because nature does not program for failure. Nature programs for success and has thus built a vast and awesome program for success into our genes." Nature does not program for a parent's failure to respond to the child with the precise nurturing needed. Nature has its own precise schedule and intends for us to respond to the child's needs with the proper content at each stage of development. If we do not respond to the developing child with the nurturing that Nature calls for at each vital stage, we allow our children to become fragmented individuals and thus deny them the fullness of their God-given heritage.

"In the 3-billion years' preparation for us, life moved from simple thinking forms to ever more complex ones. This movement still takes place through a slow evolution, working through selection and through quantum jumps of possibility." In this marvelous economy of Nature, nothing is ever lost. Each progression of life reaches towards greater intelligence and encompasses all previous gains. This pattern of development over the aeons is mirrored in the developing intelligence of the child. "There are no limits to the possibilities within genetic coding." The only limitations come from our failure to recognize and help with the beautiful unfolding of Nature's plan.

Some brain researches have considered the human brain as a hologram. With this imagery in mind, we visualize that any part of the brain, even a single thinking cell, reflects or encompasses the workings of the total brain. "An even more intriguing implication is that the brain may be a hologram of the entire planet earth...The human brain may be a kind of microminiature replica of the living planet itself, just rather fuzzy at the edges, needing clarification." To expand this imagery further, we visualize Earth as a hologram with any and all parts of it being pieces of a greater hologram. William Blake wrote, "To see the world in a grain of sand..." The poets and mystics always have been aware of this. To interact with the Earth hologram is to achieve clarity. The infant child at birth must have exposure to and interact with the Earth hologram in order to bring the brain's picture into focus. This he does with a bonding to his mother's face. All thinking arises out of concreteness, and the child's concrete experiences with his world transfer the old-brain potential into new-brain actuality.

The magical child begins life with a wholesome bonding to the mother at birth. The mother of the magical child knows that a hospital birth is damaging to the

establishment of this bond. She knows that her baby needs to be close to her immediately after birth, and that the umbilical cord should not be severed until the infant has had enough time to begin breathing well on his own. She knows that the infant child needs a quiet environment, free from bright lights. It needs opportunities to explore the mother constantly. The infant needs the gentle massaging of the mother's touch to establish the security of his new matrix. The child, throughout his infancy, is both the center of the universe and that universe. All radiates out from the child, and the world out there is but an extension of self. The mother is the infant's larger self, his world, and the content of that world. The infant child is egocentered without being selfish. The mother supplies the child's intent with content and thereby supports the child as he explores his world and learns from the world around him. Initial learnings determine the pattern and attitudes by which further learning unfolds. By relating the events and materials of the world to the mother-matrix, the magical child builds a conceptual framework very rapidly from his concrete experiences. The secure intellect can absorb information and experiences at an incredible rate. Eventually the living Earth will become the child's matrix, if Nature's plan is to proceed.

In the first seven years of life, the magical child structures a knowledge of the world exactly as it is and plays with that world in ways that it is not. "Throughout childhood, a full-dimensional and accurate concept is an internalization of an external act." The biological plan is a drive for knowledge as ability, not knowledge as information. The child must interact with the world and learn from his experiences. Boundaries give the child structure, and these boundaries are established by the parents. Boundaries cannot be established by reasoning but only by modeling (examples for imitation) and firm no-nonsense physical communication. The magical child is not faced with ambiguity or indecision, and the firm boundaries give strength to the bond with his parents and clarity to those areas open for exploration.

During the first three years of life, the magical child completes the roughing in of his knowledge of the world. This is also the time of language development. During the next four years, the child is ready to fill in the details of this rather scattered and unfocused world map. By age seven, the basic world-view concepts have formed in the brain. "These concepts are concrete patterns concerning the actual stuff of the world, and out of this matrix, all future concepts must be generated, no matter how abstract and purely cerebral." The "play world" of the magical child is "in the service of intelligence" but is not developmental. The great shift at age seven is to merge work and play. Parents of the magical child know how to play with their child in his learning, and one day, quite easily and naturally, the child's playing merges with theirs.

The seven-year-old is ready to learn how to interact dynamically with the new matrix, the Earth, by means of his new logic. Through interaction with the earth-matrix, the assimilation-accommodation cycle can complete fantasy plays previously left incomplete and make them real, the world bending to the inner desire as needed for well-being or protection within this new matrix. The seven-year-old is designed to learn this "blending of the world" by imitating his adult model. Piaget termed this logic "concrete operational thinking." The concreteness comes from the tangible world and its processes. "Operational" refers to a controlled alteration of materials. The mind-brain now operates on its information and changes that information's structure.

Premature literacy stops the development of intelligence for two or three years, because the natural development is from concreteness to abstract thought. "When we force the child to work prematurely with abstract thought, we break up the vital unity of self and world." Nature provides that this separation take place somewhere around age ten or eleven, when concrete operations have been roughed in and have become matters of practice. "Premature separation, as brought about by premature literacy, creates the equivalent of a premature birth, a wrenching out of context that creates an isolation and abandonment which we then rationalize as 'individuality.'" Letters are arranged on a page symbolically to stand for words, which then must stand for things or events. This is abstract thinking. A child as young as five or seven has not had the developmental time to grasp an abstract thought in this manner. A child can memorize thoughts coming to him on a page, but memorization and comprehension are two different things. Preliteracy seriously can damage the development of intelligence.

If we follow Nature's plan for the development of intelligence, we allow the child to develop muscular-mindedness through his ability to accept the stress of an unknown-unpredictable, through the logic necessary for abstracting out of concreteness, assimilating and accommodating and thereby operating on that information and changing it. The mind is the catalyst that changes the Earth matrix into created reality experience, "Precisely what the Earth has moved toward in its 3-billion years of genetic experimentation." Anxiety in learning arises from our never having been bonded to our Earth matrix, and, possibly, never have been bonded to our mother-matrix. Where there is anxiety, all learning stops.

The Earth as itself and the child as an individual expression function smoothly within the mind-brain system as an easy symbolic relationship. The Earth is allowed to achieve her goal of moving beyond her own limitations. The magical child's muscular-mindedness allows him to enter into stress-relaxation cycles, and this leads to autonomy. He learns that the world matrix meets him

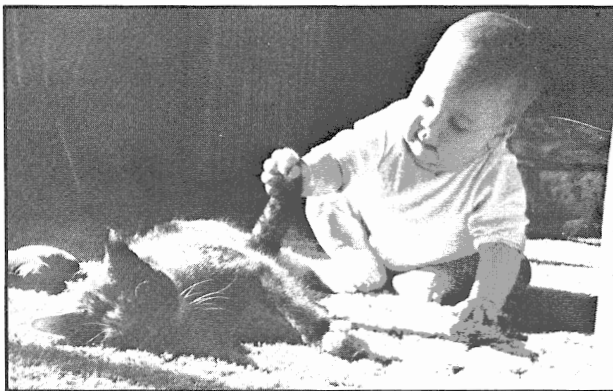
halfway, and this augments his energy with its own.

In the years from nine to eleven lies the period of practicing operations on concrete knowledge. The magical child has a wealth of experience in abstracting out of concreteness. His parents now assume a more peripheral, supportive role. The child's intelligence at eleven is some two-thirds developed. He has a knowledge of his world; he relates creatively with it; and he survives within it. Now he is ready for the great journey into the mind, the creation of realities, the point at which the logical fundamental structuring surfaces and merges fully with the play in awareness. "The thrust of the biological plan during this period is for the mind-brain to become its own source of possibility." The final step of autonomy is for the brain to become its own matrix. This process begins at about the age 15, when "a two-pronged drive opens: genetal sexuality, leading to species survival, and the journey into the mind, which leads to eventual personal survival." In a recent lecture by Pearce, he enhanced this concept with a new awareness. The kundalini opens at this age that leads to the great journey within. All of this is linked to how we have encouraged Nature's plan for unfoldment of intelligence and how we, as parents, encouraged development for the great journey within by right thinking, right feeling, and right action. The epidemic increase of teenage suicide, and suicide even of children as young as age three, exists because masses of people are not tuned into Nature's plan, the end result being severe fragmentation in human beings from generation to generation. "Perhaps at this critical point for the survival of the species, we can do more than make another futile gesture toward patching up the holes in our exhausted system of ideas. Perhaps we can seize this cubic centimeter of chance that history is giving us and more, not just to correct some of the more blatant and tragic errors we have made with children, not just to curb the battered child syndrome, but actually to turn again to that 3-billion year development lying within us, that uncanny wisdom of the body clearly programmed into the child as unbending intent. In learning to learn again, we can learn of this wisdom and allow our children (and so ourselves) to become the free, whole individuals this good earth has prepared us to be."

Magical Child is an exciting adventure into Nature's plan for the development of intelligence. This review covers only some of the many important concepts that Pearce lays out before us. This is an important contribution for us all. One need not be a parent to gain from its content. Joseph Chilton Pearce presents us with an impelling challenge. As well as outlining the progressive unfolding patterns of the development of intelligence, he discusses some of the major causes of the fragmentation of human beings. The sequel to this book is soon to be distributed. □

—Peggy Cooper

Readers' Questions



SUGGESTIONS TO CHILDREN DURING SLEEP

Question:

We have heard of a method by which children may be helped to overcome undesirable habits by suggestion during sleep. Does The Rosicrucian Fellowship approve of this method?

Answer:

Parents can do a great deal in assisting the child to overcome its faults if, after it falls asleep, they sit down at its bedside and quietly talk things over with it, exactly as they would if the child were awake, requesting that it do the things which are right. But at no time should they ever demand that the child do this or that thing. This method of eradicating faults in children will be found to be a very successful one.

Max Heindel writes as follows on this subject in *Questions and Answers*, Vol. I, page 69:

"This method of suggestion during sleep is something which mothers will find extremely beneficial in treating refractory children, for if the mother will sit by the bed of the sleeping child, hold its hand, speak to it as she would speak when it is awake, and instill into its brain ideas of such a nature as she would wish it to entertain, she will find that in the waking state many of these ideas will have taken root. Also in dealing with a person who is sick or is addicted to drink, if the mother, nurse, or others use this method, they will find it possible to instill hope and healing, materially furthering recovery or aiding in self-mastery. This method may of course be used for evil, but we cannot refrain from publishing it, as we believe that the good which can be done in this way will much more than offset the few cases where some misguided person may use it for wrong purposes."

The Rosicrucian Fellowship does not advocate hyp-

notism in any form, or control of another's will, but does sanction the suggestion of a certain mode of action, leaving the Ego entirely free as to the course he adopts. Even in following this method, however great care must be taken not to use force to substitute the will of the suggester for that of the one to whom the suggestion is given, for this is a form of hypnotism. It weakens the will of the recipient, and any apparent benefit will be only temporary. The person eventually will relapse later into a condition worse than the original.

The education of a child is a holy task and should be undertaken in a spirit of prayer. Within that little body a beautiful Spirit is concealed, a part of God Himself. It is struggling for expression and trying to get control of its newly acquired vehicles. The child resents the restrictions which are placed upon him. He is but lately from his Father's home, and may know more than he is given credit for about certain subjects. Attempts are made to force him to do thus and so. He resists. Gradually temper and passion are developed. Secrecy, lying, and many other qualities which might not be expected make their appearance. What is to be done? How can the fault be corrected? The tendency to the fault may have been brought over from other lives and therefore grows quickly.

There is one infallible way to overcome evil: *It is by love*. If the child is really loved, no sacrifice will be deemed too great to be made for his sake. Love suffereth long and is kind.

Perfect confidence between parents and child will smooth the way. If a child already has contracted some undesirable habits and refuses to accept suggestions, prayers for guidance will help. Prayers by parents that they will be made more fit to have the care of an evolving Spirit and that they and the child may be led aright, guarded, and taught, will bring immeasurable assistance. "Ask and ye shall receive," but parents must watch as well as pray. Trust the child, love him, and pray for him.

INHARMONY IN THE FAMILY

Question:

Why is it that some children, especially where there are several in a family, seem to delight in being unkind to and often intensely scornful of each other, much to the grief of the parents?

Answer:

During each Earth life, individuals contract many undesirable debts of destiny, most of which are the result of unkind acts toward their fellow man. The Lords of Destiny endeavor to reconcile these differences by bringing certain Egos into the same family in the relationship of brother and sister, parent and child, or husband

and wife. Living in this close family situation and united by ties of blood, the Egos have a better chance to reconcile former differences. Often, however, such individuals refuse to be reconciled to each other, as in the cases mentioned. Nevertheless, the time must come when the differences will be adjusted. If this is not accomplished in one life, in later lives the Egos again will be placed where they will have to live in close proximity to each other, until they do finally overcome their mutual antagonism.

Whenever two individuals are brought together, by being born in the same family or neighborhood, and from the first show that antagonism exists between them, it may be judged that something related to the past is the cause of the present ill feeling. However, this is a condition that the individuals themselves have to work out. All that friends can do is strive to teach them the truth. The change must come from within in each case.

CHILDREN HELPED BY DECEASED MOTHERS

Question:

Is it possible for a mother who is deceased to help her children directly or indirectly? Does she make hands of flesh with which to work, or in what way does she aid them?

Answer:

In a number of cases investigated, it was shown that a deceased mother materialized in order to save her small children from disaster or accident. There is no doubt that many young mothers who pass on are earth-bound for a long time by the love they bear their small and helpless children. We feel certain that, if they could, they often would manifest to give help and comfort. Generally, however, they are not able to draw to themselves even the most attenuated gaseous matter that would make them visible, except in a very few cases where the need is so great that it begets in a mother a desire of such dynamic intensity that for a moment or two it compels the physical atoms to marshal themselves into her body and enables her to do what she desires. Thus she performs a "magical" feat without knowing how she did it, and of course she is not likely to repeat it unless similar circumstances occur.

TRAINING CHILDREN

Question:

In training children, it is advised that parents get an astrological reading of the child's potentialities so as to inhibit detrimental tendencies and strengthen the benefi-

cent. Does this pay? Is it not necessary and ultimately beneficial for the child to pass through the so-called adverse moods and experiences? Will not the spiritual nature be stronger when they are overcome? Is not acquired virtue better than innocence or purity through evasion?

Answer:

The Fellowship does not advise parents to get an astrological reading for their children. The Fellowship advises them to study astrology for themselves so they will be able to read their children's horoscopes. We do this because, although other astrologers may be much more competent to read the children's horoscopes than are the parents, they lack the keen vital interest and the sympathy which intuitively will guide the parent to a much better understanding of what is contained in the chart than ever an outsider can.

Furthermore, the parent will have a much keener appreciation of what is shown in the child's horoscope when he or she has to "dig it out" than when it simply is put down ready to read on a typewritten page. He or she then will be much better qualified by a deeper insight to help the child foster the good tendencies and avoid pitfalls.

Our correspondent asks if this pays. Is the child not going to be much better off by simply wading through the mire and blundering along than by avoiding the pitfalls that are shown? Surely not. What would we think of a captain of a ship who set out on a voyage without either chart or compass because he thought it would be better to learn by experience than to avoid the rocks and shoals already charted by others? We would call him foolhardy, and we would be surprised if he did not put his ship on the rocks and smash it to pieces. If everyone refused to learn from the experiences of others as contained in books and the general knowledge now available in the world, how limited we would be—all the world committing the same blunders over and over again!

Such is the universal experience in all parts and departments of life, that by adding the practical experience of others to our own experience we acquire a vast amount of knowledge that could not be obtained in any other way. It is the same with respect to ethics and morals. If someone who is interested in us knows just at what point we fall short, is able to supply the needed training or encourage us to train ourselves, and is ready to help and restrain us when we would rush headlong into a pit, we can acquire the same faculties and qualities in a different way than would be the case if left to our own devices and forced to learn by experience. Then we are able to advance on the path of evolution much better than if we had to learn through our own sin and suffering. □

Nutrition and Health

The Traveling Man's Stomach

This light-hearted but significant article was written by Augusta Foss (Mrs. Max) Heindel for the June 1926 "Rays." Although certain specifics of diet may have changed during the intervening years, the underlying idea of the article is as applicable now as it was then.

My master just loves to travel on the Santa Fe Railroad between Los Angeles and Denver, where there are a number of stops at the famous Harvey eating houses. He smacks his lips at the very thought of the meals, but poor me, how I dread them! My master is sitting in the smoker enjoying the fumes of one of his favorite Havana cigars, while he is thinking of what he is going to order. He is visualizing the pleasant-faced waitress and the immaculately clean linen and silver on the tables. The salivary fluids are coming down quite freely to me, but they are filled with that horrible nicotine, which just makes my little workers feel dull and stupid. I know from the amount of saliva coming down that we are getting close to a stopping place for dinner. Well, the nicotine has stopped, so I know that my master will now have a real feast, and poor me, how I fear what is coming!

Oh! oh! it has started. A glass of ice water is chilling all my little workers, who have closed their doors and are now refusing to open their little oil cups. What is it that follows? My! but it tastes nice and sweet. It is that pretty little cup of yellow fruit which my master calls a fruit cocktail. But what am I going to do with it? I have lost some of my help by being frozen, and I cannot do my stunt of churning. My little workers have closed their doors and have refused to help me.

Mercy me! what is this coming down the chute now? Oh, this is the vegetable salad, made of bell peppers, celery, potatoes, tomatoes, onions, and lettuce and covered with oil and that poisonous fermented vinegar. Mercy! how can I expect to mix and churn this mess? Listen! Something else is knocking at my upper entrance. The palate is taking in more visitors. Another chilly mess—iced tea to wash down the salad!

Now the temperature is changing. Mr. Palate is admitting another mixture after the iced tea, and it sends out a lot of steam. Oh, but this is terrible! This is that steaming hot chicken soup. My, but it burns! My little frozen workers are now beginning to thaw out. I do hope they will turn in and give me the needed help to get rid of this mass of fruit, salad, ice water, and tea, and especially those green bell peppers. I must get busy now and try to get the vitamins out of this mess. Oh, if those little workers would only hurry and get busy, but they seem to be only half awake. I guess that first big dose of ice water was too much of a stunner for them. Like the pugilist, it gave them a knock-out-blow, and they are just beginning to recover. Well, I just cannot chop that food until they wake up.

Here comes another mass. What do you think this is? Fish! away out here in the dry desert, and it is flavored with hot sauces to cover the spoiled taste, for of course you know fish which are caught a thousand miles away will not keep fresh in this hot desert. Next comes a chunk of something which is sticky and in a ball. It is what my master calls a

hot biscuit. Surely this will stick to my sides and smother my workers, so I must hurry and churn a little harder.

Here comes a lot of half ground up chicken. My! but it is tough. Must have been a hen from Noah's Ark. This is mixed with mashed potatoes and gravy. I can just imagine my master smacking his lips at this food. The time is short, for trains only stop thirty minutes, and he must hurry and get all there is on the bill of fare. I must also hurry and try to digest some of the food before Mr. Palate admits the rest.

Well! well! Now we get a dish of frozen pineapple sherbet, and then comes a piece of apple pie and that dreadfully heavy cheese that must follow. But master is now really in a hurry to get finished, but to make things worse for poor me he sends me a black, bitter mess of hot coffee! Of course he is under the impression that this black coffee will help me to do my work. I know from experience that all that has gone before will be washed down with a glass of ice water.

And now master returns to the smoker and gives us our last dose, and that is the dreadful nicotine from his Havana cigar. My! but he feels satisfied. He has enjoyed his dinner, but I shall have to work overtime to pass all this food on to my partner, the intestines. And I am afraid if I do not hurry and chop this food well my master, if he feels my distress, will pour a glass of burning hot bootleg into me to deaden the pain, which will surely paralyze my work. I will not promise what the after result will be. Perhaps the doctor will have to come and pump out that awful mess which I cannot take care of.

Oh, if my master would only think of my misery when he is enjoying the tickling of my neighbor, the palate, and understand that if I am comfortable and carefully fed I can do my work better and he will reap the benefit by a long life and a happy and cheerful mind! □

Nutrition and Health



Paying the Price

For ages, mankind has been striving to compensate for the inharmony existing in the world by making a multitude of laws. These laws deal with externals—with symptoms. There is one spiritual Law, however, which, if observed, would make thousands of others unnecessary, would make the world a better place, and would bring us liberation from discord and pain. This is the law of “Paying the Price”—otherwise known as the Law of Cause and Effect.

People are eager for short-cuts to wealth, health, and spiritual attainment. Many people can be likened to children trying to sneak in under the flaps of a circus tent without paying admission. They are bound to be caught and ushered out; if they want to see the circus, they will have to pay.

Some among us say that the world is getting worse, but this is not necessarily true. Five thousand years ago, the same lamentation was heard. An Assyrian tablet of 2,800 B.C. tells us that: “Our Earth is desperate in these latter days. There are signs that the world is speedily coming to an end. Bribery and corruption are common. Children

no longer obey their parents. Every man wants to write a book, and the end of the world evidently is approaching."

When we hear the statement: "The world is in an awful state," we are thinking not so much about causes as about effects. When we cite war, crime, and disease, we are talking about symptoms, whose causes lie beneath the surface of man's activities, in his mental processes and desires. Man has not gained an understanding of the Laws and principles governing existence, and in his blindness he thinks he can get something for nothing. The Law of Cause and Effect decrees that there is no such thing as something for nothing, but many people still do not really believe this.

When one individual robs another, he thinks he is getting something for nothing.

When a person disobeys the rules of healthful living for years and at the same time tries to escape the results, he is asking for something for nothing. We meet the psychology of something for nothing on every side. Eat what you like and as much as you like, provided you swallow a certain nostrum afterward. Chew an XYZ tablet after even the heartiest meal and you can laugh at indigestion. If you have pain, take So-and-So's painkiller. These are examples of man's attempts to fool Nature. Violate the body for years, and when the inevitable effects from all the causes begin to accrue, some stiff doses of medicine are supposed to take care of the problem immediately.

The practice of dodging effects has many different facets. One may say, "If I put my trust in God, it should not be necessary to take much thought about health." But if thought is not taken in one way, it will have to be taken in another. If reason and discrimination are not exercised, pain ultimately will stimulate the person to utilize them. All the trust we put in God will avail us little if we neglect to play the game of life according to the rules. God already has done His part and continues to do it. He asks us to do our part too, however, and we are expected to recognize and live by the Laws of right living.

Earth, air, fire, and water are at our command. They do not control man, but man must learn to control them and use them as well as he is able. He must use wisely the earthy, chemical material we call food; he must get enough clean, pure air; he must fan the fire of metabolism, causing cell renewal in his body, by sufficient exercise; he must replenish the water of which the bulk of the body consists.

In addition, work must be done on the mental and emotional planes, because it is here that causes lie. Thackery said: "Sow a thought and reap an action; sow an action and reap a habit; sow a habit and reap character; sow character and reap destiny." The problem of health must be faced on the mental and emotional levels. The basis of health is understanding. Heal-

ing alone, without education in the principles of life and health, is of limited use. Which is more important, healing or health? Surely we would choose health rather than healing, for no matter how often we were healed, if we had not the principles of health built into our consciousness, sickness continually would reappear.

The wholesome life is the life of righteousness. This word, through association, has acquired a sanctimonious character, but it simply means "right-use-ness:" the constructive and harmonious use of the powers that we possess. There is a rightness in thinking; there is a rightness in feeling; there is a rightness in the handling of the elements of the material world. If we are wise, we no longer wait for death to pay us the reward of our righteousness, but we expect to reap the results in some measure right here and now. We do not expect to reap where we have not sown, but we are grateful for what God gives us in the way of material with which to work.

There is a saying: "It takes a lifetime to learn how to live." When we see how much so-called learning there is in the world and how little we know of how to live, we well can believe that it takes longer than a lifetime; it may take thousands of lifetimes. There is a time in life, however, when we learn more readily than at any other time—a period when the faculties are plastic and before the vehicles have become fixed in their modes of vibration—namely, childhood. Then the foundation for the life activities can be laid. Children seem best able to repay effort spent on their behalf. Those who work with children have great cause for satisfaction.

How can we best help humanity? First of all, by helping ourselves, but in a different way from that frequently considered expedient. We have seen what happens to nations and individuals when they help themselves to what does not belong to them. We can help ourselves best by improving ourselves in every way: mentally, emotionally, and physically. Only then can we give to the world what we have to give. "Helping myself" is based on the principle of giving as well as getting.

"He profits most who serves best" applies to all movements dedicated to the progress and upliftment of mankind. Humanity still is at the point where self-interest is the mainspring to action, but we do not seem to understand where our self-interest lies. The person who refuses to do anything for others because he does not believe that other people are doing anything for him constantly stands in his own way. On the other hand, the person who thinks of the "other fellow" really is being very good to himself. He cannot escape the good that he would bestow upon others. This shows the Law of Cause and Effect in action. When the individual or the nation becomes convinced of the benefits to self of service, we shall have solved some problems which at present are causing us untold pain.

An excellent motto is, "a sane mind, a soft heart, and

a sound body." The mind was the latest vehicle to be acquired by the Spirit, and this is not hard to believe. Where among humanity can we look for perfect sanity? Only heaven knows how far short of that ideal we fall. The popular conception of sanity is "thinking the same as I do." Extensive tests show that the mind of humanity is still in its infancy. The great Intelligences that guide humanity in its struggle up the mountain path of progress have given us the ideal of sanity to strive for, so we have the urge for mental development and mental harmony. "Be ye transformed by the renewing of your mind."

It is a dangerous matter, however, to develop mental power unless at the same time we build character. A great mind with a small soul can be a tremendous power for destruction. Thus, we also are given the ideal of the soft heart. A soft heart implies peace, harmony, friendship, brotherhood, compassion. A soft heart will transmute hatred into love, suspicion into trust, separative competition into loyal cooperation. A soft heart will not be the slave of likes and dislikes, but will judge a contemporary movement by its power to be of service to others, realizing that the spirit of truth works through a multitude of channels, imperfect because human.

And what can we say of a sound body? Man is primarily a spiritual being, a spark from the great Flame, and as such is of the nature and substance of the Eternal Spirit, the unchangeable Reality which men call God. The Spirit which is man has been clothed with various garments, including the physical body. In the Physical World we are most definitely conscious. Thus, the physical body is the present basis for the building up of consciousness. Since the soul increasingly will nourish the Spirit in the future, we should not neglect anything that will contribute to its upbuilding. The temple of the Spirit is worthy of reverent care.

The material world is the laboratory of the Spirit. A noted preacher once startled his hearers by saying, "Your back yard is just as sacred as this church." In like manner we can say, "The laws of chemistry are just as sacred as spiritual Laws." God is the great Chemist as well as the grand Geometrician of the universe, and if we persist in trying to build the body with unsuitable chemical material in the form of unwholesome food and drugs, God cannot suspend the chemical Laws to suit our whims any more than He could suspend the Law of Gravity if we insisted on stepping off a roof.

Let us picture a man stricken with a serious illness. He is in a state of great anxiety and prays for health. We might imagine God asking, "What are you willing to pay for health?" And the man might answer, "Everything! All that I have saved, and more besides." And we might imagine the answer to be, "No, it is not enough. Health is not as cheap as that. The first payment is this: stop trying to get something for nothing."

We can easily see how war and crime result from trying to get something for nothing, but how do we explain its application to disease? Is it not true that mankind wants the comfort, happiness, and efficiency to be found in a state of good health, but often is not willing to pay the price? We want healing when sickness comes, but at the same time we want to continue the bad mental, emotional, and physical habits that caused the trouble in the first place. The price of good health is personal effort, the exercise of discrimination and intelligence, and the curbing of desire and appetite. These things are not always agreeable. The price of good health or wholeness is conformity to the rules of wholeness on the mental, emotional, and physical planes.

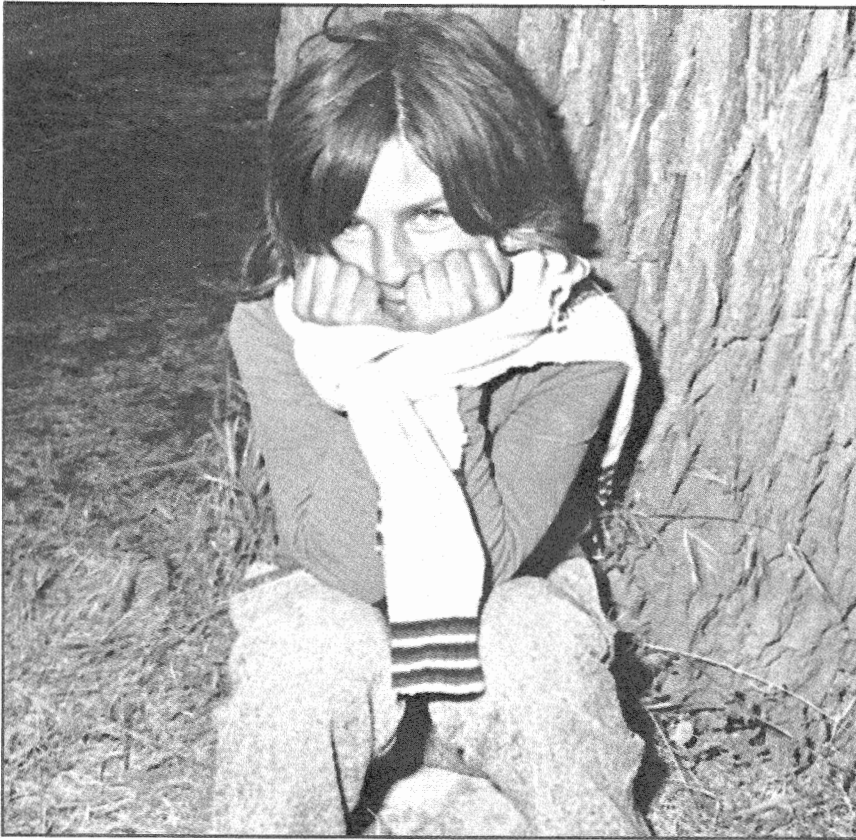
Spiritual aspirants are carrying out the commandment to preach the gospel and heal the sick. They are telling the glad tidings and conveying information of great price to a humanity suffering in mind, soul, and body. In many cases seemingly miraculous cures are being accomplished, which are testimony to the power of love. The patient has been healed, his pain has gone; why then should he not rejoice? He has received healing and he is happy. But no one can give him health, not even Christ, for health is something he must build for himself. Christ healed the people, but He could not keep them healed any more than He could live their lives for them. He could teach them the Law of Cause and Effect, but He could not force them to follow His precepts. Healing is not something once and for all imparted.

"Go and sin no more lest a worse thing befall thee." There is a world of meaning in that bit of advice. It implies that pain did not spring from nothing, but from nonconformity with the rules. Pain, that great friend of humanity, teaches by a process of indirection, showing us what not to do. For evolving mankind, pain has been the guide to right conduct. Pain is still the great instructor of that portion of humanity which is under the prominent dominion of Mars. After much pain, we learn at last that it pays to obey God's Laws—the Laws of Nature—and to work with them instead of against them. We learn that we can get nothing for which we do not pay.

Emerson understood the Law of Action and Reaction. He said, "Always pay. A wise man will extend this lesson to all parts of life, and know that it always is the part of prudence to trace every claimant and pay every just demand on your time, your talents, or your heart. Always pay, for first or last you must pay your entire debt. Persons or events may stand for a time between you and justice, but it is only a postponement of the inevitable time of settlement."

This gem of philosophy accurately describes the workings of the Law of Cause and Effect. We may think for a time that we have succeeded in getting "something for nothing," but this cannot be. God's books must balance. □

Healing



Healing on All Planes

The Rosicrucians aim to heal on all planes of being through the elimination of defects. These planes are the physical, emotional, mental, and spiritual. Whatever occurs for good or ill on one plane reflects on all the others.

On the physical plane we have the dense and vital bodies, the dense body being composed of chemical physical substance and the vital body of etheric physical substance. In the care of the dense body, hygienic measures help preserve health. Disease is the reflection of inharmony from the other planes. Scientific care along natural lines helps to remove impurities and to break up crystallization in the body so that the life forces and the blood, in which the Spirit works to harmonize a condition, may flow more freely. Sleep, rest, exercise, pure food, pure air, frequent elimination, regular habits, and sanitary conditions in general are principal methods used in caring for the dense body. Warm shower baths which carry away impure ethers clogging the skin and adhering to it, repetition of constructive thought, prayer, devotion to high ideals, and the right use of the life forces are principal methods used in the care of the vital body. Repetition is its keynote.

On the emotional plane, poise and the cultivation of the higher emotions maintain a harmonious state which reduces the wear and tear on the dense and vital bodies and stills the personality. Then the Spirit does not meet with resistance in its work of controlling its vehicles and of harmonizing conditions on all planes.

On the mental plane, law and order should reign. Where serenity is maintained and thought concentrated and directed into constructive channels through work, study, meditation, etc., new grooves are formed in the brain which create harmony, replacing those which produced inharmony.

That mistakes may be corrected and inharmonious conditions harmonized on the spiritual plane, education along spiritual lines is necessary. The Spirit is threefold and it finds its counterpart in the threefold body. The Spirit must work with this body and with the mind, unfolding their divine possibilities. Since these vehicles are acquired anew each life and are not yet perfected, the Spirit working through them is not always able to control situations which arise. Comprehension of the Laws governing in the spiritual plane is a great step forward. Each of us has the "soil" of divine understanding in which the knowledge that we acquire may grow and illuminate our path of conduct along the path of evolution.

Suffering is the whip with which Nature keeps us in line. As we study the Law and apply it in our daily lives we gradually will rise above the necessity of suffering in order to learn and progress.

Visible helpers are just as necessary as *Invisible Helpers*, and our friends and patients may share in a high privilege, as well as add much to the power of liberated healing force, by joining us in prayer for the sick. Our Healing Service is held every evening in the Healing Temple at 6:30, and the Pro-Ecclesia at 4:15 when the Moon is in a cardinal sign on the following dates:

HEALING DATES

September...1—9—16—22—29

For Children



My Future at Mars

I want to go to Mars. Mars is red and cold and Mars has dust storms and there is a lot of dirt and Mars is the 4th planet. Mars has a lot of snow and Mars has clouds and Mars has 24 hours of day. Mars has a sun and 2 moons and many large volcanoes and on the year 2,000 I will be 21 years old.

I want to do gardening at Mars and planting plants and build a house on Mars. I am going to plant vegetables and flowers. Now I know that Mars doesn't have very much water so I will have to find plants that don't need much water.

When I get to Mars the first thing I will do is build a 3 story house underground so I will not freeze to death and not be able to live. And I will wear a space suit so I won't get a sun burn. I will also need some oxygen because Mars does not have much oxygen.

I am going to take my piano apart and when I get to Mars I will put it together because I do not have a TV to watch on Mars. I will also take my violin so I can practice my music and write my own music. Mars has 687 days to make 1 year so I will have to wait two Earth years to have a birthday party.

On January 31 when I looked up in the sky to see Mars it was in the west and very close to Venus. They were very pretty together. Mars was very red and little and Venus was very white and big. I love them. My daddy told me that they are in conjunction when they are so close. My mom told me how to spell conjunction.

I know Carl Sagan because he studied space and Mars and I saw him on TV on Cosmos. I want to know why the sky is pink are there Mars quakes and are there man made pyramids or what? He wanted to know the same things. Maybe I will take him with me.

When I get to Mars I will take pictures of several mountains and volcanoes and the pink sky and the two moons and Earth and my mommy's favorite things the pyramids with my camera.

I will also need a Mars rover to get to the mountains and my home and get to the pyramids. A Mars rover is a tricycle with big fat tires that can go over bumpy things without falling over. It can go fast or slow. It can jump jumps and turn sharp corners.

I will also need a little space shuttle to get to Phobos and Deimos so I can see what is there and explore things on them. Phobos and Deimos are Mars' Moons. Phobos is funny looking and sort of strange because it is not round like our Moon is. It sort of looks like a space ship to me.

When I go to Mars I will not be alone to do my work because there will be other people. They will be planting vegetables and plants and flowers and studying Mars too. I wish I could take my girlfriend Leonora with me. She can help me build my house and live with me. It will be a wonderful time. We will get married on Earth before we go and will come back to Earth some day. □

—Christopher Warren Taber Johnson
(Age 6)

For Children

The universe
explains things to your heart
if you just listen.

—Noah Neuman (Age 13)

Dragons are red
just like the fire inside;
And their eyes are yellow
just like the sun.

—Jeff Baker (Age 7)

The forest wizard
is the wisest one of all.
He knows how to leave everything alone
so they can just be.

—Jonah Neuman (Age 10)



I love rainbows,
especially the ones I dream about.
I can even touch it with my fingers.

—Elijah Aquarius (Age 4)

When I paint,
colors grow like magic.
When I listen,
sounds are kind of magic too.

—Jasmine Neuman (Age 6)

When the leaves are flying all around
The light of God is all around.

—Heather Hald (Age 6)

Dear God

The Bear and the Bunny

The bear and the bunny
Had a great time
Rolling in the grass all day.

—Heather Hald (Age 6)

Dear God,

Thank you for the food we eat.
Thank you for the shelter that gives us dry feet,
Thank you for the love we keep,
and may you help all those who weep.

—Clover Ross (Age 11)

I love sunny places
where rocks are shiny;
I love shady patches
where rocks are cool.
The mineral kingdom is fun.

—Ray Hoff (Age 6)

Blue

Cool.

A quiet color,
A joyful color.
The sky.

—Heather Hald (Age 6)

Seeds

The seeds you've planted
You do not know;
The joy that's grown
You may not see;
The life you've given
To others so freely
Will be returned unexpectedly.
All that's given comes back again,
For love goes round and round and then
You see the reasons why you're here.
Your love goes out and draws others near.
You'll understand your special place,
That to you has been given with God's grace.

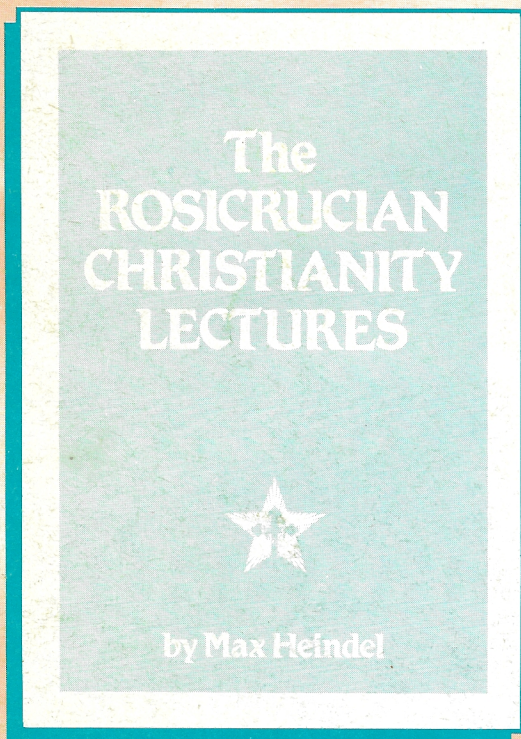
—Kym Fournier (Age 16)

Fairies

Wonderful, nice, kind...
They live in heaven.

—Heather Hald (Age 6)

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