

September, 1978 .50

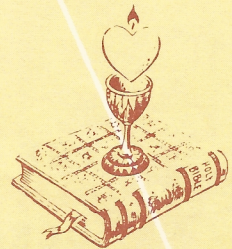
RAYS from the Rose Cross



SPECIAL ISSUE
ON CHILDREN

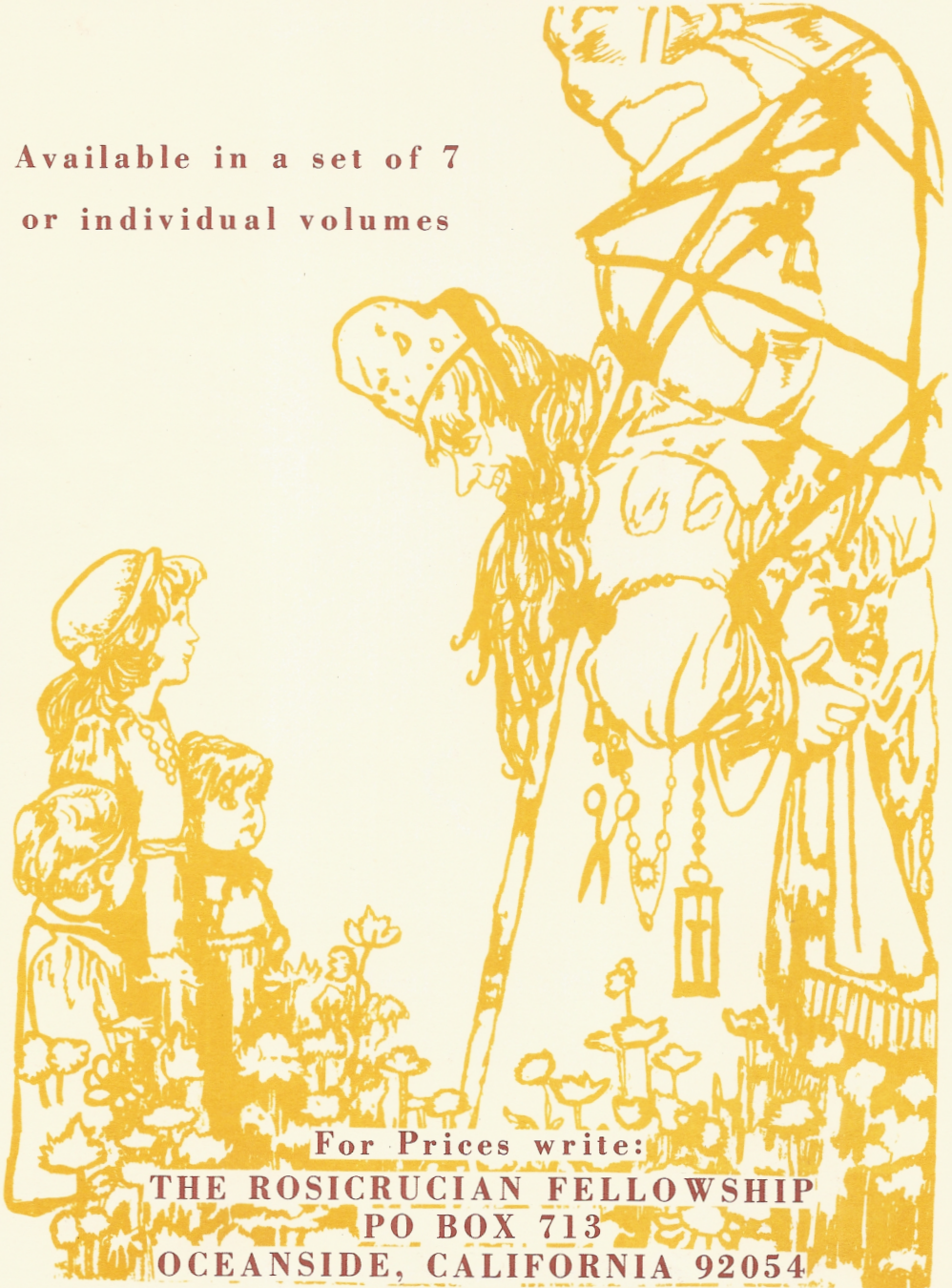


*The
Rosierucian Fellowship*



AQUARIAN AGE STORIES FOR CHILDREN

Available in a set of 7
or individual volumes



For Prices write:

THE ROSICRUCIAN FELLOWSHIP
PO BOX 713
OCEANSIDE, CALIFORNIA 92054

The Rosicrucian Fellowship Magazine

ESTABLISHED BY MAX HEINDEL

JUNE 1913

NO. 9

Volume 70

SEPTEMBER

1978



“A Sane Mind, A Soft Heart, A Sound Body”

Contents



Heaven's Very Special Child Author Unknown.....	386	Chart Interpretations by Max Heindel.....	408
Children....Michael Miles.....	386	The Children of Virgo 1978.....	413
Intimations of Immortality William Wordsworth.....	386	WESTERN WISDOM BIBLE STUDY Flight into Egypt.....	415
EDITORIAL Schools of the Future.....	387	NEWS COMMENTARY How to Get Children to Eat Healthy Foods.....	416
MYSTIC LIGHT Creative Education G. Ellery Channing.....	388	Psychological Problems And Parental Loss.....	417
Natural Childbirth: A Father's Report..	391	BOOK REVIEW 'Opal'.....	419
Children: Their Education and Future Wilma Swisher.....	394	READERS' QUESTIONS Handicapped Children.....	420
'Except Ye Become As Little Children' Dagmar Frahme.....	398	Expectant Mother's Influence On Future Child.....	420
The Child Who Is Different Dr. L.J. Bendit.....	403	Telling Children of Adoption.....	421
Child Culture....Esther D. Leon.....	405	NUTRITION AND HEALTH Food for Growing: Feeding Toddlers....	422
MAX HEINDEL'S MESSAGE Hereditry and the Problems of Childhood.....	407	CHILDREN'S DEPARTMENT The Sloppy Sylph....Dagmar Frahme.....	426
ASTROLOGY DEPARTMENT Child Guidance Through Astrology:		HEALING DEPARTMENT Creative Therapy.....	432

Subscription in the U.S., Canada, and Mexico: one year \$5.00; two years \$9.00. Other countries: one year \$5.50; two years \$10.00. Prices are in U.S. dollars. Foreign subscribers will please check current exchange rate for proper amount. Single copies: 50 cents, current or back numbers. Entered at the Post Office at Oceanside, California as Second Class matter under the act of August 24, 1912. Accepted for mailing at special rate postage provided for in Section 1103, Act of Congress of October 2, 1917, authorized on July 8, 1918. Writers of published articles are alone responsible for statements made therein.

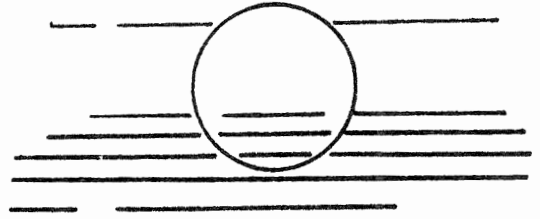
Issued on the 5th of each month. *Change of address* must reach us by the 1st of month preceding any issue. Address ALL correspondence and make ALL remittances payable to The Rosicrucian Fellowship.

PRINTED AND PUBLISHED BY
THE ROSICRUCIAN FELLOWSHIP
P.O. Box 713 Oceanside, CA 92054 USA

HEAVEN'S VERY SPECIAL CHILD

A meeting was held quite far from earth.
 "It's time again for another birth,"
 Said the angels to the Lord above.
 "This special child will need much love.
 His progress may seem very slow,
 Accomplishments he may not show —
 And he'll require extra care
 From the folks he meets down there.
 He may not run or laugh or play,
 His thoughts may seem quite far away.
 In many ways he won't adapt,
 And he'll be known as 'handicapped.'
 So let's be careful where he's sent.
 Please, Lord, find parents who will do
 This very special job for You.
 They will not realize right away
 The leading role that they will play.
 But with this child sent from above,
 Comes stronger faith and richer love.
 And soon they'll know the privilege given,
 In caring for this gift from Heaven.
 Their precious charge, so meek and mild,
 Is Heaven's very Special Child."

—*Author Unknown*



CHILDREN

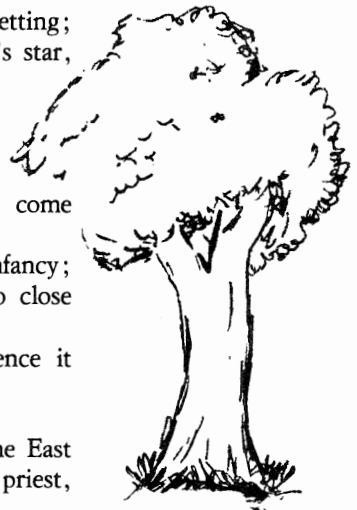
I come upon the children weeping
 As I come upon them sleeping:
 With tread soft,
 With soft tread;
 My heart is held at lantern height
 Unshuttered, I let it glow bright,
 Melting Fears
 and drying runny hot salt tears
 with my love.
 And every time they hear this tread
 They grow strong
 To vanquish fear on their own
 When I'm not near.

—*Michael Miles*

INTIMATIONS OF IMMORTALITY

Our birth is but a sleep and a forgetting;
 The soul that rises with us, our life's star,
 Hath had elsewhere its setting,
 And cometh from afar.
 Not in entire forgetfulness
 And not in utter nakedness
 But trailing clouds of glory do we come
 From God Who is our home.
 Heaven lies about us in our infancy;
 Shades of the prison house begin to close
 Upon the growing boy;
 But he beholds the light, and whence it
 flows,
 He sees it in his joy.
 The youth who daily farther from the East
 Must travel, still is nature's priest,
 And by the vision splendid
 Is on his way attended.
 At length the man perceives it die away
 And fade into the light of common day."

— *William Wordsworth*



SCHOOLS OF THE FUTURE

"And whoso shall receive one such little child in my name receiveth me."
(*Matthew 18:5*)

As the attitudes of society change in response to the approaching Aquarian Age, the education of children will change also. Schools, of necessity, will accommodate themselves to the new outlook and restructure themselves along new lines. Besides imparting the technical skills needed to live creative and productive lives in the Aquarian society, we can expect that the schools of the future will educate their charges about their spiritual nature as well. Such an education will fortify the coming race with a spiritual basis from which to generate cooperative endeavors undertaken with a sense of brotherhood. Under such humane conditions, many of humanity's ills will be healed.

One of the goals for the Aquarian society will be to combine Science, Art, and Religion into an expression of the True, the Beautiful, and the Good. To do so, educators will need to provide a curriculum appropriate to the developmental stages through which children pass. Such a curriculum must be based upon an understanding of the stages of consciousness through which humanity itself has progressed, due to the fact that each individual recapitulates the growth of humanity as a whole. Educators will have to focus their efforts on helping each child satisfactorily to master the lessons contained in each level of growth, thereby creating in each child a sense of wholeness which will serve as a foundation for the entire life.

In the first seven-year period of growth, emphasis should be placed on "the good." Children at this stage *feel* the goodness of life. They perceive personal motive in Nature; to them, the Sun rises because "God told it to." At one with the universe, they still sense the spiritual home from which they were sent. Religion should be stressed at this time.

In the second septenary period, emphasis should be placed on "the Beautiful." Children's consciousness at this age is focused on the rhythmical, the pictorial, and the beautiful. Children learn best through myths and legends, rituals and ceremony, repetition and, of course, rhythm. All forms of art should be experienced at this time.

Efforts exerted in the third septenary period should be devoted to "the True." At this stage children should be taught to investigate facts, develop critical thought, and acquire knowledge of their environment. Science should be studied at this time.

In the last septenary period of growth into mature adulthood, emphasis should be placed on individual sense of purpose, self-direction, self-control, and creative thought. By now the individual should be able to unite the Good, the Beautiful, and the True into a functional basis upon which to project himself into a life of service.

While these ideals may seem somewhat distant, it will be beneficial to think about them because, by so doing, we will be contributing to the formation of an archetype whose manifestation we may be privileged to experience in a future life. For the present, let us be mindful of the admonition given by Max Heindel:

"We are responsible to God for the lives committed to our care, and will have to answer to the Law of Consequence if we neglect through slothful conduct the great opportunity for guiding the early steps of a fellow being in the right path. . ."



CREATIVE EDUCATION

G. ELLERY CHANNING

Everywhere, worried and bewildered by problems of economic and social distress, people are saying: "Something must be done!"

But just what this "something" is, or *how* it can be done, only a few seem to know. The Law of Love has provided a way to create a fellowship of peace and constructive advancement, but this has been accepted only by the few.

The vast majority of the people are only dimly conscious that something has to be done to lead us over the mountainous barriers made by financial greed, hate, and fear. People look to leadership to do this for them. They are not as yet awakened to the fact that it is up to each one now to cooperate by constructive thought and action. Individually, we must *intelligently* cooperate if we are to use constructively the abundance around us for human progress.

The new leisure that is coming to us is surely for that purpose, and creative education is, therefore, our immediate goal.

What is needed is the development of creative thought by the people upon which we can advance as a race to our true heritage. When people develop the ability to think things through constructively, they soon will replace with economic security the unnecessary poverty made by

the worship of money by mistaken men. Abundance will be created by loving fellowship in service.

The general ignorance of the dynamic law of love is due largely to the grossness of the creative life. Sensuality blocks the development of greater brain areas, and keeps the race down.

Science tells us that the average person uses a very small part of his potential mind power, and that the brain areas used are too intensely focused upon money matters, physical pleasures, and sex. This makes for an unbalanced state of mind. True constructive thought is blocked, resulting in our hospitals' being filled with mental cases.

Without co-ordination of mind and Spirit, creative thought results in mental confusion. Disheartened then, the average person *transfers attention* to other directions that require little, if any, real thought.

This largely consists of mediocre newspapers, T.V., movies, and radio programs which cater to this desire for mental escape. Also financially-oriented professional sports and gambling, to name some of our worst diversions, inject the primitive poison of conflict, and further a false idea of manhood. We know it takes more courage to face ourselves and think

constructively than did the bloodiest conflict ever staged. Money-mad men take advantage of this weakness and cater to the mental instability of their fellows, ignorant that they are destroying their own true happiness and advancement as well.

The remedy is creative education — a re-creation of the mental process on true principles that will widen people's vision and open a mind power that will enable them to take control of their country peacefully. Young and old, educated in love's creative power, can reverse the present false system of getting; and by constructive thought, bring a democracy of "giving" that sanely and efficiently will solve every economic problem. The inflow of creative power into physical and mental expression is as Max Heindel states in the *Cosmo-Conception*, the great awakener to truth.

Truth can be given through creative education in action. Ideals of wisdom, joy, and love have been envisioned, and now is our time to activate them. Action is the weaver of truth into the being. At the moment of *doing* something creative, the brain develops in real (spiritual) directions. Youth, whose highest ideal is to serve, will find a fellowship in modes of action, along creative lines, that will flower into ever finer forms of service.

The methods suggested as best promoting creative education are the acting out of these ideals in games, dramas, and pageants and by creative expression in writing, painting, and music. By this wide diversity in the creative arts, every development needed in life can be practically taught. Through this comprehensive choice, the individual will find his real bent, especially when it is understood that all creative development is to fit him for fellowship in service.

From the age of three, even younger in some cases, children can begin to develop inventiveness by a careful stimulation of their creative imagination. This should always be combined with means to express this creative urge. Drawing,

colors, and rhythm to *fine* music, are most helpful. As early as possible, children should be awakened to the beauty and joy of the creative nature and led to feel that what they make is to give others happiness also. This will build a real sense of their responsibility toward others.

When older, more ambitious games, songs, and dramas can be introduced that will show through dramatic action how the power of love joyously solves problems. While at first material may be furnished by the teachers, it is best thought out and acted entirely by the children. This assuming of responsibility co-ordinates the creative power and its expression so that the mentality and the physique of the child are developed in balance. In this balanced action, the child finds that union with the inner self which will be a guiding power to help throughout life.

The normal spontaneity of Spirit resulting from such creative education opens the way for children to absorb education without strain. Freed from the self-consciousness of forced learning, children develop quick mental responses and grow vigorous bodies, which brings a strong love for the outdoors and Nature.

Since progressive changes in our educational system are opposed, it would seem advisable to start this creative education at first in centers established by concerned professionals and in the homes of individuals sincerely interested in the advancement of the race.

A three-point program is suggested:

First: A brief talk may be given by the leader on the purpose of the games, songs, dramas, or pageants to be used, in which it is constantly kept in mind that the great aim is the development of love as the power in creative expression. Then an assignment of an active part to each child, as far as possible, according to his or her choice. As an aid toward individual development, the songs, costumes, colors, music, and dialogue used should be the product of the children. In this unity of effort,

individual responsibility is developed for the success of each part.

Second: Rehearsing and thinking through the parts follows — such as singing, composing, and designing, in which the children are helped to express themselves freely in their individual bent, reminded that the aim is creative development by each for the success of the whole idea. In this period we have not mentioned the actual dancing, as that is to be especially emphasized in the third period. But in this second part of the program, the pattern and meaning of the dances to be given could be thought out by those who take part.

Third: The final point of the program is a period of what may be called co-ordinate dancing, that is, movements and dancing that co-ordinate body, mind, and spirit. The leader keeps in mind the three objectives desired in this creative expression: beauty, love, and joy. The first movements should start with a simple co-ordination of feet, hands, and head. In concluding the program, these movements would develop into a dance rhythm, the children expressing in their individual ways, love, beauty, peace, rest, etc. Only the finest music should be used for these dances. This is especially important, as the spiritual power in real music awakens into action the soulful response in the child. By connecting with this inner melody, there is built up a co-ordination of physical, mental, and creative action that develops true balance.

In these games, songs, dances, and dramas will be found such a variation of creative activities that every child can find a medium for his or her particular talent. Through the unfoldment of individual talent, the child is taught to think naturally and spontaneously. Especially is this true when the dramas present everyday problems. The child is then trained to think constructively, and so absorb deeply, all the creative training needed to make a responsible and efficient member of society. More than that, the

natural love of the child has been preserved, not choked. So that youth, trained to creative thinking, will face the world consciously equipped to meet its requirements joyously and lovingly.

This consciousness of living under the law of love is most vital. Children can be shown, at a time when they are most idealistic, the value and beauty of wholesomeness, so that when they come to the state of marriage, they will have learned to have a fine creative love life. This creative responsibility will mean that children will contribute to the up-building of a finer race.

This would surely seem a vital lesson for adults to learn also, because research has shown that parents attuning consciously with the spiritual power of love have brought exceptionally fine children into the world. Investigation has indicated that, in proportion as spiritual love is brought consciously into procreation, the children from that finer union are imbued with exceptional health, joy, and mental vigor.

Nothing is lost in this progress toward true creative expression. All that is lovely and good is preserved. Just as dancing to finer music will gradually replace sensuality, so also, the lower forces are gradually replaced by a more joyous and lovely expression.

This opens the way for children to develop naturally the spiritual mind faculties, such as true telepathy, attunement, and the spiritualization of the body. This is vital protection now, for the forces of conflict must be replaced by those powers of love or the race will suffer.

The invention of machinery is taking the place of the toiler and giving an opportunity to learn through creative education those greater human powers that must transcend machinery if we are not to become its slaves. We need spiritual development. No one, child or adult, can recognize spiritual principles until he has evolved it in creative action in his own life. ★



natural childbirth: a father's report

Editors note:

This report of a Lamaze birth, reprinted with the parents' permission, first came to our attention as a letter to the Healing Department. It is a beautiful testimonial to this natural method of birth, which speaks for itself, and we are happy to share it with our readers.

What turned out to be JoAnne's final appointment with the doctor was on Tuesday, January 4, 1977, at 9:00 A.M. He gave her a pelvic examination and informed her that it was "time," and that she should expect the "bloody show" anytime now. I work the 11-7 shift at night; and since Jo showed no signs of bloody show or contractions other than the usual Braxton-Hicks, I went on to work, although apprehensive.

By 3:00 A.M. she began to have unusually sharp, "piercing," contractions in the area of the cervix. She did not bother me at work, but attempted to handle them herself as best she could, using the deep chest breathing exercises, a good hot bath, etc. As it turned out, these became an exercise in love and faith on a cold January night. She almost lost control, being alone. She needed help to concentrate.

When I arrived home from work at 7:15 A.M., I discovered what was happening, kicked off my shoes, threw off my

jacket, and went to work to help her get and maintain control. Within 2 contractions she had regained control. She was tired, but calm and confident now, and "on top" of things. However, the contractions were coming every 7-8 minutes and had a variable duration of about 3 minutes each. This left no time for me to prepare a sandwich for myself for the "goodie-bag" for later. As it turned out, I did not have time to eat it anyway.

By 9:45 A.M. we had called and talked with the doctor and left for the hospital, chatting animatedly, confidently, and in full control, and both very happy. Fortunately, we had practiced control even while riding in the car; therefore, the trip to the hospital was thoroughly controlled — no problems.

We were about to be parents for the first time — this was Jo's first baby. The thought was exhilarating, but very sobering, for while we realized the responsibility of parenthood, we were also very ecstatic.

We had pre-admitted Jo to the hospital, so when we arrived, we were sent on up to Labor and Delivery. While they prepped Jo, I stowed our luggage in the

Labor Room, went back down to Admissions, and brought the paperwork up to the floor, whereupon I was immediately summoned to the Labor Room to assist Jo with her labor. She had partially lost control again in my absence, but within 10 minutes she was back in full control, for we had begun to settle in and work very hard to stay "on top." Believe me, if a coach does his job right, it is *work!* He can truthfully say, when it is all over, "We had a baby!" He will be almost as "wrung out" as the mother. Therefore, I cannot emphasize sufficiently the paramount importance of training and practice, for while the exercising and training not only prepares you to know what to do and when to do it, it also prepares *both* coach and mother in their endurance. In the "real thing," then, you will understand the veracity of your Instructor's words: "A well trained coach is worth his weight in Demerol."

When I would have to be away from Jo, as when she was being prepped, or carried to delivery, etc., she would almost lose control, for she depended heavily upon my coaching and encouragement. She concentrated avidly upon the sound of my voice, my instructions, and upon carrying them out. Therefore, my advice to new students of Lamaze is that when your Instructor says, "Husbands, coach your wives, encourage them, cheer them on," these are not idle words! They spell the difference between control in labor and non-control.

By 10:30 A.M., Jo had dilated to 4 cms. She had been 3 at the time of admission. She did the deep chest breathing as I effleuraged her abdomen or rubbed her back and massaged the bottoms of her feet for relaxation, depending upon what position she occupied. We mostly used "touch control" for relaxation: it takes a lot of practice, but it worked for us.

Jo slowly dilated from 4 to 5 cms. by 12:30 P.M. She was still in firm control. However, things began to accelerate gradually by this time: the contractions were getting harder and closer together now — about every 4 minutes, with approximately 3 minute durations.

By 1:30 P.M., she had reached 6 cms., and 8 by 2:00 P.M. Control was very difficult now, as transition was an almost frenzied, hectic concentration of effort for us to "stay on top." She had only one contraction after 2:00 P.M. — a severe 25 minute multiple peaked one which lasted until she was taken to delivery at 2:25 P.M. — 10 cms. It had been a hectic, difficult 25 minutes of transition (for which we had trained and exercised rigorously), but we made it in full control with no time for whimpering. We were now ready for our Grande Finale, the climax, the birth of our baby. We smiled very lovingly at each other and squeezed each others' hands as they rolled her into the Delivery Room. Then the doctor and I donned our "scrub clothes." We entered the Delivery Room and went right to work. The pushing seemed fruitless at first, but we knew it would not be long now. After 25 arduous minutes of continuous hard, concentrated blowing to keep from pushing, without hyperventilating, it was now good to be able to push!

At 3:00 P.M., Jo was crowning. The doctor began to snip the episiotomy with an instrument that resembled a pair of blunt scissors. 3:10 P.M. came with a hard contraction, and Jo confidently took her 2 1/2 cleansing breaths. I raised her up, and she looked at me and loved, and pushed, and the baby crowned to where I could see a lot of dark hair on its little head. I told Jo that she was doing just great, and that the baby had a full head of dark hair. I enjoined her to get herself another breath and let's push again. She gasped, and the baby momentarily receded. The doctor sat ready. She bore down hard again, and loved some more, and the entire head slipped out unassisted by the doctor. I told her that we had a full head now, and she lay back and relaxed, waiting for the next contraction.

As I looked at the little head, excitedly, I wept, and told Jo that it was beautiful, with a full head of dark brown or black hair about an inch or more long. She beamed. I looked at the clock and told her that we had a little Capricorn with

Gemini rising. She beamed again with an indescribable countenance.

At this point, I reassured her that she was doing a great job and that I was exceptionally proud of her. Meantime, the doctor was turning the baby for the birth of the shoulders and suctioning its mouth and nose. Another contraction began as Jo, took a couple of good, deep cleansing breaths, and one to hold as she pushed the baby on out in one concerted effort. I exclaimed to her, "Oh Honey, it's beautiful — *and it's a little girl!*" The doctor hemostatically closed off the umbilicus, clipped it, and cradled the baby in his arms and spanked her gently, saying, "All right now, let's let your mama hear you cry." So she emitted her first wail.

It was pandemonium! Everyone cheered! Jo had come through in beautiful shining "colors." I was so proud of her, and I don't think I have ever loved her more! A lump came up in my throat, and my eyes glazed. We were so happy! We laughed relievedly with each other, in spite of my tears, while our eyes followed our baby as the nurses carried her around the Delivery Room doing their thing, and when our little "January Faith" (that's her name) was finally laid in Jo's arms there on the Delivery Table, she cuddled our little Jan and beamed with a glow that only God could describe, and few can appreciate. At that moment, the moment of all moments, it seemed that all heaven burst forth in angelic choir. I cried. It was the most beautiful moment of my life! Then they let me hold our little Jan for a moment, and for a moment, I held heaven in my arms, close to my bosom. *What a moment!*

Thanks to Lamaze, this great experience cannot be superceded: Because of the great training we received from our wonderful Instructor, we were able to "go the distance" together, in full control all the way. Jo never gave a whimper. I was so proud of her. The poor girl in the adjacent Labor Room wailed and thrashed incessantly because she was unprepared. The Nursing Staff seemed to take notice of the difference, for apparently we were being

watched carefully. We were told later that we were the first true, normal Lamaze to come through. There had been four others, but they turned out to be Sections.

Jo delivered her first baby in 12 hours and 11 minutes from start to finish, whereas the unprepared mother in the adjacent room, writhing in anguish, screaming and thrashing about, delivered after about 30 hours. Conversely, the only sounds that were heard from our room was the tone of my voice, quietly evoking relaxation into Jo's mind and body, and of her breathing. There was no thrashing about, but calm, deliberate, concentrated control.

Moreover, when our Lamaze baby was "displayed" in the Nursery about 1/2 hour later, I looked in, and to my amazement, our little Jan was "bright-eyed," alert, quiet, looking all around, exploring her new world, whereas all the others who had recently been delivered were "on their can" from their mothers' sedation. There, therefore, remains little doubt of the efficacy of the Lamaze program.

It was a "story-book" pregnancy and delivery, for Jo had most carefully watched her diet, making doubly certain to get plenty of protein and Vitamin B6. We learned that protein would build tissue and, therefore, that the episiotomy would heal more readily, and that B6 would prevent "morning sickness." They worked, apparently, for Jo never had morning sickness. As for the healing of the episiotomy, while all the other girls walked very carefully, scrubbing their feet while they walked, Jo briskly walked up the hall and all over without pain or soreness, and the episiotomy healed beautifully. It was as though she had not had a baby.

Needless to say, I kept my nose pressed against the Nursery window glass.

Our little Jan was and is very healthy, receiving a 9-10 on her APGAR score. Other babies born all around us averaged 6-8. We were very gratified, for on a scale of from 1 to 10, a 9-10 is almost perfect. It is the highest score doctors usually give any baby.

Need I say more?





Children: Their Education And Future

WILMA SWISHER

We are now approaching the Aquarian Age, and events will move faster as time speeds on. Our mentality becomes keener and stronger as the vibrations from Mercury are received and specialized by the human race to a greater extent. We are becoming aware that a strange new future is rapidly moving in upon us. We must concern ourselves with how to meet that future. Problems and aspects of life will present themselves that have never confronted the race before. It is no longer sufficient to know in part and act in part; it is becoming necessary to understand more and more of the whole of life, the great Plan that sustains all the parts and causes them to move forward as a grand, complete whole. What we knew yesterday and the day before no longer suffices to give us efficiency upon the path of progress.

We find it necessary to know how to think, analyze, choose, and discriminate, that we may be able to emphasize that which is eminently important, and eliminate that which is of less value for the common good.

From this standpoint we consider the subject of children, their education, their welfare, and their influence upon the future progress of the world. A child is as a seed which has taken root and produced its first tender stem. The manner of growth, the sturdiness of the plant, the magnificence and beauty of its blossoms, and the sweetness of its perfume depend to a great extent upon the conditions with which the plant is surrounded.

A child may be likened to a blank book of pure white pages, stainless and full of promise. In the training school of life, these pages must be filled. The parents, guardians, and teachers have much to do with the manner in which the life story shall be inscribed upon these pages.

Children come to us to be helped and directed in the way they shall go. They are the hope of the future. By helping them, we are projecting our energy, our efforts for good, and our highest ideals, into the future. In a few years, we who now are bearing the burdens of the day shall have passed on, and the children of the present will be men and women who will shoulder our loads and carry them a little farther. All the good we are able to implant into their hearts they then will hand on to another generation, and thus the cumulative process of carrying the light forward goes on.

Nothing is more important than the training and education of our children. Our science, religion, fine arts, and all the improvements and expansions of our industrial system count for nought unless the men and women of the future know how to appreciate them, improve upon them, and make them count for the common welfare.

The child of today is a unique being, a profound mystery, a bundle of possibilities and potential forces. He comes to us helpless and negative; flexible, innocent, and credulous, but eminently teachable. He holds within himself the latent attributes of God, to be externalized

constructively, and transmuted into dynamic energies.

The child has a right to be well-born. By this, we do not mean that he should be surrounded by wealth and luxury. We do *not* mean that all obstacles must be eliminated, all hardships smoothed out, and his path made perfectly easy and effortless. That is far from our ideal. We remember that Christ Jesus, the greatest Entity Who ever trod our Earth, first saw the light in a manger, but from within that manger radiated a power so great that the good and the wise of the world came to do him homage and to present their rare gifts. In that lowly manger were rooted the principles of a new dispensation for the children of men, a dispensation of love and light that will eventually lead the weary wanderers back home to the Father's kingdom.

Consequently, we realize that it is not wealth and ease that are meant by a child's being well-born, but that the incoming Ego should be welcomed by parents of strength and character who can give him a sound body, a strong, pliable mind, and the capacity for high ideals.

We know, of course, that the majority of the children born at present do not find these conditions; on the contrary, they often come into homes where they are not welcome, to parents who are not willing to make any sacrifice for them. They come into homes where the greed for possession is strong, and the relations among the members of the family are anything but pleasant. Thousands of these children die early. From this unfortunate outer state they go back to the inner heaven home, where they are enabled to receive constructive help, there to await the opportunity for an embodiment under more favorable conditions.

To welcome, to love a child into life, and to prepare it for a useful, helpful sojourn here, is one of the greatest privileges given to men and women on Earth. This requires sacrifices and always brings great responsibilities, but the joy

of having given something worthwhile to the future far outweighs these.

There are always Egos waiting for the conditions of an embodiment that may enable them to exercise greater opportunities for good, but the parents able and willing to help them to such desirable conditions are, as yet, but few. One such Ego, well-born and properly trained, can accomplish more good in one lifetime than the thousands who come haphazardly into conditions that are unfavorable and inimical for constructive, progressive work. But, since this is the age of the awakening of the common consciousness, the age of the coming of the brotherhood of man, we must all work to make better conditions for the masses of the children who are coming to us now and here. We must take them as we find them and unite our efforts to bring about conditions for their betterment.

Each child in himself presents a separate challenge, yet there are certain common principles that may be brought to bear upon the whole in such a way that all are benefited. All children go through certain stages of growth. The physical body, for instance, passes through a period of gestation lasting about nine months, during which the organs and the general mechanism of the physical body are completed.

There are other and finer vehicles, however, that take a longer time. The first seven years of a child's life, for example, are employed in bringing to maturity the invisible vital body, which transmits to the physical form life and the power of motion. During these seven years the child forms its basic habits for the whole of its later life, and the lines of growth for the physical body are determined.

During the early years, therefore, the child's clothing and food should be well looked after. All his garments should be of such a nature that nothing binds, chafes, or hampers the growing form. The whole of the body, not only a part

of it, should be adequately protected against the elements. To put a coat on the child's body, a scarf about its neck, and a warm cap on its head, while the poor legs are bare to the thighs, when the weather is freezing cold, is absolute cruelty. Yet mothers send their little girls out in early spring and late into the fall dressed that way. Plain common sense should tell the dullest of mothers how better to protect and safeguard her children's health.

During the early years the sense organs also take certain definite forms, which give them their basic structural tendencies, and develop their line of activity during life. All later growth follows these basic lines, whether it be deformity or symmetry. Harmonious development of the sense organs as well as the physical body in general is greatly aided by rhythm. Tone, music, and rhythm, are the great builders of graceful forms. Rhythmic movements are of inestimable value to the growing child. Soft, musical, rhythmic tones of voice in the home are also of great value, bringing about harmonious conditions and qualities in the growing child.

Children often bring over with them from another life, a negative clairvoyance, which enables them to see on the inner plane where they contact and play with invisible companions. When a child has this power of the inner vision, it should not be discredited or held up to ridicule. It should be given the natural, matter-of-fact treatment that we accord to other faculties.

Neither should a child with a precocious development be considered a marvel and prodded to make a public exhibition of himself. We all know of children who have carried over from a former life some special abilities. Some can read almost as soon as they can talk. Some can solve mathematical problems when mere babes, and others can render and compose music and poetry, all due to

the fact that certain inner contacts still remain open.

Before the seventh year, while the forces are developing the individual vital body, children should not be burdened with mental problems because they have not yet developed the power to think along abstract lines. During these years, the child develops by observation and imitation, depending almost entirely on example. Because of the child's imitative qualities, it behooves the parents to be careful of their language and all their activities to the minutest detail. If a father does not want his boys to use tobacco, he must set the example by refraining from it. If a mother does not want her girls to be frivolous gigglers, she must set the example of common sense.

After the child has cut its second set of teeth, it commences to make its own blood, and the positive vital forces are born. He then begins to use the personal pronoun "I." The child has become an individual and must be dealt with as such. At this age, regular memory training should begin; the good habits previously started should be firmly fixed by observing the results of good deeds as compared with those not considered good. The power of conscience should be worked upon and aroused by putting the child to the test here and there. Is he willing to do the right thing, although he may be obliged to make some slight sacrifice?

The problem of play is also important. "Toys should be of such a nature that they are not finished, so the child finds something constructive to do in finishing them." Playthings that can be taken apart and put together again are desirable. Jointed dolls with unfinished clothes for girls and mechanical toys for boys are good. Anything that will bring out and develop greater skill in the movement and training of the muscles serves the purpose well.

All children, whether rich or poor, should be taught as early as possible to wait on themselves and also do little

things for others. They should be taught to keep their toys in order and not to monopolize the rights of others.

Perhaps the most critical period for the growing boy or girl begins at puberty when the desires are set free and the mental forces are not yet matured enough to serve as a controlling factor. During this period, the sympathy and guidance of the parent or guardian are most needed. Before this period arrives, every child should be informed about the forces within, welling and surging up, to be set free at the age of puberty. Of all the help that can be given to the young boy or girl, a spiritual understanding of procreation and use of the creative energy is the most necessary.

A young person thus trained and informed has a wonderful advantage of power to use when the desire nature is born and new emotions and feelings well up from within.

But, it may be argued, these methods and visions are unattainable dreams, utterly beyond the ordinary parent and child. Children today are hard to understand and still harder to control. They inherit all the bad tendencies and qualities of their parents and refuse to be guided by good common-sense methods. Such parents will frankly tell you that they do not know what to do with or for their children. Mothers tell us that the high school boys and girls of today want everything and are not willing to give anything in return. They say that the more we do for them the less they apply themselves to learning, and the more unfit they become to meet the ordinary duties of mature life.

Many high school graduates have not been properly reared and have never learned to work. Some of the teachers lack in true ideals, and foremost among other factors is the change known as the period of transition from one age to the other.

We are now almost at the end of one age and at the beginning of another. Old regimes have served their day and new ones must be ushered in. A new keynote is being sounded, and pioneer spirits are

rushing in to answer the call. The youth of the present largely represent the spirit of a new cycle. They are independent, original, daring, and often ruthlessly selfish Egos. They care nothing for precedent, and refuse to come under old rules and regulations, while their parents still heavily bound by the past, feel the turning of the tide but have neither the wisdom nor the power to make the necessary readjustments.

The youth of today represent the swinging of the pendulum to one of the extremes. In time, it will swing back again and get its equilibrium. Then the ground will have been cleared, the pent-up energies spent, and our children's children will reap the benefits of a more sane, settled state of affairs, following higher ideals that have been washed in tears and purged in fire — the living fire of the Spirit. ★

IMPRINT

Breath is the fan that stirs the soul afire.

I take it in with joy, and in return
I send it out with my true heart's desire,

Till it is imaged like a fragile fern
Upon the darkened plane that lies between
The substance and the faith of things
unseen.

I breathe in with a lung-filled ecstasy,
Taking my share of God's eternal plan.
I breathe out, praying what I long to be.

Then, as a sculptor shapes a perfect man,
There on the sensitized and cosmic plate,
I am transfigured to a fairer state.

—Bess Foster Smith

God never would send you the darkness
If He felt you could bear the light.
But you would not cling to His guiding
hand

If the way were always bright;
And you would not care to walk by faith
Could you always walk by sight.

—Anonymous

'EXCEPT YE BECOME AS LITTLE CHILDREN...'



DAGMAR FRAHME

“Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.”

What the Christ referred to most specifically in this statement, is the fact that children are eminently teachable. They have no pre-conceived notions, no firm positions to be maintained at all costs, and are frankly ignorant about the world around them. They receive new ideas and teachings gladly and with open-mindedness, rather than with skepticism and the fear of being deceived. Children have a remarkably flexible attitude of mind, ready to accept new ideas and then, whenever they can, to work on them and discover for themselves whether or not they are true.

As we know, the exact opposite is true in the case of many adults, who are convinced that *their* positions are the only correct ones, that any contrary statements or opinions are false, and that they will be sadly deceived and hurt if they embrace a belief or embark upon a course of action different from what they have been clinging to in the past.

This is why the Christ told us that we must become “as little children.” When we enter the higher life, we must be ready to set aside worldly things. We commence to look at things in an entirely different way, and when a new teaching is brought before us we must endeavor to receive it regardless of other facts previously observed. This is in order that we may be perfectly unbiased. Of course, we are not expected to accept everything new on faith alone;

somewhere in our progress we will have to observe and prove for ourselves the truth of all things. Before we can do this, however, we must be willing to admit that we can be wrong — even about everything that we have believed in the past. We must cultivate, as Max Heindel said, the child’s “attitude of mind which ‘believeth all things’ as possible.”

In addition to this mental attitude, however, there are a number of other attributes and characteristics of children which the aspirant can observe and make use of in his own way in order to further his progress along the Path.

Chief among these is what we might call the child’s “spirituality” — or closeness to heaven worlds. 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 well known that many children have etheric playmates, as real to the children as they are “imaginative characters” to most of their parents. 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.

What is perhaps the most beautiful expression of a child’s “spirituality” is repeated every year at Christmas time when he gazes, wide-eyed and open-mouthed, at the first Christmas tree of the season, or when he sings “Silent Night” with his little companions in a

children's choir. When observing children at these moments, even the most hard-hearted, skeptical adults are moved, quite beyond their understanding, by the beauty of the child's face in its rapture, and by the exquisite, though unseen, spiritual aura and vibrations surrounding the child.

The aspirant, too, must bring himself ever closer to the heaven worlds — not only in the faith of children, but also, through searching, in the *knowledge* of their existence, and by means of a life of purity and service.

The childhood quality of innocence, too, is a phase through which the aspirant must pass. We all know the story of Parsifal, the "pure fool" — the innocent — who knew not that he was doing wrong to shoot his arrow at the swan and who thought, in his innocence, that Kundry's maidens were flowers because they smelled so sweet. Parsifal had to make his way in the world, to lose his innocence, to see evil and discern its dangers, to recognize right from wrong, and to live a life of purity — not from innocence, but as the result of knowledge — before he was found worthy to become the guardian of the Grail. "Him that *overcometh* will I make a pillar in the house of my God: he shall go out thence no more."

So, too, the aspirant is first innocent, and then, after exposure to the physical, material world, he is saddened and disillusioned by what he sees. After more prolonged exposure and much striving, heartbreak, and prayer, he becomes wise. Finally, in his wisdom — knowledge combined with love — he overcomes and triumphs.

An appealing, although admittedly sometimes embarrassing, quality of children is their sincerity. Children do not know the meaning of guile, of flattery, of hypocrisy — at least, not until they are taught. Children say what they think; if something pleases them they react with unbounded delight and let it be

known in no uncertain way that they are happy; if they dislike something they are equally quick in making that clear, and do not bother disguising their sentiments in the language of either duplicity or diplomacy. Whatever is on their minds they will communicate clearly and accurately, and there is never a feeling, when listening to a child, that "that's what she *says*, but it's not what she means." We always know where we stand with children, and although youthful sincerity might sometimes be a bit hard to take, there is never a question, as there so often is in the adult world, of wasting time trying to discern what the speaker's real opinion might be, or of knowing from the outset that what he means is just the opposite of what he is saying.

This is not to imply, by any means, that the aspirant seeking to be "as a little child" should adopt the child's manifestation of sincerity in all its, perhaps, extreme aspects. A child's expression of sincerity, exuberant and to the point as it always is, can cause hurt feelings to sensitive individuals if the expression happens to indicate dislike or disapproval. What the aspirant should adopt, without question, is the *quality* of sincerity. He must take the child's sincerity up to a level where the child cannot take it — and where, for that matter, few adults can at present take it. The aspirant must remain sincere and firm in his conviction, but in addition, develop the skill of making his opinions known without hurt feelings or causing discomfort which could be avoided.

In this same connection, the child seems to be born with an ability which must be cultivated by an aspiring Spirit — the ability to see through sham and counterfeit, even in their most marvelously disguised forms. The child always knows when someone else is being insincere. Nothing shows this more clearly than children's talk on a playground after a classroom incident involving duplicity. An

outside speaker once talked to a first grade class, making enthusiastic — although seemingly somewhat exaggerated — references to the charm of her audience, their attentive behavior, and their colorful apparel, and generally acting as though she would like to take them all home with her. During the recess that followed, a six year old critic was heard to remark loudly to his companions, "Aw, she hates kids," an opinion seconded by an answering chorus of "Yeah," from several sides. As it turned out, although "hates" was perhaps too strong a word to use, the principal later did confirm that the speaker, a personal acquaintance and a businesswoman, was certainly not overly fond of children, and had agreed to give her little talk only in order to cooperate with a program of "reaching young people" which was sponsored by the local businessmen's association. But she was certainly the wrong person to "reach them," for although she seemed to be trying hard to conceal her true feelings, she could not deceive the children.

Children know when their parents and teachers have ulterior motives for what they do, and it is sometimes sad to observe the reaction of a youngster who has been promised this or that bauble or reward, simply to get him out of the way, and not as a manifestation of either love on the parent's part or merit on his own.

Teachers who dislike children and teach only because they "couldn't think of anything else to do" with their lives are always unsuccessful in obtaining enthusiastic response from their charges — or, any response at all except antipathy. These teachers may be doing their best to fulfill their responsibilities as enumerated in the board of education manual, and may be working long overtime hours in the preparation of lessons. But their fundamental dislike of children, try as they will to disguise it, communicates itself to the children and colors their view of learning, lessons, classroom, and

the general school experience. They will learn their ABC's — sometimes children learn in spite of, rather than because of teachers — but the enthusiasm for and joy of learning, and the affectionate rapport with the teacher which should be a part of the learning experience, at least for the very young, is missing. And all because these teachers, who may be upstanding, well-intentioned citizens, basically dislike children and find it impossible, whether they realize it or not, to keep this knowledge from youngsters in their classes.

This innate ability to ferret out duplicity seems to fade after prolonged exposure to our material world in which encounters with sham, half-truths, fabrications, and wilful distortions of the truth are daily occurrences. The aspirant must re-cultivate this ability and turn it from the unconscious attribute of childhood to a very conscious and useful tool in his search for the Truth and the Light. There is much duplicity in both outer and inner planes, and the sooner the aspirant becomes proficient in discerning and recognizing it, the sooner he will be free from the danger of being contaminated and led astray by it. Discernment in these matters is one of the primary attributes of the self-sufficiency that we all must develop before traveling too much farther along the Path.

Another childhood characteristic which should certainly be noted is 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. A little girl is happy with one doll that she can cuddle and mother, until television commercials have sufficiently hammered at her the fact that she should really have a family of dolls that can walk, talk, take permanent waves, and require wardrobes that her mother might envy. A little boy is perfectly content to play in the leaf pile or build a fortification out of sticks and stones until those same commercials have convinced him that life

is just not worth living until he has the ready-to-be assembled space relay station or a junior-sized car just like Dad's.

Simplicity and creativeness go hand-in-hand. The child's creative instinct is what makes him like simple things. The child must use and develop the creative instinct or he will grow up not knowing how to create. If this happens, of course, that instinct will die within him.

Once the children's imagined wants are gratified, and they have the advertised gadgets and inventions of dubious merit that they have been asking for, the cry soon 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 creative ability. 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. If a child wants something within reason to play with that is not immediately forthcoming, often enough, with some diligence and judgment, he can create a reasonable facsimile using materials readily available: paper, cardboard, old shoeboxes and crayons, bits of wood, nails, stones, pine cones, or seashells. It is really quite amazing what can be made from such objects, and the child will play with his own creation far longer and with much more pleasure than he will the ready-made things showered upon him in the mistaken belief that he must not be deprived of them in order to avoid being frustrated.

The fact is that frustrations will more readily plague the child who is given everything without his having to use thought, ingenuity, or foresight to obtain it. The ready-made articles soon lose their novelty, and it is commonplace to find children whose playrooms are overflowing with manufactured toys (many of which, incidentally, break down after the first

hour's play) utterly bored and at a complete loss to know what to do with themselves. Their friends to whom everything is *not* handed on a silver platter, however, but who are encouraged to develop and perfect the childhood urge to create for themselves, are well on their way to living full, satisfying, and profitable lives in which they will display a great deal of Epigenesis.

And so, too, it is necessary that the aspirant not surround himself with material things purely for pleasure and which take nothing other than money to obtain. He knows to subordinate material to spiritual considerations because only in this way will his search for spiritual truths bear fruit. Apart from that, however, the same considerations in this matter apply to him as to children. Too many "things," easily obtained, affording pleasure for a brief period and then losing their novelty, and having little intellectual or spiritual value, will only eventually stultify his creative powers and smother Epigenesis. And at that point, of course, degeneration begins.

The sheer joy of living encountered in many children is an attribute that the aspirant would be fortunate to emulate in his own way. It is certainly true that sorrows are plentiful on the spiritual Path, and that there is no way for any aspirant to escape his share of them. Nor should he try to do so, for it is through sorrows and hardships that we are mellowed, that we learn compassion, and that the Christ within is born. But joy, too, has its place in evolution, and the aspirant must know it as well as sorrow if he is to achieve the omniscience which will one day be his.

We must all live many lives in the material world, so why not rejoice at the good we find in it? The more joy we are capable of feeling, the more easily we will be able to bear the inevitable sorrows. To watch the unabashed happiness of a happy child is an unforgettable experience. It usually takes its form in excessive motion, sometimes also in exces-

sive loudness, and always it is uninhibited and seeking to be shared. The happy child wants others to be happy too — if he is happy and others are morose, his happiness soon subsides. The happy child is *happy*, totally and completely, and all other outside conditions are forgotten.

Of course it is quite true that children's emotions are on the surface only, and that the joy a child displays one minute may be displaced the next by some momentary tragedy, which, in its turn, will soon be displaced by perhaps another emotion. Children's joy is transient, just as are their other feelings. But it is equally true that their joy, when felt, is all-consuming.

Now it would certainly not be acceptable, or even possible, for the sincere aspirant to feel or manifest joy in exactly the same way as a child. First, of course, his emotions are no longer surface attributes but are deep-seated and lasting. Secondly, having experienced at least some sorrow and being aware, to a greater or lesser degree depending on his development, of human suffering in general, he no longer can completely forget or abandon all else in the sheer enjoyment of whatever it is that might be making him happy. His benefic feelings will be tempered by the twinges of other emotions too deep to be gainsaid, and the "gentle smile" is more and more often likely to take the place of the boisterous laugh as he becomes ever more sensitive. But for him to display the joy he feels in his own way, and to seek to communicate it to others, is a responsibility. Many people below the aspirant in spiritual, or even in material, development, have little enough happiness in their lives. Joy, whether communicated in the unrestrained manner of children or the more quiet and restrained manner which the aspirant would adopt, is too great a blessing to be denied to anyone with whom it could possibly be shared.

Finally, there is the lesson of love which children can teach us all. There is little on Earth more beautiful than the

love of a child, given unstintingly and without condition. Children's spontaneous gestures of affection — the quick hug, the impatient tugging at the hand to come along and see the bird's nest or some other discovery that they want to share with *you* — not somebody else — the heartwarming way in which a youngster runs to meet his father coming home from work, and the unabashed cuddling or the shy caress given by a small person who has climbed, unbidden, into your lap — all are indications of the love they feel. The child loves someone for what he is, not for what he has, or says, or does. The child, although of course he cannot characterize it as such, sees the Divine Spark within a person far more readily than do many adults, and responds to it to the exclusion of external considerations that might even repel more "fastidious" individuals in their giving of affection.

It might be added here that the child also is capable of bringing out the Divine Spark in even the most "hopeless" of humanity. Stories are frequently enough told of the sudden tenderness engendered in a hardened criminal by a child who needed his help, or who gave him affection. The child, in its very innocence, caused the criminal or other person hardened, perhaps, by years of dissolute living, suddenly to soften and exhibit beneficent characteristics of which no adult, including himself, had thought him capable.

John Greenleaf Whittier, in *Child-songs*, said:

We need love's tender lessons taught
As only weakness can;
God hath His small interpreters;
The child must teach the man.

And can the aspirant do any less? Is it not up to him to love his brother, "seek to serve the divine essence within" that brother, and, by so loving and serving, to bring out and strengthen that divine essence in all with whom he comes in contact? ★



THE CHILD WHO IS DIFFERENT

DR. L.J. BENDIT

A child is a creature in its own right. As the poet Kahlil Gibran puts it: "Your child is not your child, it is the child of Life itself." The parent's job is not to try to mold the child and make it what he or she would like it to be, but to help it to become *itself* — much as a gardener can help a plant to express its own inner nature to the best advantage and better, perhaps, than it would do without his assistance. No parent should attempt, whether before or after the birth of a child, to "think" it into becoming a ballet dancer, or an artist, or a scientist. The child should be accepted as it comes and trained according to whatever bent and temperament it may be seen to have as time goes on.

These principles are so well known as to be almost platitudes. But there are nevertheless many parents who, with the best intentions, cause children a great deal of suffering through nothing more than a lack of realization of its needs at various ages. These can best be summed up by saying that, as it grows, it is right and natural for a child to go through the various stages through which mankind has gone in the past, only reaching the "ceiling"

of the culture of whatever race it belongs to when it is adult.

This leads to the main purpose of this article, which is to point out the difficulty which tends to arise when a child is, for one reason or another, made to feel different from his fellows. There is a reason for this. During the earlier phases of human development, men had to belong to their own tribe and hence had to conform to its rules and customs. Not to do so meant expulsion, with all the threat of material danger which this involved, even if the pioneer of new ideas was not exterminated by the tribe itself. Even if he were treated better and allowed to remain in the (village), he would feel himself isolated and unhappy.

This is why children are so very conventional and so urgently want to be like their fellows in every possible way. It is obvious that there are times when this cannot be: a boy with a club foot, for instance, has to learn to accept his inability to play football. Similarly, the child cannot be expected to change his parents if they are not stock pattern. But there are many things which unthinking parents can do to put unnecessary burden on the child.

I know of a woman who suffered agonies because her mother, thinking the school uniform rather poor and ugly, dressed her in better clothes — but thereby made her different from her fellows. These fellows, if anything, envied her; but even though, in her case, the result of being different was not being outcast or bullied, she suffered a good deal from self-consciousness. In another case, the parents of a small boy were of somewhat unconventional type, arriving at school functions in an old battered car and in tweeds, while others had good cars and wore city clothes. He resented having to go around with them because it made him somewhat different from the rest. One could multiply these examples indefinitely.

There is, however, a subtler and more dangerous way in which damage can be done and that is in the moral sphere. I know of one child whose parents became Theosophists when he was very young. Consequently he was brought up with a sense that, on those grounds, he and his parents stood on a higher moral plane than the average — a most untheosophical viewpoint, incidentally. He was a vegetarian and his food was “purer” than that of his meat-eating friends; he had to learn to live up to what his parents believed to be theosophical ideals; and so on. The result was that he became a most dreadful, self-righteous prig on the one hand, while on the other he felt miserably out of contact with those about him; he could not stoop so low as to share their general active inquisitiveness and interest in ordinary life. Substitute any other form of philosophy or “ism” for this one and the same kind of situation may occur.

Naturally, if one has a certain attitude to life and religion, it would be wrong for the parent to shut this away from the children. But there is a way of telling other people what one thinks while, at the same time, saying, “Other people don’t agree with us and you must think it out for yourselves.” And this must be

done only in terms of what the child can understand and *as he himself enquires*, which he certainly will, about these important matters. It is futile and only breeds resentment to try and force ideas on a child when he is not in the mood or ready for them ★

Dr. J.L. Bendit

Reprinted from *Parents' Bulletin*

March, 1978

PRAYER

Lord of my unabashed desiring,
 Give me piety to conceive Thee
 Free from the image of my aspiring.
 Empty my zealous mind of these all-too-
 human divine definings
 And visit Thy true form on my trans-
 formed beholding.
 For Thou canst not be present and be seen
 When I lack presence
 and am blinded by worldly seeing.
 Nor the word Thou ever speakest do I hear
 While earthly concerns busy my tongue
 and while I listen to the din of deaf
 doings.
 Light Thou my eyes from within
 the heart of Thy Sun.
 Open these ears to that wisdom born of
 silence.
 Find in me a Temple hallowed,
 An altar worthy of descent,
 A readiness acceptable of summoning.
 Thy patience is my promise of overcoming
 and in Thy absence there is no solace,
 For thus does the flame for Thee burn
 brighter
 and this vessel Thou will fill becomes
 lighter.

Lord, teach me the being I must be
 to know Thee,
 The loving I must live
 to be one with Thee,
 And from hour to hour may my life
 Prove the prayer Thou wouldst most hear.

—CW



CHILD CULTURE

ESTHER D. LEON

A child's physical condition starts with the physical condition *and habits* of his parents. If there are those who think they can smoke, drink, eat meat, and overstuff their bodies with low vibrating foods, and still attract to themselves a highly evolved, healthy, and sensitive Ego, they simply don't know their cosmic arithmetic, because wise Mother Nature doesn't work her problems out that way.

If you want a child who will be an everlasting joy to you, start on yourself long before you marry, if possible. Make up your mind into what kind of home you wish to invite an Ego — not whether it is to be humble or luxurious, but whether it is to be pure or impure. When you've decided on purity, don't let an old time friend smoke into the air which your child must breathe, whether that be in your home or in your car. Remember, your obligation to your child should be greater than your fear of offending an ill-mannered friend.

The wise pioneer parent of the past stressed the development of muscle; the ability to withstand outward conflict. The wise parent today knows that it is not so much brawn, or even brain, that needs attention, but nerves. Nerves are oftentimes built, or ruined, before the child reaches the school age. We are already a sensitive, high-strung nation; already our nerves are strained to the limit. What about the coming generation? Can we hope it will fare better? Do we think life will slow down? There are certainly no visible signs of any let-up in speed. Therefore, it seems wise to meet this inevitable condition with a properly equipped vehicle.

With all the above in mind, I have held the strengthening of my own son's nerves of paramount importance. I recognized that, from earliest babyhood, he was sensitive not only to what he ate, felt, and heard, but also to the "invisible environment" around him. This "invisible environment" consists of the thoughts and sensations with which grown-ups set the atmosphere vibrating. Parents must not think that because the baby is asleep they can quarrel or do that which they would not do in his sight, without affecting the child. A very little observation on the part of any parent will be sufficient to convince one of the truth of this statement. A child must be protected from this if he is to be a joy to his world and to grow up with strong nerves.

When my son was between four and five months old, I started to feed him strained spinach, peas, carrots, etc. He had been getting orange juice from the time he was three weeks old. Both my husband and I had been vegetarians long before we met. Also, about this time he was fed a gruel made from very finely ground wheat well cooked in water. He cut his teeth on celery and raw carrots, sometimes to the consternation of friends who felt sure he would sooner or later choke on such things.

But they failed to realize that children would have very few, if any, mishaps if their elders kept their atmosphere free from fear — the giant enemy of child culture. Refraining from generating fearful thoughts and remarks is another duty that the wise mother must perform.

When my son was eleven months old, I weaned him. I would get up in the

morning at his regular feeding time and prepare half a glass of orange juice, half a glass of hot water, and a bit of honey. This would make a drink with a temperature of mother's milk and sweet enough to appeal to his taste. An hour later he had his gruel, without sugar or milk. I also made for him at this time a cracker from cracked wheat, whole wheat flour, and a little olive oil and water. Also, there was always plenty of fruit for him to eat between meals, and at mealtime he sat at the table and ate everything we did, brown rice, onions, garlic, etc., and of course, lots of salad.

I have never coaxed him to eat. There are days, now and then, that he eats very little, and sometimes of his own volition he remains on fruit juices for a day. I talk to him about food as though he were grown up, giving him the reason for my choice, and as a consequence he is not easily tempted. He is quite convinced that anything made from white sugar or white flour is not for him and he quickly says "No, thank you," when offered anything containing these ingredients.

This has meant that I too have purified my diet. I *never* ask him to do that which I am not willing to do myself, knowing that children are but imitators until they reach the age of seven. If we want our children to be courteous, to eat sensibly, or to develop any other worthy trait, we must be the example. It does not come about by chance.

In conclusion, I would say that regardless of the high value of spinach, celery, etc., as nerve builders, there is no tonic to equal a parent's soothing voice, gentle manner, and patient understanding. What we say and how we say it means so much to these little sensitive, high-strung bodies. Why not say, "Johnnie, I know you'll not fall, for you will be cautious and use good judgment," instead of screaming in nervous excitement, "Get down from there, you rascal, or you'll fall and break your neck."?

The decrees we make for our children are all too often fulfilled. Our mental atmosphere is absorbed by the children about us. If we are calm, poised and not given to emotional outbursts, this is immediately reflected in the sensitive child. In times of stress, and even in play, they will duplicate our actions, our tone of voice, and even our kindness of heart. We must cultivate in *ourselves the right feeling* and in that way cultivate it in our children, for if their feelings are right, we need not worry about their thoughts, speech, or actions.

We feel with our nerves. *Strong nerves are built by right feelings.* ★

COSMIC TREE

I am Root of God;
 Radical and hidden.
 I am Pillar of Will:
 Grounded in Hell, Pinion of Heaven.
 I am Templar of God:
 Stone at the corner of the One Foundation;
 Capitol and capstone of the One
 Creation.
 My feet are shod with the earthcore's gold.
 My kingdom is crowned by the Sun.
 Heirarchies of Angels hosanna in my
 branches.
 My spire inspires six billion souls:
 Leaves each of the living Bible I am;
 Each a divine syllable
 Intoning, out-tonguing the Logos of my
 light.
 When this galaxy of Ego-stars
 Flares and falls in cosmic autumn,
 When this manifest axis is felled,
 When winter palls in the dark
 Outer of Physical extension.
 Then lies the spark of all being
 Blest at the utmost inner, inextinguishable,
 Transfigured in the bosom of the increate
 Father:
 Solar system in full bloom
 Or seed-fire before form.
 Ever one with the right now of the
 Father I am.

— CW

Max Heindel's

Message

HEREDITY AND THE PROBLEMS OF CHILDHOOD

The question is repeatedly asked: "How do you explain the fact that the child so often inherits the bad characteristics of the parents?" We explain it by saying that it is not a fact. Unfortunately, people seem to lay their bad traits to heredity, blaming their parents for their own faults but taking to themselves all the credit for the good they possess. The very fact that we differentiate between that which is inherited and that which is our own, shows that there are two sides to man's nature: the side of the *form*, and the *life* side.

Regarding the form side, as has been stated heretofore, in the fetus, in the lower part of the throat just above the sternum or breastbone, there is a gland called the thymus, which is largest during the period of gestation, and which gradually atrophies as the child grows older; it disappears entirely by or before the fourteenth year, very often when the bones have been properly formed. Science has been very much puzzled as to the use of this gland, and a few theories have been advanced to account for it. Among these theories one is that it supplies the material for the manufacture of the red blood corpuscles until the bones have been properly formed in the child so that it may manufacture its own blood corpuscles. That theory is correct.

During the earliest years, the Ego who owns the child-body is not in full possession of it, and we recognize that the child is not responsible for its doings, at any rate not before the seventh year, and later we have extended it to the fourteenth year. During that time no legal liability for its action attaches itself to the child and that is as it should be, for the Ego

being in the blood can only function properly in blood of its own making, so that where, as in the child-body, the stock of the blood is furnished by the parents through the thymus gland, the child is not yet its own master or mistress. Thus it is that children do not speak of themselves so much as "I" in the earlier years, but identify themselves with the family; they are Papa's girl, Mamma's boy. The young child will say "Mary wants" this or "Johnny wants" that; but when the child has attained the age of puberty and has begun to manufacture its own blood corpuscles, then we hear the boy or girl say, "I" will do this or "I" will do that. From puberty on, children begin to assert their own identity and to tear themselves loose from the family. Seeing then that the blood, as well as the body, throughout the years of childhood, is inherited from the parents, the tendencies to disease are also carried over — not the disease itself but the *tendency*. After the fourteenth year, it depends a great deal upon the Ego itself whether or not these *tendencies* shall become manifested actualities in its life.

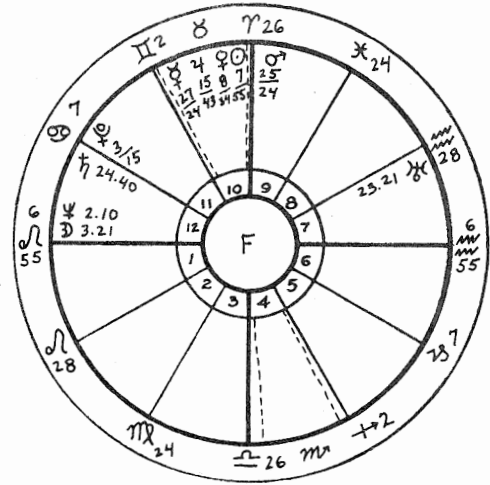
On the life side, we must realize that the man, the thinker, comes here equipped with a mental and a moral nature which are entirely his own, taking from his parents only the material for the physical body. We are drawn to certain people by the Law of Causation and the Law of Association. The same law which causes musicians to seek the company of one another in concert halls, gamblers to congregate at the race tracks or in pool rooms, people of a studious nature to flock to libraries, etc., also causes people of similar tendencies, characteristics, and tastes to be born in the same family. Thus when we hear a person say, "Yes, I know I am thriftless, but then my people never were

(Continued to page 412)

CHILD GUIDANCE THROUGH ASTROLOGY



Chart interpretations by
Max Heindel



BETTY LOUISE F.
11:20 A.M.
April 28, 1917
Oakland, California

Here we have a little lady with an extremely well-fortified tenth house. It contains: the life-giving Sun to bespeak favor for her with those in authority who are able to help her rise socially; the great benefic, Jupiter, giving added testimony of favor, fortune, and cordial social relationships; the gentle Venus, telling of pleasure and enjoyment and particularly strong by placement in Taurus, the sign which she rules; Mercury, the planet of reason and expression, showing conversational ability; Mars, the planet of dynamic energy, close to the Midheaven in his own sign Aries, giving an energetic, ambitious nature.

Betty is likely to be a leader in whatever set she may find herself, for she has exceptional ability. A high position in any capacity may lay the one who holds it open to envy and jealousy from those who are not so fortunate, however, and Betty should not expect to be an exception. The turbulent Mars in Aries, which rules the head, squares Saturn, the planet of secret and malicious enemies, in the twelfth house, the house of sorrow, trouble, and self-undoing. This shows a tendency to an overbearing and domineering manner and a strong temper which, in turn, may bring trouble from

people who will seek underhandedly to undermine her.

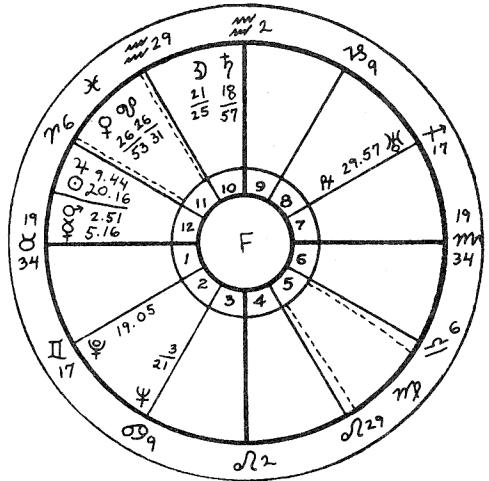
Her parents can help Betty a great deal by teaching her self-control, patience with others, and the inclination to be kind and forgiving. Fortunately this horoscope has been cast while Betty is still in her infancy. It gives the parents a chance to work with her from the very start of life and, knowing her principal latent fault, to help her to overcome. Every show of temper should be firmly but kindly dealt with. A method used with considerable success and benefit to the child consists of placing two mirrors in a corner and, whenever the child shows temper, seating it in a chair close to the two mirrors so that it cannot possibly turn away, but is forced to see its distorted features in the glass. The effect is usually magical; the child does not like to see itself in that state and, after a few moments it will smile through its tears, and the fit of temper will be over. Thus, in time, the child learns self control. Whatever is firmly inculcated during the first seven years of life, when the habits are formed in the gestating vital body, stays with the child during the rest of its Earth existence.

Betty is a very restless child, for the flighty Moon and Neptune, the homeless

wanderer, are in conjunction on her ascendant. This gives her an insatiable wanderlust, but she will benefit from every change she makes, for she has a deep, powerful mind indicated by Mercury sextile Saturn, and the ability to come out all right, no matter how risky a situation may look. The one possible exception is marriage, which may bring her trouble. The Sun, the signifier of the husband, and Venus, the planet of love, are squared by the Moon and Neptune. Besides, Uranus, the planet of liberty and independence, is in the seventh house, denoting marriage, and this shows that she may have difficulty submitting to the restraints which necessarily are incident to married life.

With respect to health, Saturn is in Cancer, which rules the stomach, and in the twelfth house, denoting illness and confinement. It squares Mars, the planet of fire and fever, showing that Betty is liable to digestive and feverish disorders. We maintain, however, that if the ounce of prevention is applied in childhood, the pound of cure may be saved later in life. Betty is likely to be finicky about her food and have a preference for sweets and pastry, which would weaken her stomach, but if she becomes accustomed to a good, sensible diet from childhood on, these problems can be overcome.

energy, conjuncts Mercury, the planet of expression, in Taurus, which governs the throat. Thus, she should not be at a loss for answers or arguments to defend her ideas. But, since this conjunction occurs in the twelfth house, the house of self-undoing,



GLADYS G.

7:10 A.M.

April 10, 1904

Albuquerque, New Mexico

Gladys should be careful not to be too radical in her expressions, or they may cause her a great deal of trouble. On the other hand, if this gift is used judiciously with good common sense, it will be one of her chief assets and help her to advance to a good position.

Her mind is bright and quick, as indicated by the Mars — Mercury conjunction. It also has depth, for the Moon, the other signifier of mind, conjuncts Saturn, the planet of obstruction. This obstructive hand of Saturn can have a beneficial influence when exercised upon the signifiers of mind, for then it represents depth and concentration. This helps to hold the mind to one point for concentration. Moreover, Saturn and the Moon are in the intellectual sign Aquarius and sextile the Sun, which is powerful in its exaltation sign, Aries. All these things go to show that Gladys has mentality

Here we have a young lady with four fixed signs on the angles. This indicates that she is quite set in her ideas, and once she has formed a conclusion, she is not very easily turned from it. This can be beneficial because worthwhile accomplishments usually require impetus from a strong will. If Gladys takes care to leave herself open to reason, and does not become stubborn, she will be well served by knowing her own mind and sticking to her ideas.

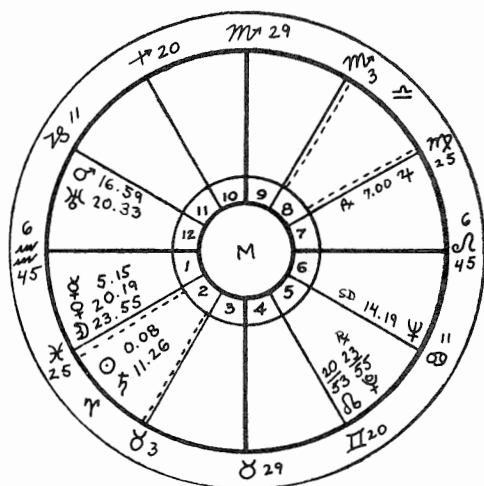
Gladys has an excellent gift of expression, for Mars, the planet of dynamic

of no common caliber, which can help her succeed, if she can only hold her outspoken nature in reasonable check. The Moon — Saturn conjunction also shows that she is no chatterbox, but can keep a secret and hold her own council. This is a very valuable aspect in life.

Gladys should be careful in choosing her friends. Venus, the planet of love, is in the eleventh house governing friends, conjunct the saturnine Dragon's Tail and square Uranus. She may have better success if she picks her friends from among those who are older than herself.

With respect to health, Saturn is unafflicted and sextiles the Sun. Therefore, Gladys should enjoy fairly good health all through life. The weakest point in her system will be the heart, because Saturn is in Aquarius and works by opposition in Leo, which governs that organ. Saturn in Aquarius also may give some trouble from cold in the lower limbs. Gladys, therefore, would be wise not to over-exert the heart by such violent exercises as running, jumping, or the like.

toward expensive tastes and the desire for comfort; besides, he will be generous and



SAMUEL R.

3:45 A.M.

March 21, 1909

Chicago, Illinois

free with what he has. These aspects also show a bright, intuitive mind, a keen sense of enjoyment of the good things in life, and aspiration toward high ideals. Moreover, these ideals so will influence him that, although he may indulge in pleasure and enjoyment, they will center around the esthetic and beautiful side of life rather than the coarse or sordid.

Two additional aspects show Samuel's mental qualities. The Moon sextile Uranus strengthens imagination and intuition. This, together with the aspects already mentioned, makes up for the adverse configuration between Mercury, the planet of reason and Jupiter, which, when afflicted, indicates procrastination, mental lassitude, and aversion for mental exertion. The affliction between Mercury and Jupiter indicates a possibility that Samuel may spoil his life by neglecting to take advantage of education offered to him from childhood.

This is a point about which the parents ought to be very strict. He may want to neglect school or the practice of music

Here we have a fortunate little youngster, for Mars, the planet of dynamic energy, sextiles Venus, the planet of love and art, and conjuncts Uranus, the planet of originality and invention. These aspects to Venus will give Samuel a most likable personality and suave manner, which will attract many friends, especially among the ladies. His friends will be a benefit to him. These aspects also will incline him toward a love of music and the ability to perform above average. Probably he even will compose, for Neptune, the planet of chaos — the seed-ground of Cosmos, the realm of ideas — also trines Venus. This shows he is filled with inspiration and unusual talent.

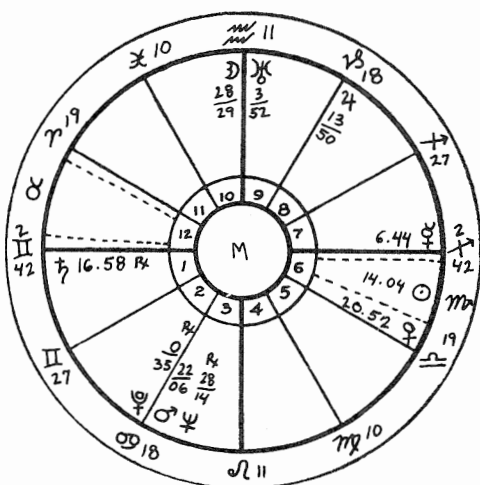
The Venus aspects also indicate ability to earn much money which, however, may go as fast as it comes. Samuel inclines

or whatever other task may be set before him for the sake of this, that, or the other pleasure. This should not be tolerated, for it will harm him in later life if he is allowed to fall into slipshod mental habits or to neglect duty for pleasure as a child. Then, by degrees, he easily can come to the point at which he will work only when it suits his pleasure, or if stern necessity drives. So, too much care cannot be given to the correction of this tendency during the early years.

The turbulent, impulsive, reckless Mars squares Saturn. This shows Samuel capable of a hasty temper and the inclination to hold grudges. If he allows temper and spite to come to the fore, he is likely at some time to lose the friends he prizes most, and this will cause much sorrow and trouble in his life. Therefore, his parents should strive to help him curb his temper and show him that every time he lets go, he loses the respect of people, which, in his normal frame of mind, he values very much. He also should be made to understand that spite causes physical, mental, and moral pain.

With respect to health, the Sun in its exaltation sign Aries, conjunct the Moon, will give Samuel a good fund of vitality. Neptune, however, the planet of disorder, in Cancer, ruling the stomach, opposes Mars, the planet of dynamic energy, and the spasmodic Uranus. This indicates abnormal taste in food, which is bound to bring stomach trouble if it is indulged. Saturn, the planet of obstruction, in Aries, ruling the head, squares both Mars and Neptune. This may give rise to headaches, and, because the planets work in opposite signs, Saturn also may adversely affect the kidneys, governed by Libra. The root of all his potential health problems, however, probably would be traceable to eating habits. Therefore, the parents will help him greatly if they teach him to live the simple life from childhood on.

Porter has the mercurial sign Gemini rising and Mercury, the planet of reason, sextile Uranus, the planet of intuition. This indicates an open, original mind of an



PORTER R.D.

6:00 P.M.

November 6, 1913

San Francisco, California

ingenious and scientific nature; he will likely scorn to follow the beaten paths of thought, and have what many will call eccentric ideas. He may, however, escape much criticism because Saturn, the planet of obstruction, near the ascendant, may cause him to be rather timid and slow to express himself. But he will be a deep, scientific thinker, and the lines of original research which he is capable of following should eventually give him recognition in literature or science. His life's work seems destined to meet with success.

Jupiter, the planet of benevolence, sextiles the sun, which is placed in the energetic martial sign Scorpio. This also shows that Porter possesses an energetic, enterprising nature and that, with all his eccentric but advanced ideas, he will not go beyond bounds, for he will be anxious to have the esteem and respect of others and fearful of doing anything whereby he might lose them. This would breed in him diplomacy, so that he will gain the

friendship of people with influence who can help him obtain good positions, where he may work out his ideas to the best advantage. Though Saturn near the ascendant indicates he is rather timid and slow to express himself, he will, nevertheless, seek entrance into society, because he is fond of company and a good, sociable time, and because he feels that by so doing he best can cultivate the acquaintance of those who may be of benefit to him.

It must not be inferred, however, that he is seeking the society of people only for the good they may do him. Saturn, the planet of sincerity, trines Venus in the seventh sign Libra, which indicates society. This shows that he will be a faithful friend who is also much attached to his family. He should be a model member of his community and worthy of the respect of his fellows, which he seeks and values.

The Saturn — Venus configuration will encourage him to be economical, conservative, and shrewd in his investments. It shows he has a first-class business ability. These traits, coupled with assistance which he is likely to attract from influential friends, will make it possible for him to accumulate a comfortable competence, and place him in easy financial circumstances all through life.

With respect to health, we find that Jupiter, the great magnetic planet, sextiles the Sun, the life-giver. This is one of the best signs of radiant health which can be found in any horoscope, and it will enable him to throw off almost any inimical influence and maintain health throughout life. There are, nevertheless, slight indications of possible trouble with two weak points, indicating the need for "an ounce of prevention." Saturn, the planet of obstruction, is placed near the ascendant in Gemini, which rules the lungs. This shows a tendency toward weakness in these organs, and it would be well to instruct him in deep breathing during childhood so that he may overcome. Mars, the planet of fire, conjunct the

watery Neptune in Cancer, which rules the stomach, shows a tendency towards trouble with that organ also. Porter, therefore, should be taught simplicity of diet, and frugality. ★

As we have repeatedly said, it is the squares and oppositions which bring action into life, and action always results in soul-growth. Therefore, from the higher point of view, after the passing trouble is over, the Ego reaps a richer soul-growth from such a horoscope than from one that has only sextiles and trines, where the person is so "good" that he is good for nothing.

—Max Heindel

MAX HEINDEL'S MESSAGE

(Continued from page 407)

used to work; we always had servants," it shows that similarity of tastes and nothing more is needed to explain it. When another person says, "Oh, yes, I know I am extravagant, but I just cannot help it; it runs in the family," here again is the Law of Association manifesting, and the sooner we recognize that instead of making the Law of Heredity an excuse for our evil habits we should seek to conquer them and cultivate virtues, the better it will be for us. We would not recognize it as a valid excuse if the drunkard should say, "No, I cannot help drinking; all my associates drink." We would tell him to get away from them as quickly as possible and assert his own individuality, and we would advise people to cease shielding themselves behind their ancestors as an excuse for bad habits. ★

THANKS

Father, we thank thee for sunshine and rain.

We thank thee for pleasure and also for pain,

For beautiful forests, flowers and grain.
Help us Thy love to know, Thy kingdom attain.
—Sam T.



The Children of Virgo, 1978

Birthdays: August 23 to September 23

SYMBOL — The virgin.

QUALITY — Common; or consciousness directed wonderingly and experimentally toward the understanding and amalgamation of new experiences and opportunities.

ELEMENT — Earth; or consciousness in harmony with the tangible, outward dimensions and manifestations of life. Among other things, the earth element corresponds to solids, the Chemical Region of the Physical World, the dense body, and the threefold body (dense, vital, and desire bodies).

ESSENTIAL NATURE — Analytical.

PHYSICAL ANALOGY — Coolness.

RULING PLANET — Mercury is the ruling planet of Virgo because it is able to express its function easily and freely when placed in this sign. Mercury represents the urge to express individual concepts and ideas, to experience an awareness of other viewpoints, and to strive for greater intellectual understanding.

Some astrologers hypothesize a planet that orbits between Mercury and the Sun, named Vulcan. Perhaps this planet is more etheric than solid and therefore cannot

be seen by normal optical equipment, except under special conditions. Possibly in the future, Vulcan will be the true ruler of Virgo.

CORRESPONDING HOUSE — The sixth house corresponds to Virgo and represents the desire for expanding the horizons of service in the outer world.

SYNTHESIS — Mercury in Virgo and in the sixth house may be expressed as follows: The urge, wonderingly and experimentally to express individual concepts and ideas, to experience an awareness of other viewpoints, and to strive for greater intellectual understanding in a tangible, objective, and analytical manner. This urge tends to be motivated primarily through the urge for expanding the horizons of service in the outer world.

ESOTERIC ANATOMY — Virgo is one representation of the vital body.

EXOTERIC ANATOMY — Specific: Duodenum, small intestine, appendix, peritoneum, mesentery, pancreas, spleen, liver, portal veins, solar plexus, and uterus. General: those organs and structures that enter into the process of assimilation of nutrients and their incorporation into the body.

PHYSIOLOGY — Mercury, the ruler of Virgo, governs the physiological processes of respiration, oxygenation of the blood, sensations in general but especially those of sight, hearing, and touch; functions of the Thyroid and Parathyroid glands, functioning of the organs of speech, and assimilation of foods in the small intestine. Mercury also has particular rule over the activities of the right cerebral hemisphere and the faculty of balance and co-ordination associated with the inner ear mechanism.

TABERNACLE IN THE WILDERNESS

— Virgo represents the Table of Shewbread laden with two piles of unleavened bread, six loaves in each pile. These loaves symbolize the selfless service the aspirant performs in the world that becomes useable as raw material for spiritual development. Since we know that all occult development begins with the vital body, and that Virgo is the sign of service with discrimination, we may say that all occult development begins with discriminating service. That is, service is the food that feeds the soul.

GREEK MYTHOLOGY — In Greek Mythology, Vulcan was known as Haphaestus. Haphaestus was the master craftsman of the gods, producing all manner of marvelous and miraculous devices at his forge and in his workshop. He reflects the ideal for Virgo of selfless service, for we find him always busy making something needed by the other gods, or doing so on his own initiative in order to make their efforts more productive and their ordeals less difficult. His ingenuity in constructing these devices is also an apt illustration of the ability of Virgo to find the most efficient and effective way to accomplish a given task. However, the fact that his wife is Aphrodite, goddess of love, points up the necessity for the mind to be wedded to the heart before it can become truly constructive and creative. Haphaestus does not lightly take his wife's infidelity with Ares, god of war and strife, either. This symbolizes one of the spiritual keywords of Virgo, which is *purity*. We recall that the symbol of Virgo is a virgin.

COSMIC CHRISTIANITY — The Sun in Virgo marks the time of preparation for the annual descent of the Christ Ray to Earth which comes when the Sun crosses into Libra. The approach of the spiritual new year is marked on Earth by the harvest season, when the physical fruits of the Earth are being gathered into storehouses to sustain us through the physically barren season that lies ahead. Similarly, according to the selfless service we have performed in the days now behind us, we will be able to reap a harvest of experience that can be used as a basis for spiritual development in the days to come. Therefore, the time when the Sun is passing through Virgo can be used in preparing ourselves to receive the blessing of the Lord by sanctifying ourselves through prayerful expectancy and adoration. ★

MIDDLE AGE

Middle age has balance, it can sort out
dross from gold,
It does not rush to catch things new and
cast aside the old.
It is like a sun-washed harbour where
ships of every size
Bring home from life's rough sailing good
bales of enterprise.

Middle age is coloured with multi-
coloured things,
Though it means a little folding of youth's
bright, strident wings
It means deep understanding which
moulds instead of breaks
And helps you bind up ugly wounds of
other folk's mistakes.

Middle age is gracious, it's steady and it's
kind,
It has learned through hard experience to
be a trifle blind
When youth shouts out its challenge and
brandishes its torch,
For one day youth will also come to rest
within its porch.

—Anonymous

WESTERN WISDOM BIBLE STUDY

FLIGHT INTO EGYPT

And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy him.

When he arose, he took the young child and his mother by night, and departed into Egypt.

And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

Then was fulfilled that which was spoken by Jeremy the prophet, saying,

In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not. *Matthew* 2:12-18.

In writing of the allegories of the Bible, Max Heindel states that: "The last of the Jewish feasts and the most important is the Feast of the Tabernacles, when the Sun crosses its western node in autumn, having yielded to man the 'bread of life' wherewith to sustain his material being until the next return of the Sun to the northern heavens." Hence, "the six southern signs which the Sun occupies in winter are always called 'Egypt', the 'land of the Philistines', etc. — a name for something that is bad for 'God's people'."

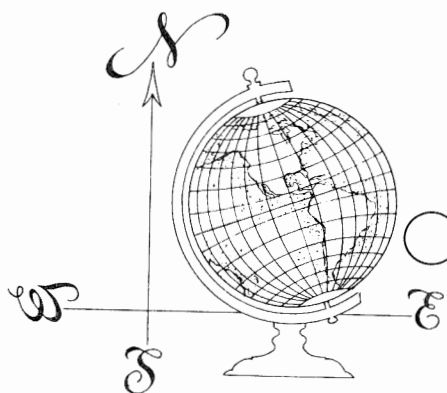
Applying this symbology to the microcosm, man, and remembering that the Gospels are formulae of initiation, we

consider the above passage to refer to the aspirant's journey through the life having to do with the things of the material world, the objects of desire.

The lower will of man "is an expression of the higher part of the desire body. When the division of the Sun, Moon, and Earth took place, in the early part of the Lemurian Epoch, the more advanced portion of humanity-in-the-making experienced a division of the desire body into a higher and a lower part. The rest of humanity did likewise in the early part of the Atlantean Epoch.

"This higher part of the desire body became a sort of animal soul. It built the cerebro-spinal nervous system and the voluntary muscles, by that means controlling the lower part of the three-fold body until the link of mind was given. Then the mind 'coalesced' with this animal soul and became a co-regent. The mind is thus bound up in desire; is enmeshed in the selfish lower nature, making it difficult for the Spirit to control the body."

The intellect must become purified from desire, so that the Spirit's vehicles are amenable to its guidance. This arduous task is to be accomplished eventually by every aspirant. The lower nature ever seeks to destroy the newborn Christ within, impelling one to indulgence of the sense appetites. To acquire the strength to resist the call of the senses is one of the objects of our pilgrimage through matter. Those who place themselves definitely on the Path have the guidance of the Higher Ones so that ultimately the Spirit triumphs, and the lower self, Herod, dies. ★



NEWS

COMMENTARY

HOW TO GET CHILDREN
TO EAT HEALTHY FOODS

A child's requests for sugary snacks can be stemmed in a number of ways, including making other foods look like "treats." . . .

"In the . . . infant, it has been observed that of the four basic tastes (sweet, sour, bitter and salt), the taste for sweet is most highly developed at birth," said Dr. Gilbert LeVine Mellion, Connecticut State Dental Association representative to the Connecticut Nutrition Council.

"Nature has taken advantage of this inherent taste for sweet by making mothers' milk high in milk sugar (lactose). Nature has assured that the infant will be nourished and grow.

"This does not imply that children are born with a craving for sweets. It merely indicates that the sweet sensation is pleasant. Since it is so pleasant, its excess is easy to come by.

"If a craving occurs in a child, it was placed there and developed unwittingly. This occurred when sugar was first added to the food to encourage eating. It was further developed when the youngster received lollipops, cookies and candy as treats or appeasement," said the dentist. . . .

These sugary foods harm the child's health in two ways: they decrease the child's appetite for nutritious food at mealtime and they also rot healthy young teeth. . . .

In order to have children accept treats with reduced sugar content, parents and teachers in elementary schools must have the right psychological approach, he suggested. Most mothers call candy, cookies and frosted cupcakes "treats," so children are psychologically prepared to enjoy these foods even before tasting them.

Almost any food can be a "treat" if it's presented as one. Mellion . . . offered suggestions for low-sugar "sweets":

— Orange Sailboat. Cut an orange or tangerine in sections. Use a toothpick as a mast. Place the name of the child on a small piece of paper. Place it on the mast of the sailboat.

— Banana Flute. Slice a banana lengthwise and arrange pieces of red cherries along the length of the fruit to resemble a flute.

— Pear Banjo. Slice a fresh pear lengthwise, leaving the stem intact. Hollow out the center core section. Use thin pretzel sticks as banjo strings.

— Apple Sandwich. Core and cut an apple into half-inch-thick slices. Place sliced American cheese between the two apple slices.

One way to divert children's attention from sugary foods is to allow them to participate in preparation of nutritious foods, the Mellions suggested.

The task can serve as an enjoyable experience as well as a learning one. For example, introduce children to nutritious foods by having them prepare a salad. They might even enjoy a trip to the grocery store to choose a variety of fresh vegetables or fruits for their salad.

Children enjoy creative food sculpture, said Mrs. Mellion, who teaches at Elm Hill School, Newington. She suggested taking foods of different colors and textures from which children can construct familiar objects and animals. The sculptures will hold the child's interest at party or snack time. . . .

by Lorri Lennon,
The Hartford Courant,
May 31, 1978

Instilling an appreciation for nutritious foods into young children is of course an essential objective. We certainly agree with Dr. Mellion's suggestions that children be allowed to assist in food buying and food preparation. We also agree that food, for adults as well as children, should be served appealingly.

No matter what the endeavor to encourage children to eat wisely may be, however, we also believe it important to remember that food is not a toy. The child

certainly should be able to enjoy the flavor, texture, color, and combinations of his food, as well as the satisfaction of eating it — but for the sake of the food itself and because of the good that, he should learn to understand, the food is doing him. To come eagerly to the table simply because he is going to eat a “sailboat” or because an “elephant” made of carrot sticks will be placed before him seems to us to indicate a distortion of values.

Mealtimes by all means should be pleasant eye-appealing as well as taste-appealing events, but we do not think that children should learn to identify them in any way with games. This may seem harsh to those who, for instance, also encourage children to eat by urging on them “another mouthful for Daddy,” or “another swallow of milk for Grandma.” The child should be taught that each mouthful he eats is for himself alone and that the nutrients in the food will affect him and no one else. In short, the child can and should understand that the purpose of eating is not entertainment, but the care and maintenance of the physical body.

We believe that, if the atmosphere is congenial and the food tastefully prepared, a healthy child will eat when hungry. Naturally there will be certain specified foods that every child (as well as most every adult) does not care for. Most nutrients are available in a sufficiently wide range of fruits or vegetables or nuts and seeds, however, that more palatable substitutes can be found. There is no reason to resort to games (or cajoling and threats, for that matter) during healthy childrens' meals.

Exceptions probably can be made when children are sick, but this should be strictly a short-term approach. If the child's previous experience with food has been positive, as soon as he is well he will be content enough to abandon “food games” together with other sick-room procedures, and get back to his normal way of doing things.

Finally, specifically concerning the food sculpture mentioned in the article: the very nature of this process invites food waste. We wonder if the adults concerned make the children aware of the need to guard against waste of the unused edible portions of the foods used for sculpturing.

PSYCHOLOGICAL PROBLEMS AND PARENTAL LOSS

Pinpointing all the reasons why some persons succumb to psychiatric disturbances and others do not is something that probably will never be fully achieved. But a Beverly Hills psychoanalyst believes he has discovered one common trend among people who receive therapy.

After surveying his patients over the last two and a half years, Paul Cantalupo reports that each of the 36 persons shared one characteristic: By age 15, each patient had suffered a parental loss of some sort, or at least one of their parents had suffered a similar loss by early adolescence. Parental loss was defined as either death or a separation of one month or longer due to divorce, military duty or illness. . . .

Previous studies have concentrated primarily on the death of a parent as a possible contributor to later psychopathology. But for his study Cantalupo broadened the definition of loss in order to test the hypothesis that a “syndrome of premature parental loss (is) an essential etiological factor in neurosis. . . . I do not suggest at this time that every person who has experienced parental deprivation needs psychiatric care,” he says, “but. . . that every person who presents himself for (psychiatric) consultation may have a history of parental loss.”

Cantalupo proposes that the syndrome is a result of “the behavioral consequences of arrests in development of parts of the self.” The arrests in emotional development, he suggests, are caused by the person fixating (excessively concentrating or focusing) on the situation of the loss and the parent involved. Fixations, some analysts believe, frequently trigger a regression — periodically, throughout the adult life — to the developmental levels prior to the loss.

The fixation, and subsequent behavioral problems, may result from any or all of four primary forces:

The loss produces a splitting in the unity of a person's self image. One of the split-off parts longs to continue interacting with the absent parent and adopts surrogates that “serve to remind the child of parental absence.”

The remaining parent in some cases becomes

unavailable to the child by withdrawing into mourning for the absent parent.

The child emotionally denies the loss. "Children and adolescents cannot tolerate the painful hiatus between relationships which occurs typically in the adult mourner," says Cantalupo. This may cause the youngster to blow the image of the missing parent out of proportion.

The loss sends the child into a traumatic "fantasy" that produces feelings of hostility toward the absent parent and at the same time guilt for feeling the hostility and for having survived. A fantasized rejection by the lost parent may lead children eventually to search for that parent in their spouses or in their own children.

In cases where at least one of the child's parents experienced loss as a youngster, Cantalupo suggests that "the effects of the syndrome are passed onto their children. . . . The child takes into his mental self image the conflict of the parent." . . .

—*Science News*, Jan. 14, 1978

Stripped of its somewhat technical language, this article seems to state the obvious. Children who lose one or both of their parents during their formative years are subject to a type of strain in growing up that does not afflict children both of whose parents are present in the family unit.

Of course, not all such children will be candidates for the psychiatrist's couch. Their eventual need for counseling, however, definitely will depend on the degree of understanding and guidance — particularly of a spiritually supportive nature — that they receive or do not receive in formative years from the remaining parent or from another adult source.

In some cases the loss of a parent appears unavoidable and, indeed, may well be part of earthly experience that the child, before coming to re-birth, chose to undergo in the present lifetime. We doubt, however, that all the many present divorces based on essentially selfish motives and unmet selfish expectations of the marriage partners have been "fore-ordained" in any way. Certainly, relationships that end in divorce in one lifetime will have to be resumed in one form or another in a future lifetime by the Egos concerned. These Egos will be brought together again and again until their antagonisms finally are resolved in brotherly love.

When other Egos — the children of divorced parents — are hurt in the process, they, too, in a subsequent lifetime, will be brought into renewed contact with those who once were parents and who then will owe them a debt of destiny. ★

FOOD FOR GROWING

(Continued from page 425)

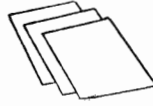
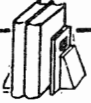
children who have been raised on the more conventional American diet. Because of the amount of advertising directed at children, your child will undoubtedly be curious about Fred Flintstone's cereal or what Ronald McDonald has to offer. Occasions will arise when your child's nutritional habits are confronted. He or she will need to know why and *what* they are eating. He/she should be prepared mentally and emotionally to meet the questions and challenges that this will entail.

From infancy a child should be taught love and respect for animals. You may explain that your diet protects the right of the animals to remain unharmed. For children, this will be the strongest possible motive for their way of life. Also, explain food quality to your child. He or she will understand that it's unhealthy to eat kitchen cleanser — to a less zealous degree, the unhealthfulness of over-processed foods can be explained in much the same manner.

Although you may encounter well-intentioned advice and concern from grandparents, friends and other people, stick to your beliefs and don't get dissuaded. Eat well yourself. Stay away from processed foods. Avoid sugar and white flour like the plague. Study other books on vegetarian nutrition to add to your knowledge in this field. What you learn about wholesome natural foods will hold true for your baby and child as well as for you. And the nutritious food you prepare will benefit everybody who eats it. ★

BOOK REVIEWS

Literature - Plays
Motion Pictures - Music



Opal, by Opal Whiteley, arranged and adapted by Jane Boulton, Pocket Books, New York, 1977

This diary, kept by a sensitive five year old orphan in the early 1900's, tells a story of faith, hope, and love practically guaranteed to melt the heart of the most callous reader. Opal's parents died when she was four, and she was sent to live with a logging family in Oregon. The contrast between her life with these cold, intimidating foster parents and her gentle, cultured natural "Angel Mother" and "Angel Father" forms the background for the episodes she records.

The writing in the diary, here unchanged except for some spelling corrections, is of almost ethereal quality. At first it may be hard for the reader to believe that a child could have produced the observations or the prose. The author, in a postscript written as an adult, however, assures us that this indeed is the case.

After her parents' deaths, Opal found love, not from the foster mother who treated her as a virtual Cinderella, but from the many animals who were her pets and the plants and trees whose "companion" and "confidant" she was. There also, fortunately, were a few sympathetic neighbors who seemed to recognize her need for understanding and affection. It

becomes obvious to the reader, for instance (if not to the child who described the incidents) that "the man who wears gray neckties and is kind to mice" had been leaving the notes that she sometimes received from the "fairies", as well as presents from them, such as the greatly-prized colored pencils.

The names Opal gave her pets testify to the cultural environment with which her natural parents — who, being French, conversed with her in that language — tried to surround her from earliest infancy: Felix Mendelssohn, the mouse; Peter Paul Rubens, the pig; Euripides, the lamb; Madame Lapine, the rabbit, were only a few. In addition, her favorite tree, Michael Raphael, was a haven of comfort into whose branches she often climbed — until the tree was cut in an episode so poignantly described as to be almost unbearable.

There is little doubt that the Egos who were Opal's natural parents were not far from her during this period of her life. Her longing for them was obvious, and she often sensed their presence. Surely their protection helped her over many hurdles that would have daunted a less optimistic child, and enabled her to retain the faith and hope that characterized all her activities.

This is an unusual, deeply moving book, and we recommend it unreservedly to all. ★

READER'S

QUESTIONS

HANDICAPPED CHILDREN

Question:

Is it always true that children who are born deformed or mentally deficient were attracted to parents of a low, passional nature? I know several such children whose parents seem to be of high moral standing and who treat the children with tender affection and patient, understanding care.

Answer:

Egos born into defective or deformed vehicles are not always attracted to parents of a low, passional nature. Certain Egos are drawn to specific parents because of ties of love or service from the past. The children of whom you speak may deliberately have taken on a heavy burden of destiny in order to clear out a large segment of past debts and thus be enabled, in future lives, to work more freely. It takes a strong Spirit deliberately to take on such an impeded "life assignment." It takes a strong Spirit, also, to act as parent for such a child and give the understanding, loving, positive, incisive care he needs in order to make the most of his limited resources.

EXPECTANT MOTHER'S INFLUENCE ON FUTURE CHILD

Question:

If I work on a particular talent or study a particular subject — such as, for instance, the Western Wisdom Teachings — while pregnant, is there a chance that

my child will be affected favorably and attuned along such lines?

Answer:

The attitude and occupations of the parents, particularly the mother, certainly can influence the incoming Ego a great deal during the pre-natal period. This does not mean, of course, that if the mother paints during pregnancy the child necessarily will be an artist, or that if the mother studies higher Philosophy the child necessarily, in time, will follow the same lines of thought.

It does mean, however, that the atmosphere in which the mother moves and the context of her activities set the scene for the child's development and affect the way in which he will regard and deal with his own life experiences. If the mother's home life is peaceful, if she receives affectionate care from husband and family, if she is surrounded by and occupies herself with that which is beautiful in the spiritual sense — classical music, flowers, uplifting literature, etc. — all this will be reflected in the well-being and interests of the child she carries. To the extent that disharmony, crassness and ugliness are a part of the mother's surroundings, both she and the child will suffer.

The child must develop its own interests and personality. It will be more receptive to certain specific influences and prone to certain specific tendencies than to others — depending on its experiences and conduct in previous lives. The mother's attitude and activities during pregnancy, however, certainly can strengthen, weaken, or help transmute the child's innate responses and provide a foundation that will be of life-long influence.

TELLING CHILDREN OF ADOPTION

Question:

Our son, now four, was adopted at 19 months. We know little about him before that, but he was characterized as "bland and unresponsive" before he came to us. Ill treatment and poor care were the causes. Now he is happy and thriving. We have a positive attitude toward adoption, and are sure he will feel the same way, but how can we help him to understand his harsh beginnings?

Answer:

We believe that the most important "ingredient" in our relationship with children, adopted or otherwise, is that of love. If they are secure in the knowledge, or the *feeling*, that they are loved, children respond with the best and most noble that is within them.

However, as do many adults, children require frequent reassurances that they are loved. Reassurance can come in many ways, from the morning hug and time spent sitting in a parent's lap to the spoken, "I love you," to praise for a worthwhile accomplishment or simply for the fact that a child is trying his best, even if not yet accomplishing what is desired. A child feels particular security when his parents spend time with him, sharing themselves with him and participating in his interests.

From what you say, your son now seems to be receiving the love that he requires, and this is the context in which, we believe, the fact of his adoption and his life before adoption should be presented to him. The most important thing for him now is, not the fact that he had a "harsh beginning," but the fact that the harsh beginning came to a happy ending when his adoptive parents found him and loved him enough to adopt him. This is the positive turn that his life has taken, and this is what should be stressed to him.

Is it necessary presently to dwell at all on details of the time when he was not with you? Does he seem to remember

consciously his difficult experiences? If he does, and inquires about them, we think it would be sufficient simply to say that his real parents were not able to care for him properly, but that you can, and that is why everyone concerned thought it would be such a good idea to adopt him.

When he is older, as long as he has remained secure in the positive, loving atmosphere of his adoptive home, he should be emotionally strong and secure enough to accept the fact of his difficult early life. The Laws of Rebirth and Consequence can be explained to young children in terms they can readily understand. Once your son understands that, because of his own previous activities, he had to learn a lesson in connection with the difficult experiences of his first 19 months, the entire matter should be easier for him to accept. It then also would be well to stress that, although he *did* have a lesson to learn, he also was deserving enough to be taken into a loving home environment after that lesson had ended.

When he is still older, it would be a good idea to interest him in the study of astrology. Once he learns to interpret his own chart, he will be better able to understand his previous, present, and future life experiences, and to determine for himself how he can best meet them, learn from them, and turn them to good advantage.

We reiterate that love is the most important element in your son's situation and in yours. As long as he is secure in your love, and as long as you show him your trust and your acceptance of him as a person in his own right, we believe he will have a good foundation from which to cope positively with all other details of his life experiences. ★

REBIRTH

Former coats that you have worn
Now are dust in earth and tomb
But the Spirit—the real you—
Is forever living on.

—Sam T.

FOOD FOR GROWING:



FEEDING TODDLERS

Reprinted from *Vegetarian Times*, Jan.—Feb. 1978, with permission

Tom and Vickie had been vegetarians for about two years when they discovered that they were going to be parents. Both of them had made substantial changes in their diets during that time. They omitted all meat, fish and fowl; they had virtually eliminated white flour and most other refined foods; and they had substantially reduced their consumption of dairy products. Between both of them, they eat about half a dozen eggs and 2 lbs of cheese a week.

Neither one of them had ever been a parent before, so like many new parents who are vegetarians they were concerned about feeding their baby. The first six months were easy. The baby was breast-fed and Vickie's milk was good and insured adequate nutrition for the baby. But when solid foods started to become a substantial part of the baby's diet, the young couple faced a problem all too frequent among first-time vegetarian parents: grandparents.

Both sets of parents were insistent that "our grandchild not be deprived of protein and vitamins". They had meant well and sincerely believed that the baby needed meat. Tom and Vickie maintained that meat was not necessary for the baby and Vickie continued to breast feed the baby for another six months while

other foods were introduced as supplementary feedings.

The division over baby feeding was a highly charged emotional issue for both the parents and the grandparents. The disagreements gave rise to feelings of hostility on both sides. The grandparents were sincerely concerned about the adequacy of their grandchild's diet, while the parents felt strongly that a vegetarian diet was superior and were also hurt and angered that their parents would not respect their views on nutrition.

Both Tom and Vickie talked to the grandparents and showed them some pamphlets and magazine articles on feeding vegetarian children, but the conflict was only resolved as the baby continued to gain weight, grow in size and maintain its natural health.

Six years later, their child is healthy, bright, full of vigor and has had very few of the common childhood illnesses. He also has a younger sister, three years old who is also a very healthy child. Fortunately, the second time around they did not have to face the same concerns by their parents. A good track record had smoothed the path for their second journey into parenting another healthy baby.

The concerns of the grandparents

which Tom and Vickie faced are common to many new vegetarian parents. In addition to the concerns of the grandparents, many parents who decide to give their children the advantage of a vegetarian diet also face well-intended criticism from friends, school officials and even some pediatricians. This is unfortunate, but it can be expected. Because our culture has been so indoctrinated into believing that meat is good and necessary, it follows that such a belief would be especially true when a baby or young child is experiencing a period of rapid growth.

"Eat what you want, but don't force your beliefs onto your child," the argument goes. Unfortunately, most of those who make such statements fail to realize that just as you're "forcing" your child onto a natural food/vegetarian diet, they themselves would like to force meat on your baby. Let's face it, when you take on the responsibility of parenthood, you'll only want to do the very best for your child. If you honestly believe that a vegetarian diet is a better choice than a meat one, then you'll want your child to be nurtured on it. But if you are a borderline vegetarian and you're still doubtful about eliminating meat from your diet altogether, then obviously you're not convinced and you won't make very convincing arguments to anybody who challenges your decision to feed your baby a vegetarian diet. As a general guideline, don't put your baby on a stricter diet than you are on yourself. It is natural for your child to want to eat the same things that you eat. When your child grows and sees you eating eggs, he/she will want some. You are their example. It is a ridiculous assumption to think that your child will lead the family in getting its nutritional act together. Good nutrition starts with the parents.

NUTRITIONAL REQUIREMENTS OF CHILDREN

Whether you decide to feed your child processed baby food or home-prepared

natural foods, one thing remains the same: babies and young children need more nutrients per pound than adults do. Bear in mind that breast milk will provide adequate total nutrition for six months, and ideally should be continued for at least a year as other foods are introduced into the baby's diet. But to get an idea of how your baby's nutritional requirements differ from yours, consider the following:

While an adult needs 28 calories per kilogram (2.2 lbs) of body weight per day just to maintain a body temperature of 98.6 F., (no allowance for activity), an infant needs 55 calories per kilogram per day — nearly twice as much.

When calories for activity are added, an adult needs an average of 40 calories/kg/day. An infant needs about 110 calories/kg/day at birth, and by the age of one year, the caloric requirement has been reduced but is still more than twice that of an adult's. A one-year old baby needs about 90 calories/kg/day to meet all of its requirements for body heat and activity.

"Protein is another nutrient that babies need more of — pound-for-pound — than an adult. An adult in good health needs only about one-fourth as much protein per pound as a newborn and about one-half as much protein per pound as a one year child." Adapted from Pediatrics, a medical textbook by Dr. Mohsen Ziai, MD.

In addition, babies need vitamins, minerals and micro-nutrients just like you.

BEYOND THE BREAST

Although breast feeding should continue until the baby is 1 or 2 years of age, breast milk alone will not supply total nutrition beyond the age of 6 months. (Some people claim 7, 8, or 9 months, but most people use 6 months as a rule.) It should be noted however, that for at least the first year — preferably longer — while breast milk will not be a baby's total nutrition, it will remain the primary

means of nutrition. Other foods will add vitamins, fluid, minerals and some micronutrients, but breast milk will remain the primary source of calories and nutrition for at least a year.

The introduction to foods other than breast milk usually begins at about two months of age. At this time, fruit juices can be introduced. The juices of melons are well tolerated by babies. The naturally juicy watermelon is a good fruit to start with. Other good juices are cantaloupe, honey dew and raw tomato.

When introducing new juices, always start with one at a time. Juices can be prepared by cutting up the fruit and placing it in a blender, then straining through a fine mesh cloth. Or, you can use a vegetable juicer and then strain. The juices should be given in small amounts and should not interfere with the breast feeding schedule. Variety and quantity can be increased, and by 6 months, the baby can be drinking a total of about 8 oz. of fruit and vegetable juices combined a day.

Solid foods are usually introduced at about 5 or 6 months of age, one at a time in small amounts. Your baby will crawl before it will walk and the same principle will apply with feeding. The adaptation to solid foods takes time. Proud parents who boast that their child is eating cereals or French pastries at 4 months are not doing their children any favors.

There are some very practical reasons for easing into solid foods gradually. First, the baby's chewing abilities need to be developed. Second, certain enzymes which help to digest the food may not be present at an early age. Thus, if solid foods are introduced too early, the baby will develop gas, stomach upset, or will simply be unable to assimilate the foods.

Although solids should be started while the baby is still breast feeding, it's good to reemphasize that breast milk is still the primary nutrition. Therefore, be cautioned against feeding too much solid food or feeding too close to the

breast feeding time. You don't want to spoil your baby's appetite.

Soft, pureed fruits and soft vegetables make good first solids. Bananas are a good first choice. They should be fully ripened, with some brown flecks, but not overripe. A banana can be easily mashed or blended. Other foods which are good to start with are applesauce, pearsauce, avocados, peaches, papaya, plums and dates. These foods can be blended or strained.

Acid fruits such as tomato, berries and oranges should be started after the less acid foods.

After the baby is tolerating these fruits, you may want to introduce blended salads. To make a blended salad, just combine ingredients and blend in a blender. In her booklet, "Feeding Vegan Babies", Freya Dinshah recommends the following salads: Lettuce, spinach, carrot, slice of avocado.

Apple, celery, lettuce, sweet pepper.

Lettuce, comfrey, celery, 1 tsp. nut butter.

Carrot, apple, sprouts.

While not everybody owns a blender, Freya suggests that the vegetables can be steamed and then sieved.

Not all fruits and vegetables will have to be blended when introducing solid foods to a baby. Sticks of carrot, celery, slices of apples, pears and pieces of oranges should be offered to the baby to encourage the use of their hands to feed themselves and to give them practice at chewing.

After vegetables have been successfully incorporated into your baby's diet, you might like to try nut or seed butter. Ground sesame seeds (tahini) is an excellent source of calcium, incidentally.

Sprouted chick peas or sprouted lentils may be put through a food mill and served to your baby. You may also decide to add some tofu to the diet at this time.

Beans and pulses should be introduced later. They should be soaked and

sprouted 12 hours before cooking. Starchy foods — especially grains — are the last foods introduced into your baby's diet.

When grains are first introduced, often as late as 1 1/2 years, an easily assimilable form is whole grain cereals such as millet, rice, and wheat. Whole-grain bread can also be good and a small slice will give the baby something to chew on.

THE OLDER CHILD

Between the ages of one and six, most children will double their weight and gain sixteen to seventeen inches in height. Though less rapid than the first year, this period of growth still requires more protein, vitamins and calories per pound than an adult. Because a child over the age of 20 months can probably tolerate grains and legumes, you will meet the protein requirements without adding dairy products to the diet. You may choose to use dairy products in your child's diet, but if you'd prefer an alternative to milk, "substitutes" made from soybeans, sesame and other nuts and legumes can be used.

If all meals contain protein plus some fruits or vegetables, you have no need for concern. Furthermore, it is a blessing that children have the ability to naturally select foods which they need. A child or baby who needs calcium will select sesame seeds (provided they have been previously introduced). This argument for naturally selecting the foods that a child or baby needs is the subject of some controversy, but it should be noted that the real controversy arises in situations where the babies and children have been exposed to large amounts of sugars and other refined foods. If you keep it natural, than your baby will naturally be able to select its own proper foods when given the opportunity.

This does not abrogate your responsibility to provide balanced meals of wholesome food. To the contrary, your knowledgeable selection of foods and their

availability to your child will assist in this natural selection process.

Along this same line, sometimes a child will not feel like eating. When this happens, the child may be just tuning in to its body which is telling him/her to not take food for that particular meal. This abstinence from food can be a cleansing process. Of course, you'll be able to tell when something is really wrong with your child, but forcing food is contrary to the principles of good nutrition.

The following menu is flexible, but it can serve as a guideline for a well-balanced menu for young children.

BREAKFAST

1/3 to 1/2 cup whole grain cereal
3—4 oz. whole juice (citrus, apple, carrot or other)
1/2 to 1 slice whole wheat bread
6 oz. cow milk or substitute

LUNCH

1/2 cup vegetable soup with legumes
1/2 to 1 peanut butter sandwich on whole wheat bread
piece of fruit
6 oz. cow milk or substitute

DINNER

1/3 to 1/2 cup legume or grain dish
1/4 to 1/2 potato (medium)
1/3 cup green or yellow vegetable
1/4 to 1/2 cup tomato-lettuce salad
1/2 slice whole grain bread
6 oz. cow milk or alternative
fruit for snack or desert

Throughout the course of the day you can also give your child snacks — if desired, but like all foods, they should be natural and wholesome. Carrots, celery, dates and other fruits are all good for snacking.

TEACHING NUTRITION

It is inevitable that the time will come when your child meets up with other
(Continued to page 418)

the sloppy sylph



DAGMAR FRAHME

There was no question whatever in the mind of the Master Sylph. Whoosh simply was not living up to Sylph standards. No matter what assignment he was given to do, he was sure to do it wrong. His work was — to put it kindly — sloppy.

The trouble was that Whoosh did not follow directions. Not that he *could* not follow them. Whoosh, after all, was no dunce. He simply *would* not follow them. He just didn't care.

Whoosh, if truth be told, was not interested in doing a good job. He was not interested in living up to Sylph standards. He did not even think about Sylph standards. Instead, he thought about what he was going to do on his next day off, or about what he was going to have for dinner, or about how colorful he would be if he could turn into a butterfly, or how fierce he would be if he could turn into a Salamander. In other words, Whoosh spent most of his time daydreaming.

Now, a little bit of daydreaming will not hurt anyone. A little bit of daydreaming can make you feel good. It can help you forget your problems for a while, and it can help you face them more determinedly when the time comes to face them again.

But if you daydream when you are supposed to be working, that is one of the worst things you can do. It will keep you from doing a good job; it will annoy people you are working for; and it

will make it hard for you to do anything worthwhile for yourself or for anyone else.

Deep down inside, Whoosh knew all this. But he went right on daydreaming when he was supposed to be working. And because he was always daydreaming, he never did his work the way he was supposed to. You can understand that, can't you? Just imagine how sloppy your work would be if, instead of thinking about what you were doing, you were thinking about being a ferocious lion, or eating three banana splits at once, or traveling on the back of an eagle to the very ends of the Earth.

Because he was daydreaming, Whoosh, when told to stir up a little breeze in one corner of the meadow so that the milkweed seeds could get blown about, stirred up such a wind instead that the milkweed plants were knocked down and the seeds were blown all the way into the deep woods where they couldn't possibly grow.

Because he was daydreaming, Whoosh forgot to fan a little breeze to dry up the morning dew on the violet's leaves. Because Whoosh forgot, the violet had a bad case of mildew — something that never had happened before. Then the Master Sylph had to apologize to the Chief of the Fairies, and the Fairies had to work hard to make the violet well again.

Because he was daydreaming, Whoosh

forced a wind to blow up and down one single tree, instead of through the whole grove to cool things off. And because of *that*, the tree lost many of its leaves long before summer was over, and the rest of the grove stayed as hot as ever.



Once again the Master Sylph had to apologize to the Chief of the Fairies, and in spite of everything the Fairies did, the tree didn't get new leaves till the next spring.

So, with one thing and another, Whoosh's work was — to put kindly — sloppy. The Master Sylph, who didn't know what assignment to give Whoosh next, was at his wit's end.

"I can't let Whoosh sit around doing nothing," the Master Sylph said to himself. "That would set a bad precedent, and next thing I know, I'd have a platoon full of daydreaming Sylphs all trying to get out of work. I've got to give him a job that he can't mess up."

But as hard as the Master Sylph tried, he could not find a job that Whoosh didn't mess up.

When the Master Sylph told Whoosh to stir up some ripples on the surface of the pond, Whoosh caused so much wind to blow that the water roiled and boiled like the ocean in a storm. Then a delegation of angry carp demanded to see the Master Sylph and told him that if their pond was so badly disturbed again,

they would bring the matter to the attention of the Governing Angel.

When the Master Sylph told Whoosh to rustle the leaves high in the maple tree because it was a lazy summer afternoon and leaves high in maple trees are supposed to rustle on lazy summer afternoons, Whoosh was careless with his aim. Instead of rustling leaves, he rustled up a troop of Salamanders who were passing by six feet above the tree.

"What do you guys think you're doing, sending out young squirts to blow at us?" an enraged Salamander demanded of the Master Sylph. "If grown-up Sylphs want a fight, we'll be glad to oblige, but we don't fight with youngsters!"

It was all the Master Sylph could do to calm the Salamander and convince him that the incident had been a mistake.

One day the Master Sylph was sitting on a rock by the brook, his chin cupped in his hands. He sighed one deep sigh after another, and once even moaned out loud, "Oooh, what am I going to do?"

"Well, aren't you the woebegone one?" a cheerful voice beside him said suddenly. "What's the matter?"

The Master Sylph looked up to see Glissanda, one of the prettiest of the Undines, smiling at him.



"Glissanda! How nice to see you!" The Master Sylph's face brightened just

a little before it turned sad again. "I'll tell you what's the matter. The matter is Whoosh."

"Oh, Whoosh," said Glissanda, and even she frowned. "Yes, I can see that a lot is the matter there. What's he been up to now?"

"Just the same old thing," answered the Master Sylph. "No matter what I give him to do, his work is — to put it kindly — sloppy. Even when he doesn't actually *ruin* the job or get me into trouble with everyone from carp to the Governing Angel, his work is not good. Even when he's just blowing leaves away from a new shoot or cooling off the air around squash at ground level, he either does a careless job or leaves half the work undone for someone else to finish."

"But why is he like that?" Glissanda asked. "I never had the feeling that Whoosh is stupid."

"He's not stupid!" exploded the Master Sylph angrily. "That's what makes it so bad. If he were stupid and really could not understand, his behavior could be excused. But Whoosh is a smart Sylph. If he wanted to, he could develop into one of the best workers in the group. He probably could be a group leader some day. But he doesn't want to. All he wants to do is daydream. He's so lost in his own private world that he pays no attention to directions or to what he's doing."

And after that long speech, the Master Sylph sighed and cupped his chin in his hand again.

"Hmmm," said Glissanda thoughtfully. "I wonder. Maybe we could help you straighten that young Sylph out."

The Master Sylph looked up hopefully. "Do you really have an idea about what to do with Whoosh? Right now, I'd agree to almost anything."

"Well," said Glissanda, "you know we have that big storm coming up next week. The Governing Angel wants a lot of water and a lot of wind. There's dead branches on the trees that have to be knocked off, and the ground is getting

pretty dry, so he wants to take care of it all in one afternoon."

"Yes," said the Master Sylph. "He spoke to me about it the other day, but I haven't made any plans yet. There's time."

"How about putting Whoosh in charge of the storm?" Glissanda asked unexpectedly.

"Putting Whoosh in charge?" the Master Sylph exploded. "Are you kidding? I wouldn't dare put Whoosh in charge of a squad of breeze stirrers, let alone a summer storm! If that's the best idea you can come up with, forget it!"

"Calm down and listen," Glissanda said soothingly. "I admit it sounds crazy at first, but this may be just the lesson Whoosh needs. He will not be allowed to get away with daydreaming, because he won't be alone. Other Sylphs and Undines will be working with him, and the Governing Angel will be watching."

"Oh," said the Master Sylph, looking up with interest. "You may have something there. But even if he's not working alone, if he is in charge, he could cause a lot of trouble before he's checked."

"Not if you brief the Sylphs and Undines ahead of time. They know storm procedures well. You could tell them that if he gives crazy instructions, or no instructions at all, they should play along up until the danger point, but no farther. By the time things get that bad, Whoosh should have plenty to think about."

"Hmmm," muttered the Master Sylph, thinking hard. He thought hard for several minutes and then stood up. "All right, Glissanda, I'll do it. This is either the best or the worst decision I ever made, but I'll see it through either way. Ask the Undines to meet with us tomorrow at sunrise, will you? We have strategy to plan."

And so, next morning at sunrise, there was a meeting of Sylphs and Undines to which Whoosh was not invited. But since Whoosh spent most of the morning daydreaming about rescuing a beautiful

Fairy princess from the clutches of a rampaging dragon, he did not even know that a meeting was going on.

After the meeting, however, the Master Sylph called Whoosh to him and said, "Whoosh, the Governing Angel wants us to have a major storm next week, and I am putting you in charge."

Whoosh's eyes opened wide, and for once he completely forgot the daydream he had been working on.

"Me in charge?" he repeated, more astonished than he ever had been in his life. "But — but —"

"No buts," interrupted the Master Sylph. "You are in charge, and the Sylphs and Undines will work under your command. Now you'd better start making your plans. You will find that there are a lot of details to work out. If you have any questions or problems, I'll be glad to talk them over with you. I won't give you any other jobs between now and next week, because this should keep you busy enough. Now you must excuse me. I have a tornado to see to."

And the Master Sylph went away, leaving Whoosh staring after him.

"I'm really going to be in charge of a storm," Whoosh said softly to himself, still not quite believing it. "Just imagine! Wouldn't it be great if it turns out to be the biggest storm ever? Wouldn't it be great if I get together the most wind and the most water ever seen in one place? Then the Governing Angel would tell everybody how good I was, and I'd be in charge of all storms forever more, and —"

And so Whoosh was off again, this time into the biggest, wildest, most incredible day dream yet. Day and night Whoosh dreamed about how great the storm was going to be, and about how important he was going to be, and about how not only the Sylphs, but also the Fairies and Undines and even Salamanders, would look up to him and respect him, and about how he would ride around the

sky, giving orders and inspecting troops of Nature Spirits all over the world.

In short, Whoosh dreamed about everything except the most important thing of all — plans for the storm. He was positive that this was going to be the greatest storm ever, but when the day actually came, he had no idea of what he wanted to have happen or what orders he would give.

An hour before the storm, as they did before every storm, the Sylphs and Undines assembled in the darkest cloud so they could get their orders. They waited and waited, but Whoosh did not show up.

"Do you suppose he's forgotten about the storm?" asked an Undine.

"No," said the Master Sylph, "but he's so busy dreaming about what a hero he's going to be, he *has* forgotten about giving orders. If, that is, he has any orders to give."

"I'll get him," offered Glissanda and, after looking high and low, she finally found Whoosh standing on top of a sunflower that was bending back and forth in the breeze. He had one hand over his chest and was waving his pointed hat around with the other. His eyes were closed, and he was repeating to himself, "I am the greatest storm-maker in the world. I am the greatest storm-maker in the world."

He jumped when Glissanda touched his shoulder and blinked his eyes as though he didn't know where he was.

"Come on, Whoosh, time to give your orders," Glissanda prodded him. "Everybody's waiting."

"Orders?" repeated Whoosh. "Orders. Oh — oh yeah. I have to give orders, don't I?"

"Come on!" Glissanda impatiently pulled his arm. "It's almost time, and nobody knows what to do."

"Right," said Whoosh. "Right. OK, I'll come." And he let Glissanda pull him all the way to the cloud, because he was not sure where to go, and he did not have a thing to say when he got there.

“Well, Whoosh,” said the Master Sylph when they arrived. “We only have ten minutes before the storm. Better tell us quickly what you want us to do.”

“Uh — sure,” agreed Whoosh, swallowing. “Um — OK — look — you guys,” he pointed at a group of Sylphs, “you guys blow over there,” he pointed at a corner of the meadow, “and you guys,” he pointed at several Undines, “get some rain going over there,” he pointed at another corner of the meadow, “and you,” he pointed at an especially powerful Sylph, “see if you can get a big wind going over there,” he pointed at two oak trees in the center of the grove.

And in this way Whoosh went on giving the most nonsensical orders that anyone had ever given about any storm anywhere in the world. Instead of getting the Sylphs and Undines to work with each other so that wind and rain went together the way they should in a proper storm, Whoosh had separate little pockets of wind and water all over the countryside. In the meadow alone there were seven different places where the wind was blowing and five different places where it was raining, and in the middle of the grove something like a small tornado was blowing around and around and around, not going anywhere and very much annoying the two oak trees. The daisies, who were very thirsty, were getting no water at all, but the pond was filled to overflowing in no time, and a delegation of angry carp again demanded to see the Master Sylph.

But the Master Sylph was sitting on the dark cloud, just watching, and did not come down.

Meanwhile, Whoosh was rushing back and forth through the air, feeling more important with every passing minute. “You, blow harder!” he yelled at the powerful Sylph whose little tornado already was making the oak trees cringe. “Can’t you make more water than that?” he yelled at the Undines over the pond. “I want a waterfall, not a stupid drizzle!”

“More rain here!” Whoosh commanded, in places where water already was

pouring down. “More wind, more wind!” he shouted, in places where plants already had been knocked over.

Glissanda glided up to the dark cloud and sat down beside the Master Sylph. “This is the craziest storm I’ve ever been in,” she said. “Whoosh really has made a mess of it.”



“Um-hum,” the Master Sylph agreed, “but he doesn’t seem to realize that he’s botched everything up. Look at him!”

Sure enough, there was Whoosh, still rushing back and forth through the air, yelling, “More rain!” and “More wind!” in all the wrong places. Then he began to yell something else: “I’m the greatest storm-maker in the world! Look at me!”

Suddenly, without warning, a shaft of light from high overhead came down through the clouds and the rain, and wrapped itself around Whoosh. Awe-struck the Sylphs and Undines stood still, and the wind and rain stopped as if somebody had turned off a switch.

“I *am* looking at you, Whoosh,” said a stern and chilling voice.

“The Governing Angel!” whispered Glissanda.

The Master Sylph nodded and said, “It’s about time for him to intervene!”

“Is this your storm, Whoosh?” asked the voice.

“It sure is!” Whoosh, who also had

been expecting the Governing Angel to intervene, but for different reasons, answered proudly. "Isn't it great?"

"It is the most useless, absurd, unprofitable, and potentially grievous storm it has ever been my displeasure to witness," said the voice.

Whoosh, who didn't know what all those big words meant but did know they didn't mean that he was a hero, was stunned. "Huh?" he said.

"Look around!" commanded the voice. "What do you see?"

Whoosh looked, and for the first time saw what his storm had done. The pond had overflowed to the very edge of the trees, and several agitated carp were trying frantically to swim back to deeper water. The oak trees in the middle of the grove had lost many of their live branches, while the trees around them hadn't lost even their dead ones. The daises were bent over to the ground, dustier and thirstier than ever. Some places in the meadow were flooded and mushy like a marsh, and other places were bone dry and covered with uprooted plants.

A mother rabbit whose children were scared when water flooded their burrow was trying to make them stop crying, and a mother squirrel whose children were scared when their tree was blown over was trying to make *them* stop crying.

With one thing and another, what Whoosh saw was not a pretty picture. "Oh, dear," seemed to be all he could say.

"Oh, dear, indeed!" said the voice. "Are you still proud of yourself?"

"No, Sir," whispered Whoosh.

"I should hope not," went on the voice. "Now come up here. I want to talk to you."

And, as the Sylphs and Undines looked on in amazement, Whoosh was drawn up along the shaft of light, until he disappeared from sight, high in the heavens.

"Wow!" Even the Master Sylph seemed awed. "That's the first time I've known him to do *that!*"

"Poor Whoosh," Glissanda whispered softly. "I didn't mean for his lesson to be that severe."

"It's the best thing in the world for him," said the Master Sylph, jumping up. "Now, let's do what we can to straighten out this mess."

The Master Sylph caused gentle rain to fall in places that were still dry, and gentle breezes to help straighten up the plants that had been bent over. Then he said the most soothing words he could think of to the carp, to Mrs. Rabbit, and to Mrs. Squirrel.

Then, squaring his shoulders and taking a deep breath, he went once again to apologize to the Chief of Fairies who, he knew, would be waiting for him by the two oak trees in the center of the grove.

Three days later, Whoosh came back to the Sylphs. He refused to tell what the Governing Angel had said or what had happened to him, but it was clear that he was a changed Sylph.



From then on, Whoosh worked hard and carefully at every job he was given to do. No one could say that his work was sloppy any more. Once in a while he did make mistakes, but they were the kind of mistakes that everyone makes who is learning, and nobody minded.

If Whoosh ever daydreamed again, nobody knew about it. In time, he came to be one of the best workers in the group and, many years later, he did get to lead a group of his own. Then he was put in charge of many storms, but they were different — and, besides, that is another story. ★



CREATIVE THERAPY

Creative therapy is an effective channel for the healing force. Children and adults who can forget themselves and their troubles by working creatively — with color or in some other form of the arts — direct their consciousness away from disease and into constructive new channels.

When the mind, hands, and senses of a patient are applied to a congenial creative medium, the Spirit can flow rhythmically and is not so bound by the constricting limitations of disease. It then is able to hasten healing, sometimes to an unexpected degree.

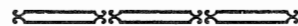
Originality probably is the key ingredient of creative therapy. Creation from *within*, allowing the Spirit freedom of expression, releases inhibitions and aids the free movement of the vital currents. Whether the creation is useful, ornamental, or “just for fun,” and whether it is artistic or, perhaps, doesn’t look like much of anything, is of minor importance. The main thing is that the patient has the opportunity to express himself in, and originate from, a medium that is both harmonious and challenging to him.

Creative therapy for children is best centered around color, simplicity of design, and projects that can bring satisfaction in a short time, since children’s attention spans are short and they require frequent changes of activity. The medium and the activity should be such as quickly to capture the child’s imagination and interest.

The interest generated by the adventure of creative therapy also improves morale, disposition, and often the appetite of patients and enhances the degree of their cooperation in other healing measures.



Relax, close your eyes, and make a mental picture of the pure white rose in the center of the Rosicrucian Emblem on the west wall of our Pro-Ecclesia, and concentrate on *Divine Love and Healing*.



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 P.M. and Pro-Ecclesia at 4:45 P.M., when the Moon is in a cardinal sign on the following dates:

September 4 — 11 — 17 — 24

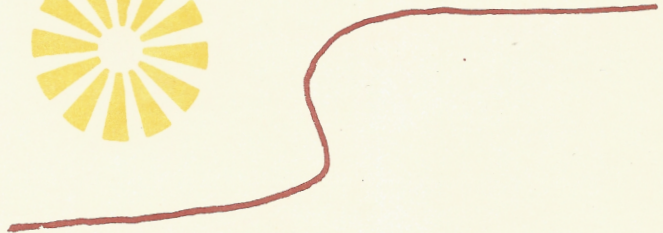
THE ROSICRUCIAN

PRINCIPLES OF

CHILD TRAINING



**Compiled from
the writings of
Max Heindel**



**THE ROSICRUCIAN FELLOWSHIP
P.O. Box 713
Oceanside, California 92054**