

Chapter 6

The Spiritual Value of Education

IF WE consider education to embrace, not merely what is acquired in formal schools, but also every experience that affects the behavior, it is evident that spirituality depends upon education. Whether an individual's life is rich and refined, or scanty and gross, is contingent, in large measure, upon the kind and number of his experiences. True, one child under certain conditions will develop characteristics quite different than does another child under the same circumstances. Nevertheless, what the child likes and what it dislikes are conditioned by the kind of experiences it has early in life. Whether its inclinations through life are to be coarse, self-centered and brutish, or are to be refined, unselfish and noble can be quite definitely determined by an intelligent use of conditioning factors very early in its career.

As the means that may be employed for conditioning factors to determine the developing child's emotional reactions, and the various important traits of character that spring from such conditioned responses, are given much detailed discussion in Course 14, *Occultism Applied to Daily Life*, this subject will not be presented here. But it is here essential to our purpose to point out that once it is determined what likes and dislikes a child should have, there is at hand an adequate method in the application of sound psychology by which these trends, or almost any other traits of character, may readily be developed in the child.

And even when such earlier training has been neglected, and traits of character, leanings, and tendencies have developed that seem undesirable, we adults need not despair; for although the modification of adult character is more difficult, through determined, persistent and intelligent effort adult desires, reactions and propensities may likewise be completely altered.

But before commencing to educate either the child or the adult in the direction of spirituality, we must determine in the individual case just what tendencies, qualities and actions should be developed. The capacities of people, even from their births, differ. Therefore, there are individual problems to solve; problems in determining what kind of education in each particular case will yield the highest and fullest spiritual satisfactions. And in addition to these, it is necessary also to determine what inclinations and tendencies in general, as applicable to most of mankind, lead to breadth of life, and raise the dominant vibratory rate and thus increase the spirituality.

The adequacy with which humanity can successfully solve the problems of its life depends upon the correct amount of information available. It makes

mistakes, and fails to reach its highest possibilities, either because impulse overrides reason, or because the insufficiency of its information causes it to draw wrong conclusions. The impulses and emotions that cause individuals sometimes to disregard the dictates of knowledge, themselves are susceptible to education. But mankind cannot have the knowledge that enables it to act correctly, even when its emotions are properly trained, unless there is a wide range of properly classified facts.

The acquisition of these facts in itself does not add to the spirituality; it only contributes to the mental development, that is, to breadth of life. But mental development and length of life both can be employed to increase the spirituality.

And in addition to acquiring facts and ideas there is another type of highly beneficial mental development which should not be neglected. It requires the patient application of energy, but no time taken from other duties. It can, and should be, not merely a part time practice, but a training used all of each day. It consists in thinking the type of constructive thoughts which have been selected properly to recondition the thought-cell discords revealed by the birth-chart, and of forbidding entrance to the mind of thoughts which increase the thought-cell discords. And it should be used with equal vigilance and persistence in spiritual development through preventing entrance to the consciousness of thoughts and emotions which lower the dominant vibratory rate, and encouraging the presence of thoughts and emotions which raise the dominant vibratory rate.

Such daily training in directed thinking and induced emotion may accompany any activity in which one is engaged. The chief difficulty encountered is to remember in proper time just what types of thoughts and emotions are not wanted and just what types of thoughts and emotions are desired.

As thoughts and emotions commonly enter objective consciousness, it seems proper to think of them as guests. Some of these mental guests are pleasant, desirable and beneficial companions. Others we are far better off without. But these have a habit of slipping stealthily in without asking permission. Here they are, creating a disturbance or perhaps even an emotional uproar almost before we are aware of their presence.

If we are not to permit them to work great and continuous harm we must shut them out; and to do this we must become habitually alert. Unless such alertness is carefully cultivated they will continue to sneak in. One way to cultivate such alertness, though there are also other ways, is to acquire the habit of mentally speaking to trains of thought just as they start. Call them Welcome Guests, or Unwelcome Guests. When something stimulates constructive thinking, or a beneficial emotion, say "Welcome!" to it. But when you commence to worry, when you commence to be despondent, when you start to feel irritated, when you start to be jealous, or envious, or begin to feel sorry for yourself, or think that everything is all wrong, mentally shout "Unwelcome!" at the intruder.

You have decided what mental guests you want, and when they appear you should welcome them gladly. And you have also decided what mental guests you will not tolerate, and are quite justified in yelling at them, "Unwelcome Guests!" as soon as they put in an appearance, although if your family is to remain convinced of your sanity the yelling to keep these obnoxious intruders out should better be only mental.

Here we have illustrated that ability to attain the ends we seek physically,

mentally and spiritually depends upon knowledge. To make satisfactory spiritual progress it is not enough to recognize that it consists of raising the dominant vibratory rate. There must also be know-how information, and effort directed by this knowledge.

The more complete its knowledge, the more effectively can mankind direct its efforts into those channels which make it physically, mentally and spiritually successful. And as knowledge rests upon classified facts, the better they are classified and the more available they become by plainness of presentation and accessibility in printed or other form, the better opportunity mankind has to enjoy life and develop its spiritual possibilities.

The cosmic alchemist may, or may not, according to his capacity, contribute in a marked manner directly to the finding and presenting of new facts. But at least, in the interest of human welfare, he exerts as strong a pressure as possible to encourage those who are qualified to search the universe for information, to classify it, and to make it available for the use of as many people as possible.

And because his conception of the universe is not limited to the material world, but embraces invisible planes as well, he encourages research in these realms. Enough evidence is already at hand to prove to him conclusively that the death of the physical body is not the extinction of the soul. There is another life in different velocity of substance that he is going very shortly to be called upon to take up. If he is to meet the problems of this new phase of existence, should he now remain in total ignorance of its requirements?

The physical life is but one section of the larger life of the soul. It is but one link in the chain of existence. And as knowledge of conditions on earth enables man more successfully to live here, so knowledge of the inner-plane where shortly he is to dwell doubtless will enable man to find greater satisfaction there. Furthermore, the cosmic alchemist believes the whole chain can be made more valuable by an increasing knowledge of the requirements in its successive links. That greater life can be lived more completely if he uses some effort to prepare himself to fit harmoniously into the next phase of his existence. The cosmic alchemist, therefore, encourages such efforts as lead to a more comprehensive knowledge of the life that follows physical dissolution.

I realize that in many pseudo-occult circles there is a strict injunction against trying to find out anything about the life after death. In such groups the very word Spiritualism is anathema. Anyone who communicates with a loved one who has passed on, according to these, is close to the brink of perdition.

One cannot avoid the suspicion that the leaders who so vociferously condemn attempts at spirit communion fear that such communion ultimately will provide information that will show how shallow and erroneous are the ideas they teach. One suspects that they fear the mask of their pretensions will be removed, revealing them to be the charlatans and conniving priests of false doctrines that they are.

Not but that spiritualism holds many dangers; perils so real that they are emphasized and set forth in detail in the first B. of L. course of study *Laws of Occultism*. We feel it desirable that the student at the very beginning of his studies should be aware of them, and should also know that there are methods of gaining information about inner-plane conditions without exposure to these perils. But if Columbus had been deterred by perils he would not have discovered America. If such men as Copernicus, Galileo and Kepler had de-

sisted in their researches because of the very real danger that threatened them from the Church, the world might still believe the earth to be flat and stationary. After all, radium had its martyrs, the development of aviation has been marked by disasters, atomic fission has placed humanity in grave peril, and human accomplishment is bordered by the gravestones that measure the miles of its advancement.

For the ignorant and innocent to enter upon grave peril in the belief that the enterprise is free from danger is quite a different matter from entering upon hazardous exploration by a skilled investigator who is fully aware of the difficulties to be encountered and the chances he is taking. For women and children, in the belief it is a pleasant task, to start on a polar expedition is quite a different affair than the attempt of Byrd to fly across the earth's axis, or the attempt of Wilkins to reach it by submarine travel beneath the ice. We applaud these explorers rather than condemn them, because they have tried to add something to the sum total of human knowledge. Shall we then not also applaud those who, aware of its dangers, but especially fitted for such work, explore that even less known frontier of human knowledge, the realm where man sojourns in the discarnate future?

Preconceptions often are erroneous. Guesses usually lead to failure. Theories not based upon facts are worthless. Therefore, we might as well face the situation as it exists in spite of creeds, false occult notions and bigoted assumptions of superior knowledge. Man can have no real science of a future life except that science is based, as are the other sciences, upon carefully collected and critically observed facts. Until, through the investigation of the phenomena of the next life correct information was obtained and tabulated, our conception of the life hereafter was but a surmise, or at best but the reports of certain individuals as to what they have uncritically examined in that region.

Trained minds that at present laboriously are plodding the road of careful psychic research are really doing something to increase our knowledge of this inner-plane. Some of its problems, by the most critical methods of experimental science, they have already solved. Many more problems lie before them. But they are on the right road, and I am justified in saying the only road that will ever yield a real science of the life beyond the grave. Their ingenuity enables them, from time to time, to discover new and improved methods of investigation. The proper application of Intellectual Extra-Sensory Perception became apparent from a study of their experiments. In time, doubtless, a purely mechanical contrivance will be perfected by which those of earth can talk with their acquaintances who have passed on as easily and certainly as people now communicate with each other by radio. Then we shall quickly develop a very comprehensive science of the future life.

In the meantime, while recognizing that the processes of experimental science are slow in yielding results, and not nearly so facile in giving explanations as are those individuals who jump to conclusions about the devachanic plane, the cosmic alchemist, in the interest of true education, supports and encourages whenever he can, all competent research that has for object the gaining of more definite information about the future life.

**Is Information
From the
Inner-Plane
Spiritual?**

But because information, or pseudo-information, comes from the inner-plane, he does not make the mistake that is so often made of considering it more spiritual, or more infallible, than such information as is received through the physical senses. Information received through any of the psychic channels

regarding this plane or any other is merely information, and valuable only if reliable. Information received from those who occupy the inner-plane, from friends who have passed on, or from some unseen entity who purports to be a Master, is merely information; and is no more, and is no less spiritual than information of a similar grade and similar reliability received from a friend whom one chances to meet and pass the time of day with on the streets.

Nor is the exercise of the psychic faculties and of occult powers more spiritual than the exercise of physical powers and faculties, except when it increases the dominant vibratory rate. The yogi who is buried under ground for a month exercises a certain ability of suspended animation such as a bear, or a groundhog exhibits at the approach of winter; but such burial, unless it is done to benefit some other being, has no spiritual quality.

To leave the physical body and travel in the astral form to far places, in itself is not a spiritual act. But thus exploring the astral realms, or exploring the physical world in the physical body, through increasing the amount of information adds breadth to the life which may, or may not, be used to increase the spirituality.

A person of low morals, through natural ability or through persistent cultivation, can develop his clairvoyant powers, his psychometric perception, or his mediumistic quality, quite as readily as can a person of high morals. To develop a keen ear for musical notes, or the appreciative eye of an artist, does not depend on morals. Nor does the ability to exercise any psychic faculty; although the results obtained by the exercise of any of these abilities is modified by the moral nature.

The shamans of the primitive northern tribes, the witch doctors of Africa, the fakirs of India, and even the early fathers of the Church, impressed their holiness upon the masses by performing apparent miracles. But these miracles are under law, are the result of using certain unseen forces, and while they often rest upon special abilities this does not signify that these abilities are spiritual. Jesus did not prove himself spiritual because he could perform miracles; but because in each instance that he exercised his superior talents he used them to alleviate suffering or to benefit someone.

If the Oriental yogi does something through the use of his specially cultivated psychic powers to benefit others, he performs a spiritual act. But if he exercises these powers merely to show others what he can do, to cause them to revere him as a saint, or merely to excite amazement, nothing spiritual has been accomplished. And if through the exercise of these powers he has the ability to alleviate the misery of others, and refrains from doing so under the belief that any help he might render would interfere with the payment, through suffering, of their just karmic debts, he is decidedly an unspiritual man.

Magic, as well as the exercise of any other capacity or power, may be grossly selfish and material, or unselfish and spiritual; depending on the motive behind it and whether it is helpful or detrimental to others. The man with great ability, whether that ability be physical, intellectual or magical, may be spiritual, or again, he may be crassly material.

The development of Intellectual Extra Sensory Perception and its exercise, because it increases the range of information obtainable, and because it may be used to enrich and make more valuable the life, gives greater opportunity for spiritual progress. It does not assure spirituality, but it offers opportunity to gain spiritual values. Therefore, the development of Intellectual Extra Sensory Perception may be made of value in spiritual progress.

Is the Yogi Spiritual?

Is Accumulating Wealth Unspiritual?

Before turning from this subject of the exercise of powers, there is still another ability that should be mentioned; the ability to accumulate wealth. How such wealth is accumulated is still another aspect that needs consideration in its spiritual implications. Here, therefore, the question only is whether the accumulation of wealth is spiritual or unspiritual.

Like the exercise of any other ability, it all depends on the motive behind it and the use to which it is devoted. To accumulate money at the expense of the suffering of others, and to use it for self-gratification rather than to benefit society, is the opposite of spiritual. But if the money accumulated has been acquired without hardship to others, if it has been acquired largely under the prompting to be useful to others, and if it is then used to accomplish some needed improvement in conditions which could not be accomplished without the concentration of capital under the direction of a single competent mind, the act of accumulation becomes spiritual in character.

Accumulating money in small amounts, or in large amounts, is neither spiritual nor material, but the ability to do this, or the exercise of any other ability, can be used for either end.

Education For Those Desiring to be Spiritual

With these preliminary questions now cleared up; let us consider what kind of education the individual desiring to be spiritual should have, and how much of it. As, in addition to length, life has both breadth and thickness, his education should be such as to increase it in all three dimensions. While not necessarily contributing to spirituality, either greater length or greater breadth of life may be used to increase it. Education should not neglect instruction in how to obtain the physical things which are necessary to health, length of life and usefulness. And as mental education not only broadens the life but enables the individual to increase his spirituality through usefulness to others, he cannot receive too much of it. But at the same time, if his life is not to lack in the most important of its dimensions, the individual should receive training to raise his dominant vibratory rate.

The amount of time and effort devoted to gaining an education should be limited only by the amount of both required to use the education he already has to advance himself and the world of which he forms a part. Should he devote all his time to gaining an education, he would accomplish nothing else. And if he should devote all his time to trying to accomplish something, without learning what is best to accomplish and how best to do it, what he would accomplish would amount to nothing. Thus should the energy and time be intelligently balanced between study and action, that the yield both to himself and to others may be the maximum harvest.

In regard to his mental education if his information is so broad and general that he devotes little time to the details of any one thing he is unable to accomplish any one thing with unusual ability. If he devotes himself too exclusively to some specialty he is unable to perceive how it is related to other things, and so fails to use it in the manner that will yield the widest good. Thus his mental education should be divided appropriately between the effort to gain as inclusive a knowledge of the universe and its laws as possible, and into the effort to learn all that it is possible to know about the one particular thing in which he has specialized.

The schooling of a child, or of an adult, should be such as to give him as wide a grasp of information as possible. Only through such general knowledge which should include the facts of astrology, the facts of extra-sensory perception, the facts of induced emotion and the facts of directed thinking,

can he learn either the purpose of life or how he best can adapt himself to that purpose. But at the same time, too much energy should not be devoted to learning the details of a multitude of subjects which are unrelated to the application of the natural aptitudes mapped by his chart of birth.

Our public schools waste a vast amount of valuable time and energy teaching children subjects that give them no real insight into the meaning of life, and for which they will have no use in after years. Furthermore, a child who is a natural musician should not be given the same education in early years as the child who is naturally a merchant or who is naturally an engineer. Such waste of time and energy of the child-power of the world is as criminal an extravagance as the much and rightly heralded waste of timber, coal, oil and other natural resources.

Time and energy consumed in learning something that is of no value to the individual, and which does not assist him later in his calling, could be spent to better advantage in learning those things and in cultivating those abilities that will aid him to be of competent service later in the society of which he forms a part. To adjust himself intelligently to the universe in which he lives, the child should be given wide information concerning it. But the balance of his training should be determined, from the very start, to assist him to become proficient in the line of work to which in later life he will be devoted.

This implies that the natural abilities of the child must be known in earliest infancy and the proper line of instructions then planned for him. And it implies that much about his temperament and peculiarities also should be known from birth, that such methods may be employed in his individual case that most effectively will impart the selected information, develop his natural abilities to the maximum, and prevent the formation of quirks of character that are against his own interests and against the interests of society. Such knowledge of the child may be ascertained, at any age, from its birth-chart.

Already, in Chapter 1, Course 5, *Esoteric Psychology*, it has been discussed in detail how both the vocation and the cosmic work of a child, or of an adult, may be selected. For an individual to follow some occupation for which temperamentally unadapted, or to spend years gaining some special type of education that he is unable to use in any way, is a gross waste of human material. It is not in the direction of spirituality; for true spirituality is a high dominant vibratory rate acquired through benefiting others, through spiritual alchemy, or through heightened emotional appreciation. The cosmic alchemist, therefore, exerts his influence toward enabling the child who is fitted for one calling to obtain an education that will assist it in this calling without devoting its energies to learning things that do not raise its dominant vibratory rate and are beneficial only to those who follow entirely different lines of endeavor.

But whatever may be the line of mental education followed, there are two separate and distinct factors that should be constantly kept in mind. With the first factor nearly all our schools are concerned. This factor is the imparting of such information as has been acquired by man relative to various subjects. The information is poured into the growing child, and he is expected to retain this information in his memory.

But of even more importance than the acquiring and repeating, parrot like, of the information taught, is the development of the ability to use whatever information is at hand, including that obtained from his own observations, to form correct and independent conclusions. The accumulation of facts is valuable, and is the foundation of man's superior adaptability at the present

time. We have recorded observations and conclusions (many of the latter erroneous) from a long stretch of time. We, therefore, have a more complete mastery over many phases of nature than did the ancients, to whom no such numerous observations of others were available. But it is very doubtful, in spite of more complete knowledge, if man has increased in intelligence during the last ten thousand years; for intelligence is not based on the data available, but upon the proper use of whatever facts happen to be at hand.

Because our schools are chiefly concerned with making facts available, they do very little toward developing the real intelligence of those who attend them. The result of this is readily observable in the attitude of these children when they are grown toward religion, political issues, popular fads and whatever has to do with the formation of public sentiment. Unaccustomed in their school years critically and carefully to examine the statements and conclusions of their teachers and their text-books, but accustomed to accepting unquestioningly whatever is presented to them by these authorities, they fail to discern in political propaganda, in real estate or stock market booms, in religious discussions, and whatever fads become epidemic, the fallacies these so obviously contain. They have been accustomed throughout childhood, not to think for themselves, but to receive their ideas ready made. And when the newspapers, the political leaders, the religious potentates, and the financial heads tell them something, they without question accept and act upon it, just as they accepted and acted upon the thoughts presented to them by their teachers in earlier years. If children are not given the habit of thinking for themselves, how can we expect these children when grown up to form such new and completely foreign habits?

Along with the imparting of information, therefore, the school should be conducted so that an equivalent amount of time and energy will be spent by the child in thinking out things for himself. Information is something; but it is probably less, rather than more, than half in mental education. Intelligence implies the ability to visualize facts in such a variety of relations that it enables the individual to perceive just how nature actually operates, and what may be expected to take place under a given set of conditions. The cosmic alchemist, therefore, exerts an influence to encourage the development of Intelligence in our educational processes.

The Public Fails to Discriminate

Such lack of intelligence, it seems to me, is quite strikingly exhibited by the popular attitude toward the morals of those who occupy positions in public life.

A man may be known to pull many unfair strings to obtain a public office and there will be little comment. He may be shown to have exploited the position of public trust in which he has been placed, and while such use of the public confidence to gain his private ends and enrich himself is condemned, it gets scant publicity. He may be known to be a man who has by sharp practices accumulated a fortune, and still be held in public esteem. Even if he has ground the face of the poor, has paid the lowest wages and demanded the most work, has crushed competitors by force, and has taken an exorbitant profit wherever possible, he suffers little in the respect of others.

But if, as every politician and boss of the underworld knows, this man's name, or the name of another who has committed none of these sins against society, can by fair means or foul be linked with that of a woman in a transgression of the conventional standards of sex, his political career is at once ruined. When the underworld has tried all other means to remove a

conscientious man from office, and has failed, it invariably "frames" him with a woman.

It is very easy with money to get some woman on a pretext of needing help, of wishing expert advice on some personal problem, or other well-planted bait, to have a private conference with almost any man. And once in such a conference it is also easy for the unscrupulous woman to give conclusive evidence to the detectives, who are "planted", when they rush in at the opportune moment, that the man's intentions or conduct were not honorable.

There is no intention here of condoning the transgressions of the conventions. But it should be pointed out that many able men are removed from office on such "framed" charges; and that others are brought into general public disfavor through lies circulated about them which have no foundation whatever in fact. Occasionally, as occurred some time back here in Los Angeles, the actions of the charged individual can be vindicated by proving in the courts that the whole situation was a deliberate "plant". But more often, because the charges are so widely heralded in the newspapers, the defendant, even if through long litigation he proves his innocence, is ruined in the confidence of the public.

Yet even if the charges were true, what has the conduct of his domestic life to do with his ability to serve the public, or his integrity as a public official? As Course 14, *Occultism Applied to Daily Life* reveals in detail, a man is made up of various habit-systems that are largely independent each of the other. He has a habit-system that governs the conduct of his work, a habit-system that governs the manner in which he performs the responsibilities entrusted to him, and still another habit-system that is responsible for his domestic life and his attitude towards the opposite sex. Why, therefore, should the public be so willing to deprive itself of the integrity and high ability of one who is particularly fitted to serve it in a certain capacity, just because in some other more private respect he is unable or unwilling to live up to its strict requirements?

One would think, to read the papers, that there is only one real sin; the transgression of the standards of sex relationship. When the papers state that an individual is charged with immoral conduct, or when the individual's morality is brought to issue, it is implied that this in some manner has to do with his sexual conduct. Is it, then, moral to steal a million dollars? Is it moral to cause the suffering of others through providing inadequate living conditions? Is it moral to murder and rob and commit arson? Well, while these things are not considered exactly moral, they seem to be in a class by themselves; for a question of morals seems always to involve a relation between the sexes.

Again I must insist that I am not upholding the transgression of conventional standards in reference to the domestic relations. But I must point out that these laws, like those governing property rights, were made by the majority in the interest of a standard of conduct that to this majority seemed not difficult to attain.

But all persons are not alike in their emotions, in their urges, or in their necessities. Some people are temperamentally cold, and others are more vivid. But hot or cold, emotionally strong or emotionally weak, strongly physical or strongly mental, refined or gross, active or passive, we have attempted to formulate a single standard of conduct for all. For its self-preservation, society has carved out a rigid and unbendable pattern; and attempts to make every individual fit into this form. The wonder is, not that people transgress its narrow boundaries, but that there is not more transgression.

After all, has it been thoroughly and convincingly decided just what form of domestic relationship is best? Is it better for people who quarrel and fight continuously to be compelled to live together, or is it better that they separate? Is it better that people who thus cannot live in harmony shall find consolation elsewhere, or is it better that they shall forever live as celibates? Is it better for people who because of responsibility to their children, or who because of responsibility to something contributing to public welfare, feel the inadvisability of divorce, yet who no longer can have any emotional interest in each other, to refrain from allowing any affection to kindle for another? These are questions that society, through experiment and the process of trial and error, is trying to solve; but they are not yet closed questions.

Nor, beyond suggesting that real love is one of the most spiritual of all forces, do I here attempt a solution. I mention these questions because, as it seems to me, lack of proper education causes the public to place undue stress upon transgressions of the standard of conduct it has set in sexual matters, to the serious neglect of emphasizing the importance of various other moral and spiritual transgressions.

Unspiritual Conduct

Cheating the public through graft is becoming more and more common, but in spite of its increasing occurrence it is decidedly unspiritual. Anything that degrades the individual, or has for its object the injury of others, lowers the dominant vibratory rate and is unspiritual. The extent to which an unconventional affair does this varies with the individual circumstances; but grafting on others, either in or out of public office, always lowers the spirituality.

But what about the individual who, because of superior ability, or some unusual combination of circumstances, is able to grab a large section of the wealth of a country, appropriate it to himself, and hold it irrespective of giving society anything of value in return? I am not here speaking of his legal right, or whether or not others should permit a situation to exist where this is possible. I refer to it from the standpoint of how it affects his dominant vibratory rate.

Such an individual, because he is unable to perceive himself as selfish, because as yet he is unable to grasp the idea that abilities, capacities and resources should not be used merely for self but are responsibilities to society, is not spiritual. Whatever he gains physically and mentally is more than compensated for by the effect on his character. Because through hoarding resources that others might enjoy he deprives society of that which otherwise it would have, he is inimical to his fellowman. Nor could he remain callous to such injustice if he had a high dominant vibration. One who cannot perceive that might does not make right is sadly lacking in spiritual education.

Let us suppose that three-fourths of the population of the earth are keen enough to acquire all the resources and wealth of the world and to pass laws by which it remains within their possession. What are the balance of the people to do? Is it the spiritual thing for them to perish from the face of the earth rather than break these arbitrary standards raised by the majority, or is it more spiritual for them by stealth or force to take what they need to survive. If a man is honest, cannot obtain employment, has children and a sick wife, is it more spiritual for him to steal food or to permit his family and himself to die? One who has a real spiritual education finds no difficulty in answering such questions. He finds no difficulty because he is trained to do his own thinking.

In all the departments of science, of course, we cannot conduct painstaking investigations to ascertain if the scientists have performed their work accurately. But there are innumerable fields in which things are now taken for granted because the prevalent opinion of notable persons has set its seal of approval on certain ideas, that need occasionally to be completely reexamined. For instance, in Chapter 5, Course 12-1, *Natural Alchemy: Evolution of Life* and in this lesson I have reexamined certain moral conceptions. Taking for granted is not the method of those who are truly educated; it is the method of those who are parrot taught.

As a single example of what I mean, the question is asked again and again of astrologers why, if astrology is a real science, astronomers ignore it? The reason is simple, but to the ordinary layman, who places scientific men in a compartment where all such are supposed to know everything, this explanation is unconvincing. It is as unconvincing as the similar fact that only an occasional scientist will really take the pains to investigate psychic phenomena. They are too busy with other pursuits, and take for granted that the old opinion that all such things are rubbish is true.

Yet in regard to astrology we have indisputable evidence that this is the case through the published statement of one of the foremost astronomers, and one who, through innumerable magazine articles perhaps more than any other recent writer has given astronomy popularity. Isabel M. Lewis, of the U. S. Naval Observatory, is not only a capable astronomer but is especially conversant with the lives, ambitions and leanings of astronomers. What she writes about them, therefore, rather than what she writes about astrology with which she is not conversant, bears the earmark of authority. Writing in *Nature Magazine*, April, 1931, under the caption ASTRONOMY AND ASTROLOGY she says:

The average man of today prides himself upon the fact that he lives in a scientific age and that he keeps well informed upon current events. He reads of cosmic rays, protons and electrons, the structure of the atom and the nature of light. He even takes a keen interest in the theory of relativity and then maybe to offset it all, he glances over the daily horoscope and gets interested in something discarded some three centuries or more ago...

In spite of the fact that today astrology is absolutely discredited it is surprising to know how many people are still unaware of this fact. This is evinced by the great number of queries that astronomers are constantly receiving, individually, or as members of staffs of observatories, on the subject of astrology and its relation to astronomy. Some people want to know if there is anything to astrology. Others ask for information regarding the astrological signs and how a horoscope is cast. If one has been dabbling in astrology for himself and has some ideas of his own on the subject he may decide he will read his own fate in the stars and cast his own horoscope. He then asks the astronomer for the information upon which he bases his readings, the positions of the heavenly bodies upon a certain date.

It is probably because of the fact that the astrologer must come to the astronomer directly, or indirectly through official almanacs, for the positions of the stars and planets on certain dates that confusion has arisen in the minds of many as to the rela-

tion between astronomy and astrology. The astronomer may good-naturedly furnish the astrologer with some facts regarding the heavenly bodies, but he is not accountable for the use of such facts.

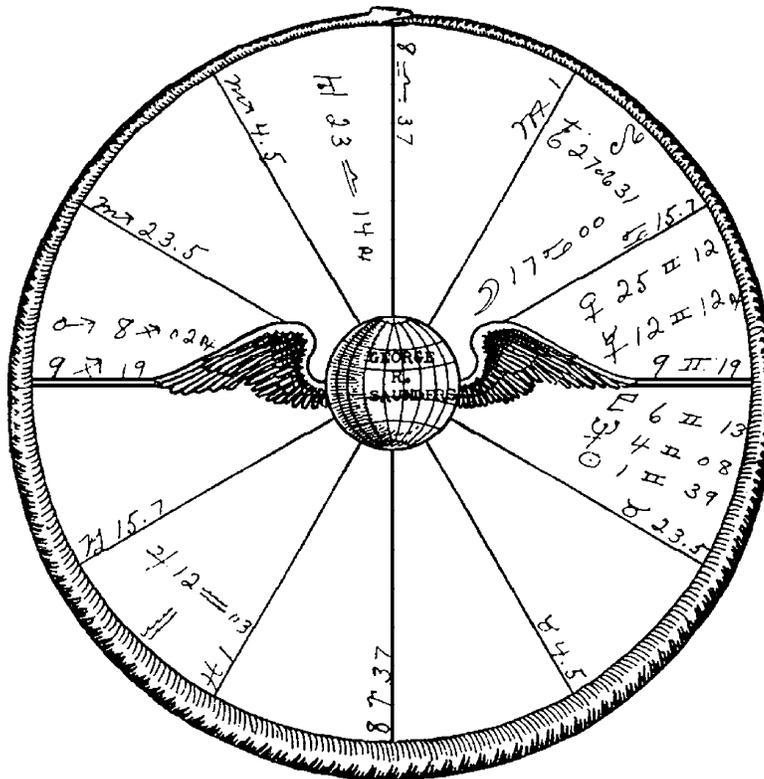
As a government institution it is customary for the United States Naval Observatory to furnish to individuals who ask for it, by mail or otherwise, information on astronomical subjects provided too lengthy a calculation is not involved. People who seek information on purely astrological subjects are told, however, that the Naval Observatory does not furnish information of an astrological nature. *It is doubtful, indeed, if any astronomer would know how to cast a horoscope or make astrological predictions of any kind.* Certainly any astronomer worthy of the name would feel that he had lost caste in his own profession if he should undertake to do so (Italics are mine.)

I have taken the liberty to place in italics the sentence that explains why Mrs. Lewis wrote the article in which she disparages the growing popularity of astrology; But the real reason why the "average man of today is becoming more and more interested in astrology is not because he is as dumb and thick-skulled as Mrs. Lewis supposes. It is because through a wide variety of periodicals he has been brought into contact with astrological delineations and predictions. Many of these are nothing but trash, and are issued by those who have little knowledge of Standard Astrology and what can be accomplished with it. But some of the periodicals and some of the articles in most of the astrological magazines are the work of those with sound astrological knowledge. Mr. "average man of today" places a great deal of dependence on what the scientists, such as Mrs. Lewis, have to say. But when these pronouncements of science conflict diametrically with his own personal experiences, he is apt, at least surreptitiously and without the knowledge of his friends, to cling rather tenaciously to what he has found to work in actual practice. And through his increasing contact with astrology he is brought face to face with the fact that when the person giving it is skilled, that the information gained by means of astrology is both useful and accurate.

He is inclined to believe, of course, that the astronomers, who are recognized to be, and are, great scientists, must know all about any influence that the planets exert. He is quite unaware of the complete ostracism from astronomical circles, and the academic condemnation, any astronomer would incur who let it be known he took the slightest interest in astrology. He does not realize that no astronomer who was known to be friendly to astrology could hold his job. And it never occurs to him that, "It is doubtful, indeed, if any astronomer would know how to cast a horoscope." Furthermore, not knowing what natal astrology should not be expected to do, but led to believe by a hostile press that if it is a valid science it should reveal that the birth data submitted by a police woman is that of a non-existent person, he may be influenced by the ridicule and persecution of its enemies. But if he knew these things much that now perplexes him would be clear. For even the "average man of today" is not so lacking in wit that he places dependence in the utterances of people about things that they have never investigated, favoring which would deprive them of their livelihood, and the very first principles of which they admit they are in total ignorance.

The cosmic alchemist, in the interests of spiritual education, encourages

instructions to enable the physical things necessary to health, length of life and usefulness to be acquired, instructions that give as wide a grasp of information as possible, instructions on reconditioning the thought-cells, instructions that cultivate original thinking, and instructions on raising the dominant vibratory rate. These should be included in the education of every child.



GEORGE R. SAUNDERS

May 22, 1890, 8:30 p.m. 0:00W. 51:32N.

Data given by him personally.

1920, July 5, married: Venus sextile Sun r.

1924, came to California, entered partnership: Sun semi-sextile Neptune r, Mercury trine Jupiter r.

1934, attended C. of L. classes: Mercury conjunction Venus r.

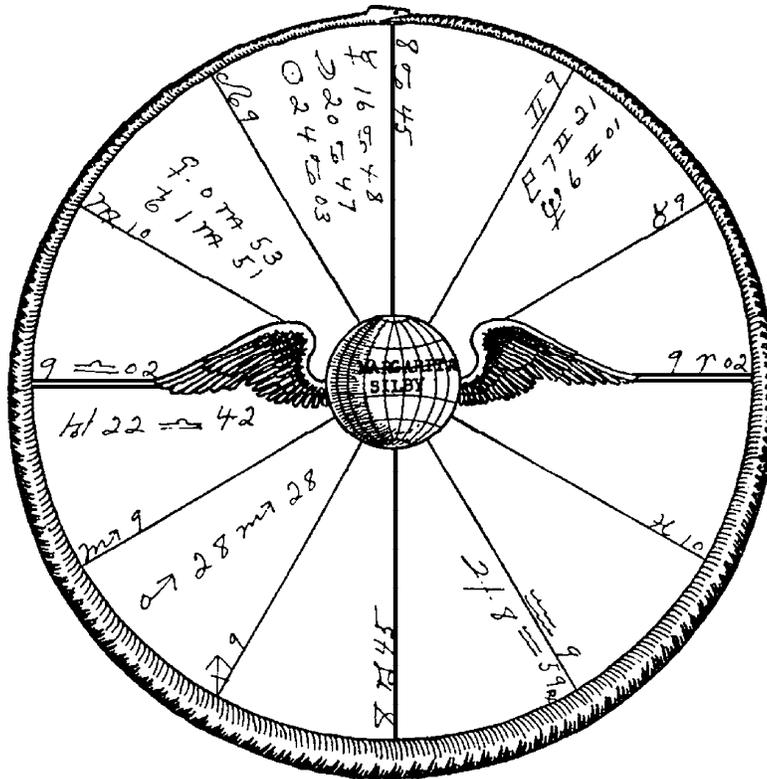
1936, Dec., member C. of L.: Sun conjunction Moon r.

1940, talked for C. of L. at West Coast Astrological Convention: Sun semi-square Neptune r.

1941, Master Ceremonies Oakland Astrological Convention, ordained C. of L. teacher: Sun semi-square Neptune p.

1944, Jan. 2, gave first Crusade Talk: Sun square Uranus r.

1945, July, elected to C. of L. Board of Directors: Mercury conjunction Moon r.



MARGARITA SILBY

July 16, 1890, 11:00 a.m. LMT. 99:07W. 19:26N.

Data given by her personally.

1920, first interest in occultism: Sun sextile Uranus r.

1920, May 5, graduated as nurse: Venus trine Jupiter p.

1922, Dec. 1, supervisor small hospital: Mercury sextile Mercury r, Sun semi-sextile Sun r.

1927, married and traveled widely for 6 years: Sun square Mars r, Mercury sextile Sun r.

1932, father died: Sun inconjunct Jupiter p.

1939, joined La Hermandad de la Luz and became affiliated with The Church of Light: Mercury trine Pluto r.

1941, November 23, elected President La Hermandad de la Luz: M.C. square Mars r, M.C. sextile Venus p.

1942, became Hermetician: Sun P Mercury p.

