

Do the Dead Lose Interest in Us?



THE STORY IS TOLD of a great-hearted couple in Wales who wanted to adopt a Belgian refugee child, and journeyed to Swansea to obtain one from the concentration camp there.* But none suited them save a brother and sister who clung to each other so tenaciously that they had not the heart to separate them, so they decided to adopt both, and took them home. When the lady undressed the little girl she noticed a locket hanging around the child's neck and the tot told her as well as she could that it contained a picture of her mama who had been massacred. When she opened the locket the lady saw with astonishment and grief a picture of her own sister who had gone to Belgium as a governess years before, and of whom she had lost track. In this way it developed that she had taken her slain sister's children to her heart and home.

How did it happen, or did it 'happen'? That is a question of great moment, for it affects the destiny of every human being whether events in our lives are ruled by chance or design. The simplest explanation is, of course, that it "just happened" and it may seem very farfetched to the majority to postulate design. Still, Christ said: "the hairs on your head are numbered, and not even a sparrow falleth to the earth without your Father knoweth [sic]. Ye are of more value than many sparrows." If Christ told the truth, and how can we doubt it, then the element of chance is eliminated and all that befalls us is either the result of divine or human design operating under and in harmony with the

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immutable law of consequence, and the agencies which make these designs may be either in the visible or invisible world.

On this hypothesis it is easy to account for the occurrence. When we ask ourselves who would be interested in bringing these children to their aunt for protection, the answer is, obviously, the mother.

And if one another can do that for her children, then it follows that all mothers must have similar ability to affect the destinies of their offspring, restricted of course by the law of causation as already said; and if mothers can do such things, fathers or other relatives, in short, the whole world on the other side of the veil of death, must have the power to affect every other person now living here, and we must have the power to affect them. There can be no half way measures.

To the occult investigator it is a matter of common knowledge that those we call *dead* continue for a time, varying according to their bent and disposition, to take an interest in the affairs of those they have left behind, and endeavor, with varying success, to influence them as we influence one another in physical relations. They are not free to do this at all times, because episodes in the panorama of their past life demand their entire attention while they are being expurgated, but between these periods our friends from the invisible world are right with us and embrace us with the same solicitude and love they had for us while with us in the flesh.

Unfortunately, the reverse is also true: If an enemy dies we are not rid of him by that fact. He may indeed do us more harm there than he could in

the body. That was felt on a small scale in the Russo-Japanese war when some of the clever coups of the Japanese were due to impressions received from the other side, and similar methods were used to an extent no one not actually aware of the facts would believe, in the beginning of the present war. But the organized effect of the Elder Brothers and their bands of invisible helpers have borne fruit to stem the current of hate among the victims of battle, so that all who cross the portal of death are now instructed in the effect of malice on themselves and the world, their better natures are appealed to, and altruism extolled as nobler than patriotism; with the result that the majority are converted, at least to the extent that they refrain from active endeavors to interfere in the battle. We have for many years advocated the abolition of capital punishment for similar reasons, the resent-

ful murderer is by that act of retaliation let loose to influence others similarly minded with the result that murders multiply, whereas if they were kept in prison they would be isolated until the passing years had cooled their resentment against society, and they would then pass over in a less dangerous frame of mind and would probably do no harm to society.

So let it be realized that it was an actual fact, and not poetical sentiment when John McCreery wrote:

*Though unseen to the mortal eye,
They still are here and love us yet,
The dear ones they have left behind,
They never do forget.
Yes ever near us though unseen,
Our dear familiar spirits tread,
For all God's boundless Universe is Life,
There are no dead.* □

The Unnecessary Fear of Death

It is one of the greatest blessings conferred upon those who study and believe the Rosicrucian teachings that they are gradually emancipated from the fear of death and from the feeling that a great calamity has happened when some one near and dear to them passes into the invisible beyond. A blessing flows both to the so-called "living" and the so-called "dead" when the departing spirit is given the proper care and help during the transition. It is then able to assimilate the panorama of life, which will make the post-mortem existence full and profitable because undisturbed by the sorrow, grief, and hysterical weeping of those who are still in the body. During the years which follow, it may also be assisted by their prayers.

On the other hand, those of the so-called "living" who study these teachings are learning to practice this unselfish attitude toward death, so necessary to soul growth, because they realize that as a matter of actual fact death of the body at the proper time is the greatest blessing that can befall humanity. There is not one among us who has a body so perfect that it is fit to be lived in forever. In most cases the passing years bring out the weak points in our vehicles to an increasing degree, crystallizing and

hardening them so that they become more and more of a burden which we are only too glad to lay down. Then we have the hope and the knowledge that we shall be given a new body and a new start in a future age, so that we may learn more of the lessons in life's school....

I trust that you will take this to heart and devote yourself to spreading this knowledge, not as time and opportunity offer, but taking time by the forelock and making the opportunity; but with all proper tactfulness so that the object we have in view may not be frustrated by using the wrong method.

Furthermore, it is not necessary to label this knowledge. Bible instances can be brought forth to show that this doctrine was believed by the Elders of Israel who sent messengers to John the Baptist to ask if he were Elias. Also their speculations as to whether Christ was Moses, Jeremiah, or another of the prophets are evidence of their belief. Christ believed in rebirth, because He stated definitely that John the Baptist was Elias. This doctrine was enunciated by Paul in the 15th chapter of 1st Corinthians, also in other places.

You can render no greater service to humanity than by teaching them these truths. □

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