

REINCARNATION

VOL. I

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AN'S sufferings, so evident on every hand, can be diminished as the eras fly. The centuries will pass, the millennia, as inevitably for the future as they have done in the past.

What is the cause of suffering? It lies in the selfishness of man. He acts almost wholly to gain benefits for his little self. Consider the subject carefully. You will see that men strike themselves by seeking benefits for themselves. The blows often return only in remote incarnations.

Let each man ask himself the question: "Why have I to undergo this suffering?" "What is the lesson of that blow of Fortune?"

With lessons learned in the knowledge of karma and of reincarnation, with generous living and free giving to others, the chief fountain of man's suffering would soon run dry.

W. V-H.

"CONSIDER THE LILIES"

On the surface of the lagoon or in quiet reaches of the river the water-lilies open white blossoms to the sun. Around them are a navy of protecting leaves—green plaques which undulate upon the ripples, and bow in homage to the curtseying flowers. Towards them stretch the long thin hands of the willows, tremblingly beckoning these fair stars of the water; while the king-fishers skim the lily-carpeted surface, flaunting their liveries of blue.

Look deeper. Watch time and evolution. The lilies have garnered that which the summer of their lives could give. The seeds are ripening. They are heavy and sink to the ooze of the river-bed, where they shall sow themselves and commence a re-growth which shall carry them anon to the sunlight again. When the season cometh, the long, undulating stem will reach from the mud, through the intervening space of water, to the surface, and there it will develop the bud which shall again open its white petals to God's sky and copy in its golden center the glory of His sun.

So is it with man. When the summer of his rest beyond the hour of that which we call death is passed, and the desire for re-growth and re-expression comes upon him, the ego descends to the ooze of life—the physical earth. There learns he the lessons of his growth, and, passing from this life of limitations, rises through the astral waters to the open surface of a mental realm, where the ego expands into the causal blossom,—his true and purposed Self—turning pure eyes to a God all-gracious and to a world all-beauteous.

J. B. L.

THE VISION OF MARY STUART

"What lies back in the past? Why can I not remember that something which hides there in the darkness? Surely this is not the beginning of earth experience for me! I feel and know that sometime, long ago, there were other scenes and other faces than those I know now!"

Thus pondered Mary Stuart, striving to penetrate the veil that separates the soul's to-day from yesterday. Deeper and deeper into that inner consciousness she delved, till suddenly the curtain parted and she stepped back across the threshold that divides the present Day from the Night of Time.

* * *

An immense paved court where several wide streets converged, was fringed with walks and trees behind which lay beautiful gardens and stately mansions. Here and there about the court were statues and great fountains with marble walls supporting colossal figures. On one side was a temple of fair white marble—the only building which stood directly upon the court.

A great fountain, surmounted by plunging figures, half horse, half fish, occupied an open space in the center of the court. A dazzling summer sun poured its radiance over all—red pavement, white marble, green trees—making a beautiful picture of peace.

But hark! The sound of voices broke the quiet. Nearer and nearer they came, gaining in volume. Gaily dressed maids and youths, old men and old women and children of all ages, poured into the court, on foot, in litters, on horse-back, in chariots.

Flower crowned was every head, and long chains of flowers depended from every neck. Even chariots and horses flaunted the fragrant garlands.

No staid procession was this but a mass of humanity drunk with joy—a festival time, with ceremonies in the temple and somewhat lawless frolicking without. The whole city poured its population forth to participate in this gala day.

Girls, swinging garlands of flowers between them, come running and dancing in and out among the crowd, mischievously winding their fragrant strands round some luckless one, carrying him hither and thither, then leaving him to seek other prey.

Standing upon the lower step and leaning against the white wall of the great central fountain stood a young girl, all alone. She looked about with wondering eyes, noting the quaint, scant costumes of thin brightly colored silk or cotton, the dark eyes and swarthy skins, the long black hair, flower crowned, the swaying garlands—and to her dreamy eyes this mass of people swayed by a common interest, grew to look like an individual, a great human being, bubbling over with vitality.

She became confused and would have retreated to a more distant place. But suddenly she felt herself seized from behind, carried down the low steps despite her struggles, and quickly encircled by dancing maidens until their long garlands held her fast as if bound by ropes. Out into the open court they carried her, screaming with delight at her dismayed pleadings.

At last the maidens loosed her bonds and left her standing alone in an open space, dazed, almost

exhausted, afraid, yet scarce knowing which way to turn for refuge.

Then came a deafening roar of chariot wheels as some belated worshipper sped heedlessly along. The plunging horses were upon her almost in an instant. She saw their feet above her as she crouched upon the ground. And then—a hand caught and dragged her to safety, and she found herself again in the familiar protection of the great fountain in the court.

Turning to look for her rescuer, her eyes gazed into two clear grey ones. She sensed, rather than saw, a broad white forehead fringed with short brown curls. Over the strong shoulders hung a light cloak of brilliant blue, beneath which fell a white tunic bordered with gold.

The eyes looked into hers and laughed happily, as though she were an old friend, while in answer to her murmured thanks the curving lips replied, "We shall meet again," as their owner, with a quick handclasp, fled behind the fountain.

And then Mary Stuart felt her old self of that ancient time swiftly change to her present self. The vision became a memory, and lost its vivid sense of reality. Lifting her eyes, they fell upon a portrait of a friend; and a voice seemed to speak to her:

"A man and maid of ancient Abydos! They meet again in far America."

Effie M. Smith.

SILENT TRUTHS

"Hear me, my brother; there are three truths which are absolute, and which cannot be lost, but yet may remain silent for lack of speech."*

Why does a truth become silent? The three above referred to are so important and so essential to the right understanding of why we are here and what we are here for that it would seem almost impossible that they could ever be permitted by Those who rule and guide the world to become silent. And yet He who spoke those words foresaw the possibility, if He did not even know, that they would become silent. Perhaps they were silent even then.

Little as we know and much as we have to learn, even we who know and really grasp these truths can distinguish the still greater darkness surrounding those who do not yet know them.

Why should they be permitted to be silent in a universe ruled and guided by Love and Power incarnate?

Those who demand a reason for everything, and a convincing reason, must sooner or later come to this question.

There is one possible answer.

Humanity in the course of its evolution has to pass through the lowest stage of immersion in matter and in order to get to that lowest stage it may be that it was necessary to leave it without outward and visible guides, to see if, to that extent, it could stand on its own feet. On the one hand it may have been *necessary* for the

**The Idyll of the White Lotus*, by Mabel Collins.

three truths to become dormant, and on the other it may not have been actually necessary but there was the possibility. It may be that we lost more than we need have done, but the most probable reason is that, soon or late, everyone must learn to choose the right and reject the wrong under *all* conditions and *without* the support given by the knowledge of the three truths.

Can anyone supply a better reason?

G. Graham.

THE GOOD LAW

"Before beginning, and without an end,
As space eternal, and as surely sure,
Is fixed a Power divine which moves to good,
Only its laws endure.

..... for unloved things
It findeth food and friends.

Unseen it helpeth ye with faithful hands,
Unheard it speaketh stronger than the storm.
Pity and Love are man's because long stress
Moulded blind mass to form.

It will not be contemned of any one;
Who thwarts it loses, and who serves it gains;
The hidden good it pays with peace and bliss,
The hidden ill with pains.

It seeth everywhere and marketh all:
Do right—it recompenseth! do one wrong—
The equal retribution must be made,

.....

That which ye sow ye reap.

From Sir Edwin Arnold's "The Light of Asia."

*IN THE GARDEN HOUSE**Evening Fifth*

Inquirer: This idea of the unity of all life is very beautiful. But how would it be explained when the world in which we live shows such strong evidences of separateness of all beings?

Student: That is a very deep question and it requires all the wisdom of the ages to expound it as fully as words can do it. There are a number of great truths to be made clear.

In the first place, science recognises the evolution of forms. There is a continual progression in complexity from the lowliest vegetable organisms through the animal forms and up to the highest of which we know,—those of human beings. But there is not only an evolution or gradual perfecting of material forms; there is also an evolution of life, and this is really the important evolution. For bodies and forms are but temporary aggregations of matter, while life is eternal, immortal and imperishable. In fact there is evolution of forms only in order that there may be made possible an evolution of life.

Another principle to be grasped by the mind is that of involution. We know that life is subjected to very great limitations in the worlds of nature. It is held apart in many separate forms, through which it can only express itself very imperfectly. But all forms and limitations belong to the worlds of space and time, and all are but impermanent modes of expression for life or spirit. In other words, spirit is eternal and is One Being, One Life, in its own world. From this world of free spirit were formed the worlds

of space and time, and a part of the free spirit became limited or bound in forms. This process of the so-called entering of matter by spirit took place for ages of time and that is what we understand by the word involution. Life first became infolded or involved in matter, ever becoming denser and denser, until the mineral kingdom is reached. After this point begins the evolution of life. It recognises the limitations under which it works and throws them off one after another.

Inq.: Then you would say that the same life which expresses itself in the minerals and rocks later on is to pass into the vegetable forms?

St.: Yes; and after that it becomes the life of the animal kingdom, and finally reaches humanity. All these various stages of life mark off different stages of consciousness of the One Spirit while subjected to material limitations. The minerals and rocks have so little consciousness that but few scientists have been willing to admit that they are alive as much as other forms. The life is there and it is only a question of the development of powers of consciousness, of being able to feel, desire and think. The rocks and the plants have much more of it, while animals are highly sensitive to pain and are developing the beginnings of mind. The marvelous beauty of it all is that all these are expressions of the Divine Consciousness and all are but stages in one great onward sweep of evolution of life.

Inq.: It is well known that minerals actually grow. They form crystals which draw to themselves other molecules of their kind, and thus an increase of size and mass may easily be observed,

especially when the crystal is forming in a solution which contains similar molecules dissolved. Would you say that this growth is an indication of consciousness? Is it a real life process?

St.: It would seem to be just that. There seem to be at work forces which have their source within the molecules themselves. These forces are very much stronger than that of mere gravitation; and they are quite selective, acting so as to draw to themselves their own kindred. All such forces of nature should be regarded as real evidences of life. It is through forces that the One Life manifests in material forms.

The forces which we study in the physical world are reflections of the Will Consciousness. We should not deny consciousness in minerals because of the exact physical and chemical laws in accordance with which these changes occur. The simplicity of the laws means that the consciousness of minerals is very much limited, so that the scientist may predict easily what will happen under certain conditions.

Inq.: Yes, and the materialists would really want to explain away life and consciousness even in human beings by saying that they are merely the resultants of chemical and physical forces acting in very complex organic structures of matter. Please criticise that attitude.

St.: Well, I would say that all physical movements are the result of the interaction of physical forces, and these forces are largely derived from chemical changes within the man's body. But as to the idea that consciousness depends on these physical changes,—that is turning the facts upside down. It is really in our inner conscious-

ness that we must look for the hidden sources and causes of physical movements. It is true that changes in consciousness and movements of matter are inseparably connected, but it is consciousness—willing, feeling and thinking—that is the important part in nature. The physical movements are merely the visible part of the change.

It should not be overlooked that the materialistic idea that all that happens is the result of blind forces, means that man is a creature of fate, with no free will whatever. Now whatever men may say they believe, all of them act spontaneously and instinctively as if they believed that they had the power of choice. It may be true that this power is very limited, but it is there. It exists in all men, but in various stages of development. Animals can hardly be said to have free will in comparison with man.

Inq.: If the unity of life were more generally recognised, would it not mean a great change in men? It seems that our civilisation does not respect life at all. Just see what a great work is to be done by our various societies for the prevention of cruelty to animals and for bettering the conditions of helpless beings. Yet what they are so nobly attempting to do is really only a beginning, just a step towards the realisation of the brotherhood of man and the unity of life.

St.: Very true. There must be much educating of people for a long time to bring about this great realisation. Our humane workers are doing wonderful things in the way of educating the people in this direction. They are not only seeing that laws against cruelty are enforced but they show how beautiful it is to study and love animal

life. When men have once realised the beauty and sanctity of life in animal forms they will gradually learn to live without the use of the flesh of slaughtered animals for human food.

Inq.: What a wonderful future race of men that must be, the men who will never destroy the life of any animal for the sake of food, sport or any other purpose, but regard all forms of life as equally sacred!

St.: When that time has come, we have reason to believe, humanity will be very much freer from sin, disease and many other evils and difficulties of life. When men realise that their own sufferings are closely related to the sufferings and cruelties they are now inflicting upon their helpless younger brother lives, they will live and practice the universal law of love and compassion.

C. S.

THE MIGRATORY BIRD LAW

Washington, D. C., May 3.—(Special).—On account of the slaughter of migratory birds, insects pests annually are destroying crops in the United States, particularly in the middle west, valued at more than \$500,000,000.

In a letter sent to all members of congress to-day, W. T. Hornaday, the naturalist, points out that this loss will continue unless the federal migratory bird law is enforced. The house approved an appropriation of \$50,000 for this purpose, but the senate committee reduced the amount to \$10,000, with the understanding that it would be used only for a test of the constitutionality of the law.

Dr. Hornaday charges that this is a deliberate effort to strangle the law on the part of representatives of the army of bird killers.

From a Daily Newspaper.

TEACHING CRUELTY

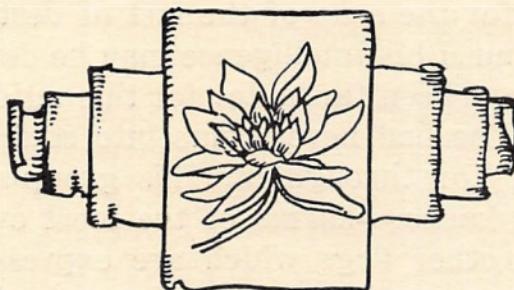
It is both useless and wrong to teach children to kill flies and other insects.

It is useless because destroying the mature insects is futile, absurd. Where a few thousands are thus done away with, tens of thousands breed to take their places.

Begin by cleaning stables, alleys, refuse heaps, and draining waste hollows of land where are the breeding grounds of insects; thus insects disappear automatically.

But to teach children to crush out the lives of mature insects — that is indeed a needless brutality.

If breeding is stopped, the life-stream is only diverted into other channels. But the killing shocks the overshadowing group-soul, teaches the child to rejoice in killing and makes karmic troubles both for those that teach such methods and for those who accept them. *W. V-H.*



ANIMAL KARMA

Students often ask questions upon the working of karma in connection with the animal kingdom, saying that since it is scarcely conceivable that animals can have made much karma of any kind, it is difficult to account for the extreme differences to be observed in their conditions—one being well and kindly treated, while another is subjected to all kinds of brutalities, one always protected and well-fed, while another is left to starve and to fight for the bare right of living.

There are two points to be borne in mind in this connection: first, an animal often *does* make a good deal of karma; second, the well-treated animal has not always so much advantage as he appears to have, for association with man does not always improve the animal or tend to evolve it in the right direction. The sporting dog is taught by the hunter to be far more savage than it could ever become in any form of life that could come to it by nature; for the wild animal kills only to satisfy his hunger, and it is only man who introduces into animal life the wickedness of killing for the sake of the lust of destruction. However much his intelligence may be developed, it would have been far better for this unfortunate creature if he had never come into contact with humanity; for through him his group-soul *has* now made karma—karma of the most evil kind, for which other dogs which are expressions of that group-soul will have to suffer later in order that gradually the savagery may be weeded out.

The same may be said of the lap-dog who is pampered by some foolish mistress so that he

gradually loses all the canine virtues, and becomes an embodiment of selfishness and love of ease. In both these cases man is criminally abusing his trust with regard to the animal kingdom, and is deliberately developing the lower instead of the higher instincts in the creatures committed to his care, thereby making bad karma himself, and leading a group-soul to make bad karma also. Man's duty towards the dog is clearly to evolve in him devotion, affection, intelligence and usefulness, and to repress kindly but firmly every manifestation of the savage and cruel side of his nature, which a brutalised humanity has for ages so sedulously fostered.

Questioners sometimes speak as though they thought that a dog or a cat receives a certain incarnation as a reward of merit. We are not as yet dealing with a separated individuality, and therefore there is for that particular animal no past in which individual karma can have been generated—nothing either to merit or to receive a reward. When a particular block of that monadic essence which is evolving along the line of animal incarnation which culminates in (let us) the dog, has reached a fairly high level, the separate animals which form its manifestation down here are brought into contact with man, in order that its evolution may receive the stimulus which that contact alone can supply.

The block of essence ensouling that group of dogs has in the matter so much of karma as is involved in having so governed its manifold expressions that it has been able to reach the level where such association is possible; and each dog belonging to that group-soul has his share of the

result. So that when people ask what an individual dog can have done to merit a life of ease or the reverse, they are allowing themselves to be deceived by the illusion of mere outward appearance, and forgetting that there is no such thing as an individual dog, except during the latter part of that final incarnation in which the definite breaking away of a fresh soul from the block has occurred.

Some of our friends do not realise that there may be such a thing as the commencement of an entirely new piece of karma. When an injury is done by A to B, they always fall back on the theory that at some previous time B must have injured A, and is now simply reaping what he has sown. That may be so in many cases, but such a chain of causation must begin somewhere, and it is quite as likely that this may be a spontaneous act of injustice on A's part, for which karma will assuredly have to repay him in the future, while B's suffering, though undeserved as far as A is concerned, is the payment for some other act or acts which he has committed in the past in connection with some one else.

In the case of the ill-treatment of an animal by a man this is certain—that it cannot be the result of previous karma on the part of the particular animal, because if it were an individual capable of carrying over karma it would not have been again incarnated in animal form.

But the group-soul of which it is a part must have acquired karma, or the thing could not happen. Animals do often intentionally cause each other terrible suffering. It is reasonably certain from various considerations that the prey

killed by a wild beast for food, in what may be called the natural necessity course of business, does *not* suffer appreciably; but in the unnecessary and intentional fights which so often occur between animals—bulls, stags, dogs or cats, for example—great pain is wilfully inflicted, and that means bad karma for the group-soul, karma that must in the future be paid by it through some of its manifestations.

Not for one moment, however, not by one tittle, does that lessen the guilt of the human beast who treats the animal cruelly, or causes him to fight or inflict pain on other creatures. Most emphatically there is karma, and exceedingly heavy karma, stored up for himself by the man who thus abuses the power to help which has been placed in his hands, and in many and many a life to come he will suffer the just result of his abominable brutality.

If one takes the trouble necessary to obtain a complete grasp of such knowledge as is already available in theosophical literature on the subjects of karma and of animal reincarnation, the main principles upon which their laws work will be found clear and readily comprehensible. I fully recognise how small and general such knowledge is, and I realise that many cases are constantly occurring in which the details of the method in which the karma works itself out are entirely beyond our ken; but you may see enough to show you that what we have been taught as to the inevitability and the absolute justice of the great law is one of the fundamental truths of nature. Secure in that certainty, you can afford to wait for the more detailed comprehension until you

gain those higher faculties which alone will give the power to see the working of the system as a whole.

Assuredly, as we progress, the divine light will illumine for us many corners that as yet remain in shadow, and we shall gradually but surely grow towards a perfect knowledge of the divine truth which even now is enfolding us, guarding and guiding us.

If we can conceive two newly-formed egos standing side by side, absolutely primitive and karmaless, and one of them should kill the other, or, indeed, act in any way with regard to the other, a result would be produced which would be, strictly speaking, undeserved. I doubt whether any such condition ever exists, for I think that the individualised animal brings over something of karma into his first human birth.

Many animals have a sense of right and wrong, or at least a knowledge that some things ought to be done and that others ought not to be done; and they are capable of feeling ashamed when they have done what they think to be wrong. They have in many cases a power of choice; they can exercise (or *not* exercise) patience and forbearance; and *where there is a power of choice there must be responsibility, and consequently karma*. The savage animal becomes a savage and cruel man; the gentle and patient animal becomes a gentle and kindly man, however primitive he may be. This serious difference is clearly the consequence of karma made in the animal kingdom. Such karma must inhere in the group-soul, but must be equally distributed

through it, so that when a portion breaks off as an individual, it will carry within it its share of karma.

C. W. Leadbeater, in "The Inner Life," Vol.II.

CRUELTY IS A SIN

"Of all the Qualifications, Love is the most important."

"Three sins there are which work more harm than all else in the world—gossip, cruelty and superstition—because they are sins against love."

"Then as to cruelty. This is of two kinds, intentional and unintentional. Intentional cruelty is purposely to give pain to another living being; and that is the greatest of all sins—the work of a devil rather than a man. You would say that no man could do such a thing; but men have done it often, and are daily doing it now—All these people try to excuse their brutality by saying that it is the custom; but a crime does not cease to be a crime because many commit it. Karma takes no account of custom; AND THE KARMA OF CRUELTY IS THE MOST TERRIBLE OF ALL. The fate of the cruel must also fall upon all who go out intentionally to kill God's creatures, and call it 'sport.' "

"But Karma never forgets."

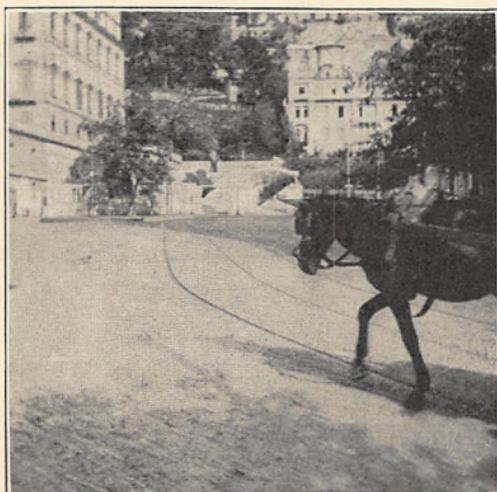
From "At the Feet of the Master."

THE KARMA OF CRUELTY

Cruelty to animals brings about great suffering, we are told, in karmic returns. This may have to be endured in the astral life after the death of the physical body or it may be deferred until another embodiment. Who knows how many of those who suffer at the hands of man and from the action of disease have more or less intentionally inflicted suffering upon animals in former lives?

It is a breach of confidence to treat animals with cruelty. They have the right to trust man, who is their appointed teacher. If they are cruelly treated the Law is broken where consciousness should act in love or sympathy. And the breach of such a phase of the Law makes for a serious return of sorrow or of pain.

W. V-H.



Patiently Uphill in Naples!

THE PRIVILEGE OF LIFE

It was a day of summer; one of those days when God pours the golden glory of His sun into our hearts, and teaches, even unto those who are sorrow-laden, the privilege of life.

From the leafy arch-ways of the columned trees fell trembling beams of light upon grass and flowers, like those multi-coloured rays which shine through cathedral windows on pavement and worshipper. All Heaven seemed adorning Earth in its esteem.

At the margin of the garden was a public walk up which were passing a man and his little daughter. The man was well-dressed and evidently a person of education and of affairs; his little daughter, a dainty miniature of Eve, learning in the school of daily experience about God's world and the infinite beauty of His manifestations and the privilege of life.

Suddenly the little girl called the attention of her father to an ants' nest by the wayside; a humble home laboriously made of grains of sand and unconsidered trifles, wherefrom the toilers were going forth upon their various duties while others returned, bearing cargoes from far quests.

"See, here is one!" she cried. "And here is another, carrying such a big seed in his teeth."

"Stamp on them, my dear," answered the aforesaid respectable father, "they are only ants."

It needs be that offence cometh, but woe unto him by whom that offence shall come. Half obedient, half inquisitive, the child stamped on the little labourers and then upon their humble home; denying with her tiny heel the refrain

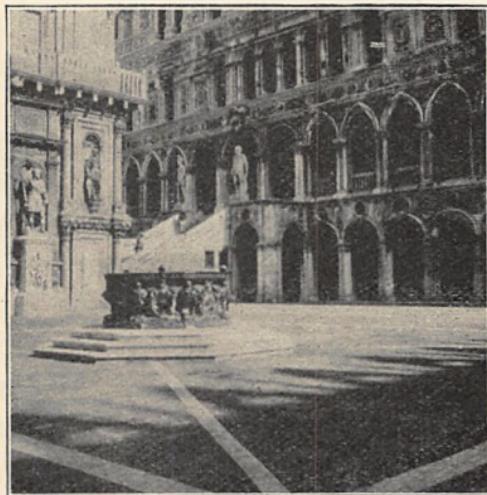
of the summer anthem welling up from Earth to Heaven—the privilege of life.

Yet at last, far off, offence may be the means of teaching; ignorance passes as the mist, and only ignorance could be wilfully unkind. There will be Death as well as Life in every roadway, and there will be shadows as well as light in all evolution until no obstacle remains to cast those shadows between God's love and all.

Somewhere along that infinite pathway up which the ant and all of us are climbing to Him, we learn that

“He made and loveth all.”

J. B. Lindon



A Great Basin in the Court of the Doges' Palace, Venice.

THE SANCTITY OF LIFE

Some of the simplest lessons of human experience in physical bodies seem to be the hardest to learn. The greatest truths may be taught in various forms to humanity by its wise men who may speak with authority, and yet there exists profound ignorance as to the real meaning of life and evolution. The plainest teachings are misinterpreted, consciously or unconsciously, so as to leave ample room for man's selfishness and for false customs to remain in practice.

The Law of Moses clearly said: "Thou shalt not kill," but yet many men violate this law every day without any scruples of conscience, for they have been taught that it applies only to the taking of human life.

The common mistakes of believing in only one earth-life for each man and denying immortality or continuous existence to animal life, have given rise to a wholly perverted philosophy of life and a false system of practical conduct.

How great would be the change if all men could grasp something of the great truths of spiritual evolution, of karma and reincarnation!

Men's views may change but slowly to adapt themselves to necessities. Above all the illusions of earth-life rest the Law and the Truth. All life is sacred and inviolable. Bodies are the means by which all life may unfold its divinity and grow to higher perfections. And for this reason even bodies have rights that may not be disregarded with impunity.

C. S.

DEATH AN INCIDENT OF LIFE

The facts of reincarnation do away with the thought that death of the body brings the end of human responsibilities, joys and sorrows.

All these are to be reckoned with again. It is true that heaven life—the temporary existence in the mental world awaits the wanderer. And the thoughts of religion or philosophy which the man has made will give him material and force to work with, there.

But he must at last return, must go through the routine, oft repeated, until his lessons are learned and he can find the way to escape the Wheel of birth and death.

The common belief that death ends our life on earth lacks logic. Man unperfected has not that equipment which alone makes possible a perpetual life above. This was the argument of Socrates.

Death is but an incident in our major life. And as our living gains in fulness with our added knowledge of the way to live so does our dying lose its terrors and become but the returning to our larger selves.

W. V-H



THE ORIGIN OF HUMANITY

Animals do not become human beings; but men's egos have their origin by the joining of a monad spark of the divine life with a strongly aspiring part of an animal group-soul.

This makes our relations to animals most important and intimate. We are the appointed teachers of animals. The domestic creatures that serve us are giving opportunity in their life activities for the growing, the expanding and the evolving of the group-souls to which they belong. All the reasonable loving care we give to their instruction can be made use of in that lowly phase of spiritual development.

It is out of this group-soul material, joined with divine monads, that the future egos of men will be formed. It is by the affection, by the development of wisdom or by the superlative action of the will in crises of duty or of action that a part of the group-soul breaks away and gains the right to join the waiting monad.

What can we imagine will be the effect of unkindness, of cruelty or of the rearing of animals for slaughter that their bodies may provide food? What is the breach between animals and men that these things cause? And who could depict the distrust, the fear of the young humanity that will have origin from the group-souls that now are overshadowing the myriads of our attendant dogs, horses, swine, cattle and sheep?

Speed the day when kindness shall be universal and when vegetarianism shall replace the present system of flesh-eating! *W. V-H.*

SUB-CONSCIOUS COMMON SENSE

It is quite generally true that although people may have very narrow and erroneous ideas about life, its purpose and meaning, they show often by their spontaneous, natural actions that they are in their deeper, inner lives much nearer to the Truth. A little thought and observation will convince any intelligent man that what people say they believe and what they really act upon are two very different things. In other words the philosophy of life which they profess to follow is not that which is implanted in their inner lives.

Take, for instance, the old orthodox belief of man's future being determined by a single life on earth, on their being "saved" or "damned," as the case might be, according to their belief or unbelief. It is hardly reasonable to suppose that any sane and intelligent man could believe this in his very heart and still go through life with such astounding unconcern and apathy as regards the spiritual welfare of himself, to say nothing of that of others. It is often seen that people will view with indifference the deaths of those of their acquaintances who were admittedly "unsaved," but will quickly find their narrow beliefs no longer tenable when death strikes away some unprepared one of their own family.

Really people live their lives very much more in agreement with the teaching of reincarnation than they are aware of. They may scoff at the idea of coming back many times to earth life to learn more of the lessons of life, but yet they go serenely on without hurry and excitement, just as though they had all the time for their per-

fecting that might be needed, as indeed they have.

Again, consider how universal is the tolerant attitude of older men toward the excesses of youth, toward "sowing wild oats." Such things are almost regarded popularly as necessary experience. "Oh, youth must have its gay time; only too soon will come the sobering influence of mature age and riper experience." Often this tolerance may be unwise; but is it not very much nearer the truth than the intolerance of bigotry and Puritanism?

Those who understand the truths of karma and reincarnation know that younger souls must have experience that the older egos have outgrown and left behind in their long evolution of character and wisdom. For those who seek pleasures there must be the opportunities to learn that pleasure may be found but that it must always be accompanied by the corresponding amount of pain. On the other hand while we are willing that men shall gain experiences which we would regard as mistakes, we know that steady and persistent efforts must be made to help our brothers to leave the lower experiences and find peace and happiness in the higher ones.

It seems to be true that most people, when they come to live on earth, have a considerable fund of common sense, the riper wisdom of past lives, at their command. If they could use this wisely and act upon it freely, it would mean a wonderful advance in human evolution,—almost a millennium on earth. But the great restrictions which egos undergo in the process of incarnation make it difficult for the personalities to see from the higher point of view, and even make it hard

to act in harmony with that much which is seen and known. Fortunate indeed are those who have been trained early in the knowledge of karma and reincarnation and have thereby been enabled to make conscious use at will of much of their inborn faculties and knowledge and to bring their subconscious common sense into actual practice of their daily lives.

C. S.

FLY PREVENTION

The part played by flies in the transmission of disease is receiving considerable attention from health authorities in this country. A letter signed by one hundred and twenty-three health officers has been published in the daily press appealing to the public to co-operate with the health authorities in destroying the breeding-places of flies. It is pointed out that summer diarrhea is probably conveyed by the common house-fly. It is useless to try to tackle the problem by attempting to kill individual flies, because of the enormous offspring of one female. Each householder must see that his back yard is scrupulously clean and his dustbin protected. Manure, when practicable, should be dug in at once. If the heap has to be kept, the top and sides should be covered with a layer of earth. The children in the schools should be taught the life history of the fly and its capacity for harm. The Boy Scouts could undertake the supremely useful work of tracking down the breeding-places of flies and notifying the health authorities. Moving pictures could help even more than they do at present by films showing the full life history of the insect and the damage it does.

London Letter in "The Journal of the Amer. Med. Assoc."

TRAGEDY AND TRAGI-COMEDY

As we look about us we see there are, here and there, real tragedies wherein a man or woman not only suffers a sudden reverse but has to live and die in a long agony of suffering or of despair.

These instances of Fate's pursuing make the background for the human drama.

But, consider, these are but the few that suffer so. And in other lives before and in other lives to come they will have sunshine, joy of being.

Moreover, the vast body of human beings marches on in living in a certain mean of happiness, not constantly but only rarely feeling pain or grief.

Yet each man knows and has his qualms about uncertain Fate and certain Death that cuts the tinsel cord of our life in bodies. For almost all, the end of life is seen as tragedy. Would it not be wise then for men still enamored of the common life to see human incarnations as tragi-comedy, wherein the play has serious or perhaps painful incidents but in which the body and chief mass of the drama is both light and happy?

W. V-H.

THE ANIMAL GROUP SOUL

Some people believe that death ends all existence for them, and they use the expression "dying as the dog dies," implying that they regard it as a settled fact that animals have no existence whatever after physical death.

Facts are stubborn things, and the most satisfactory way to study the question of after-death existence of animals is to observe their life and powers of consciousness and their actions while undoubtedly alive in physical forms. This is what materialistic science does, and all other sciences, to be worthy of the name, must have due regard for physical facts.

What can we learn from a careful observation of animal life? We find instinct in animals, an unreasoning but semi-intelligent adaptation of animal activities to the best interests of animal evolution. The chick just hatched will dread the approach of the hawk,—how does this happen? The explanation of physical heredity is rather unsatisfactory. How can the chickens which fall victims to hawks transmit any instinctive knowledge to their offspring?

It appears that the only explanations that are really worth while must admit and account for a continuing consciousness of chickens and of animals in general. Somehow the past experiences of animals is preserved and handed on to the successive generations more or less perfectly.

Have you ever watched a large number of minnows in a pond moving about and then suddenly scudding away when startled? They move in perfect order; none get in the way of others,

as a body of men would do under similar conditions. The wild ducks and geese flying southward when winter comes move as one body, ordered in the shape of the letter V, suddenly changing their course without confusion. With a group of animals more highly evolved such close union between the consciousnesses of the various members is no longer possible, except under very unusual circumstances. Why are these things?

The true explanation is that animals are not individualised centers of consciousness, with a permanent and continuing life, such as is the case with men. They have, many of one species, a single, unifying mass of higher, extra-corporeal consciousness in common. In a word, while the souls of men are individualised and distinct, one from another, many animals of one kind are controlled and kept alive from one single group-soul. For all physical life is supported and sustained by energies which are associated with subtler matter than the energies recognised by science.

All life is evolving, whether it stands low or high in the scale of evolution. The group-soul which maintains a continuing mass of consciousness for millions of gnats will in the course of long ages of time gain much experience of the kind that can be gained by gnats, and will divide many times so as to include less members of the gnat species in a single group-soul. It will at some time act as soul for more highly evolved winged insects, changing over in orderly ways. Similar facts hold true for all wild creatures and animals. Many wolves may belong to a single group-soul, but finally the life-energies that expressed themselves in the wolf bodies become

sufficiently evolved and endowed with higher qualities to ensoul smaller groups of dogs. And as time goes on, the number of individual members that are controlled from a single group-soul consciousness becomes less and less until finally there is but one soul for the very advanced and intelligent dog.

The group-soul draws back to itself and absorbs the life-energies of its different physical members when they die. Whatever experiences and knowledge has been gained by its dead members is thus stored up in a single higher body of consciousness. Many chickens fall victims to hawks and their many bits of experience are gathered in by the particular group-soul, and from this body of knowledge, crude and elementary as it is, the young chicks derive their "innate knowledge," or instinct. Chickens have not learned to dread the approaching automobile but after some time, perhaps many years, they will learn to do so and get off the roadway when there is danger.

Group-souls of animals always tend to become more highly specialised and organised, to include less physical members. But the life of the group-soul is continuous and its long experience is conserved. In this sense the higher life of animals is immortal, just as is the life of human beings, though their consciousness is a collective one and not individualised as in the case of men.

While man has many reincarnations, one after the other, separated by intervals of heaven-life, the individual animal does not reincarnate. But its group-soul continuously supplies life-energies to many animals, though the particular group of its members may and does often change. C. S.