

REINCARNATION

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NATIONAL DHARMA

The dharma of a man is what he, in his best moments, standing in the thought of his Creator, conceives to be that which is his next step in his true course toward perfect life and manhood.

A true nation is a proper one-ness of many men. The nation, like the single man, has its dharma—what it thinks at the time is the next step in duty.

The Great Law unfolds itself to nations through the people's intuition. Sometimes the voice of the people is indeed the voice of God; but only when the people are united and think quietly and unselfishly of the Will of the Creator for all His nation-families—not for themselves alone who meditate or pray.

May we not see quite clearly some of the great lessons that the world may read from the page of this day's history?

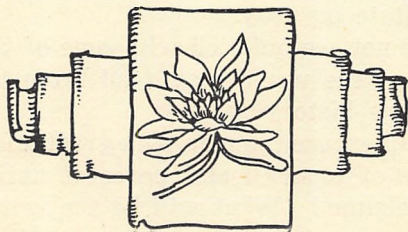
What can excuse the ruin by a great and powerful people of a small and peaceful nation such as was Belgium? What will be the world's loss and what the return of wreckage to those who so wantonly devastate?

Not destroying but protecting the weak and the oppressed must be the new lesson—the dharma of the nations.

Who does not commend the elder-brother action of the United States when they interfered with Spain's misgoverning of Cuba? And what may we think of dilatory waiting while that other territory, Mexico, is rendered no nation but a mere wilderness of contending bands? Could Mexico's inhabitants conduct an elective government for themselves? They are untried, and education is almost non-existent among them. If left entirely alone, even in a peace period imposed upon them from without, would they not soon become the victims of self-constituted tyrants or of quasi-presidents throttling all higher development by selfish and unwise procedures?

It is high time for the people of Mexico to be taken in hand, protected from bold self-seekers and guided carefully in the ways of self-government, confident that at the first opportunity they themselves will be permitted to elect their own heads, make their own laws and administer justice for themselves.

W. V-H.



THE MYSTERY OF MEMORY

Have you ever touched the hand of a newly found friend and, looking into his face, wondered where you had seen him before and yet knew that you had never met?

Have you ever visited a distant land and, as you looked upon mountain, forest or lake, wondered at the vague familiarity of the scene?

Have you ever performed an act and in the doing felt you had done that thing before?

Strange, indeed, are the mysteries of life and yet all mysteries are known to the Sage, for he perceives that which is hidden.

I do not know how psychology would answer the three questions above, but Sages suggest an intelligible reply for they tell us we have lived before in other bodies than these we now wear, that we have known birth and death many times, each life being as this one: a birth, a childhood, a youth, a manhood, old age and then a passing out.

Accepting this theory as a fact we can at once comprehend the familiarity of persons, scenes and activities; for we are but remembering some experiences of our past lives.

Dante Gabriel Rossetti puts this thought very beautifully in his poem entitled "Sudden Light:"

I have been here before,
But when or how I cannot tell;
I know the grass beyond the door,
The sweet keen smell,
The sighing sound, the lights around the shore.

You have been mine before,—
How long ago I may not know;
But just when at that swallow's soar,
Your neck turned so,
Some veil did fall,—I knew it all of yore.

Has this been thus before?
And shall not thus time's eddying flight
Still with our lives our loves restore
In death's despite,
And day and night yield one delight once more?

How sweet the thought that we love those whom we have loved before; this explains why it is we intuitively love some people, not only love them but trust them without any apparent previous knowledge of their existence. This is one of the mysteries of memory and naturally one wonders why he does not remember details, that is, incidents of past lives.

As a matter of fact many do; it is said that the great Buddha constantly referred to His past lives, and it is known that many men and women of note, living to-day, recall much of their past history. Yet it is true that the greater part of humanity know nothing of their past; indeed, they would laugh at such a belief if they heard of it.

How true it is that the really wise are ever few in number, and there are truths taught which all men cannot fully comprehend. Even Christ took His disciples apart from the multitudes that He might give them special instruction.

There is a human memory and there is a divine memory. The human memory remembers very

imperfectly: at its best, the incidents of the present life. The divine memory knows all, even to minutest detail of all past lives.

When a man, by pure living in thought, in desire, in deed, develops a strong sensitive body, he gradually in the course of lives builds a bridge from the human memory to the divine memory, and thereby is enabled to remember his past. Many who live to-day have done this and in time every human being will do likewise.

Let us then recognize the unfolding of the mystery of memory in the passing events as portrayed in the three questions above. And may we who are human, live ideal lives in thought and desire and deed, thus purifying our bodies that the divine in us may quickly become manifest,—hasten that day. *D. S. M. Unger.*

THE HOUR FOR ENGLAND'S MAGNANIMITY

One cannot credit the faint whisperings we now begin to hear that if England and her allies shall win the present mighty struggle they will exact a territorial indemnity.

England would not lift imploring hands, clean, to All-guarding Providence if she would clutch at material gain.

The true guerdon of England's sacrifice, if she succeeds, will be the unselfish privilege of protecting weaker peoples, restoring rights, aiding all men to find the activities that will return them bread and to bind up the wounds of civilization.

W. V-H.

OPPORTUNITIES OF TO-DAY

No one doubts that the present European war is the materialized horror of ancient-day thought-force—a creature of yesterday, of the Middle Ages—its legacy to us of hates and jealousies. Reincarnationists see, too, the rebirth of wrath with the reincarnating nations that were neighbors when the world was younger and when the same peoples flashed like passions over unavailing boundaries.

The great opportunity of forgiveness and of love is now gone and resolution of the thought-force must be with flowing blood.

But minor opportunities remain—those of manliness, of such generosity to foes as may comport with the combats, with wounds and helplessness and with dying. The karma of respecting those rights of men that need not in times of war be contravened will be of world-use. It will be to aid in the freeing of humanity from many a burden of cruelty and revenge.

The barbaric outrages of the ancient days—the maiming of the wounded, the killing of the helpless, the neglect of those who cry for aid—these things civilization needs but to frown upon to put aside almost forever!

Neutral nations like the United States can do much to impress the value of this form of influence and thought-action upon the world! The chief opportunity is that of the most intelligent citizens of the belligerents themselves.

W. V-H.

REINCARNATION IN ANDAMAN ISLANDS

A special interest attaches to the Andamanese Islanders from the fact that since the extinction of the Tasmanians they are almost the only group of aborigines who, until the recent British occupation, have lived quite apart from the rest of the world in their remote insular homes since the early Stone Age. Hence it is not perhaps surprising that when questioned by their first visitors as to their ideas regarding the universe they replied that their islands comprised the whole world, and that the visitors themselves were their deceased forefathers who were allowed now and then to revisit the *érema*—that is, the world, the Andaman Islands. Hence also the natives of India who now come regularly as convicts or sepoys are still always called *chaugala*, i.e. “departed spirits.” Of this world itself they have the strangest possible notion, supposing it to be flat as a plate and badly balanced on the top of a very tall tree, so that it is doomed one day to be tilted over by a great earthquake. Then the living and the dead will change places, and the latter, to expedite matters, combine from time to time to shake the tree and so displace the wicker ladder by which it is connected with heaven. Here dwells Puluga, an Immortal invisible being who knows everything, even men’s thoughts, in the daylight but not in the dark, and has made all things except three or four bad spirits for whose misdeeds he is not responsible. There is a curious notion about wax-burning, which being distasteful to Puluga, is often secretly done when some enemy is fishing or hunting in order to stir up his wrath and thus

spoil the sport. Hence in the criminal code before lying, theft or murder comes wax-burning, the greatest crime of all, equivalent to our sacrilege.

The Andamanese are the tallest of all Negritos (average about 4 ft. 9 or 10 in.) and are of a somewhat infantile type, with greatly modified Negro features, due perhaps to the softening influence of their oceanic climate. They are described as a merry, talkative, somewhat petulant, inquisitive and restless people, and a pleasing trait is the treatment of their wives, who, though necessarily doomed to much drudgery, are regarded as real helpmeets on a footing of perfect equality. Marriage is a permanent tie, divorce being unknown, and "conjugal fidelity till death the rule and not the exception." (E. H. Man). Despite the extraordinary complexity of their agglutinative language, radically distinct from all others, there are no names for the numerals beyond two.

From "The World's Peoples," by A. H. Keane.

MORS JANUA VITAE

No funeral robes nor Plutonian shore;
No Charon with that drear abyss;
Begone, drear shape, that bear'st the scythe:
With gold-bright key, and all so blithe,
Yon angel comes to unlock the door
To a fuller and higher life than this!

Alonzo L. Rice.

FOOD AND KARMA

It is often not sufficiently recognised, now that materialism has lost the high place it held in the thought of the last half of the nineteenth century, that many of the views of materialistic science are quite true if they are limited to the material worlds. They are therefore likely to be of considerable service to the student of karma, for the law of karma operates in these very same material worlds. It is only when it is attempted to extend the claims of materialists universally, that they break down or lead men astray.

The German materialistic philosopher Feuerbach is credited with the famous pun, "Der Mensch ist was er isst" (man is what he eats). This sweeping statement is utterly false as it stands, yet a slight modification will make it true and of great value. Let us write it, "The lower bodies of man are made up of the food they take in," and consider what this true statement means.

It should be noted that the word *food* as used is very broad and general. It includes not only the solid and liquid food which is taken into the physical body at meal times and the air that is breathed throughout the twenty-four hours of the day, but it includes also the material which enters into the subtler bodies of the personality: the etheric matter which enters the etheric double, the astral matter which becomes for a time a part of the man's emotional body, and the very rare mental matter which is used in forming the man's thought-images. In fact it would not be illogical to include as food the heat and light energies which come from the sun through the

ether, for these also enter into the body of man and help to sustain it in normal health, even though these energies may perhaps not bring new matter into the bodies of man.

There were times in history when men cultivated the art of feeding their physical bodies, and often this was carried to unreasonable and even vicious extremes. To-day it is probably true that most men are not sufficiently careful to choose that food for their bodies which would most help them to be in the best of health and able to be of the greatest service to the world. Almost anything which tastes well may be set before the man and he will eat it, without any consideration of the effects that this food will have on his bodies, the instruments with which he has to do his work, and by means of which he influences many other men for good or ill every day.

What is the effect of physical food on the personality, and what is the basis of this influence? The effect is in a very large way to determine the condition of his feelings; it will make it either likely or unlikely that the man will be happy or unhappy, strong in mind or weak, able to resist the sordid or evil influences that would drag him further down in consciousness or likely to yield to them. The basis of this influence lies in the fact that all matter is filled with life and is, like living beings, in a certain stage of evolution, able to respond to certain vibrations, and itself full of energies and life of a limited range of consciousness. Every physical atom has its own subtle bodies of etheric, astral and mental matter, or perhaps it would be more accurate to say that closely associated with each physical atom is some

of the subtler matter of the higher worlds. This matter may be either coarse or refined, filled with astral energies that may be very undesirable for man or that may be helpful to him in trying to live as nearly his ideal of a life as he can. The life of atoms of matter itself is not conscious in the way that living organisms, such as men, animals and plants, are conscious, but there is an elementary consciousness in atoms which has its share in making up the consciousness of man if the atoms happen to be part of his bodies. While the atoms are not conscious of good and evil they play a large part in leading men to act in ways that may be estimated as good and evil.

The facts about food and man's bodies are therefore: 1) man chooses or has the power to choose, the food that he takes into his bodies; 2) this food, or rather that part which is assimilated, becomes a part of the man's lower bodies; 3) it has qualities of energy or life which tend to lower the consciousness of the man or to raise it; 4) the food may even be of such a nature that it seriously interferes with the harmony of the bodily functions or the consciousness of the man himself, and is then generally classed as a poison. People differ greatly in their constitution, and what may be food for one man, may be poison for another man.

As food plays an important part in determining the nature of the thoughts, feelings and actions of the man, it helps to determine the karma which he is making. The bodies are the instruments or machines through which the man acts upon the world; with which he sends forth energies into

the world and these energies finally return to him to react upon him.

The food which is allowed to enter our bodies has therefore a very intimate relation to karma. It may in fact be regarded as constituting a large part of our karma. Our lower bodies are the limitations which restrict our consciousness or life energies to these lower worlds: this is evidently a part of our karma. Our bodies furnish us with the energy we need and we send it forth into the world through our bodies as actions: this energy is therefore colored, or endowed with qualities of various kinds, and thereby rendered capable of affecting other living beings pleasantly or painfully, for good or for ill. And finally, our bodies are the means by which the energies which we send out may return to us and react upon us.

If our bodies were built up only of refined material, incapable of storing or transmitting inharmonies or injurious energies which have destructive effects, we could not act in evil ways and could not set evil energies into action, and no "bad karma" could be generated. Conversely we could not be affected by any evil energies which might be sent upon us from the outside world. We would be incapable of doing and receiving evil, both at the same time.

As a matter of fact it is not an easy thing to secure this perfection of bodies. Men having physical bodies are not able to lift themselves out of the conditions which would make physical injuries possible. They will also have in their subtler bodies at least some small amount of matter of the coarser types through which pain

could be inflicted upon them by others and also through which they could injure other living beings. What is much easier and much more desirable is to learn the great art of controlling our bodies from the individuality, or ego, so that although we have still power to "sin," or injure others, we simply do not allow our personality to do evil actions. This art is what should be constantly practiced until it is mastered.

If we could absolutely eliminate from ourselves the power of inflicting pain by means of the lower bodies, we should at the same time probably render ourselves incapable of doing the greater spiritual actions which are to help to redeem the world. But control of the personality means no loss of power, only the right use of power. This control may be attained by great effort of the will and by long training of the lower bodies. In this training, however, it is absolutely essential that we should exercise the greatest care as to the food we use in building up our bodies. While we can not wholly eliminate the coarse matter that would respond to coarse vibrations, we can make the harmony of our bodies so strong that we can prevent any undesirable intaking or out-sending of harmful energies, simply by never allowing the coarser matter of our bodies to become vivified or energised into active vibration.

C. S.

* * *

"Food, eaten constantly with respect, gives muscular force and generative power; but, eaten irreverently, destroys them both."

Laws of Manu.

IMPERSONALITY

“Learn to look intelligently into the hearts of men. From an absolutely impersonal point of view, otherwise your sight is colored. Therefore impersonality must first be understood.

Intelligence is impartial: no man is your enemy, no man is your friend. All alike are your teachers.”

Light on the Path.

To those who are beginning to realise that the personality of man is only a temporary expression or manifestation of an immortal being, there opens up the question of how it is possible to develop in one's self the consciousness of this higher being, the ego. Nothing can very well be more important than to exercise the powers of the ego, to develop them, and to perfect them, steadily and surely, without haste but with perseverance. The life of the ego is the reality of which the personal life is merely a partial reflection, a shadow cast upon the screen of time.

The life of the ego is much nearer to Truth than that of the personality. Therefore the more truthful we are and the more we live in harmony with the truth, the more will we be fitting ourselves to live in the consciousness which is permanent. But this living truthfully is much more than avoiding the ordinary misrepresentations, exaggerations and conventional “white lies.” It means piercing through the veil of outward appearances and coming in contact with the larger, hidden meanings of objects of consciousness and events of daily life. And to do this we must “learn to look intelligently into the hearts of men,” and do it “from an absolutely impersonal

point of view." We can not contact the truth of which we see the partial and distorted expressions unless we can prevent the imperfection of our own personality from interfering with and coloring our sense-impressions.

Nor is this all. The personality is full of living energy, trained to deal with sensations in ways that have become habitual by ages of exercise in all the preceding personalities, and it can only show forth its own nature. Therefore it is clear that even if we could obtain true sense-impressions from the outside world, the reaction which these sense-impressions produce in our inner consciousness will be very much influenced and distorted by our own personal prejudices and prepossessions.

What does it mean to "look intelligently into the hearts of men." It means that we must enter in thought into the limitations of the consciousness of other men, to see the world as they see it, to feel and think as they do, yet all the while being also able to experience the larger life of the ego which is not limited by the bodies of the personality. It is to see the larger truth of which as yet there can be only a partial expression in any personality. And, most important of all, to "look into the hearts of men" means to understand their inner motives which prompt them to act as they do.

When we can look intelligently into the hearts of men we shall realise that no man is our enemy and no man is our friend. Enmity and friendship as we see it, belong to the worlds of personality, of karma, of illusory and impermanent things. Men are enemies and friends because

of karmic ties of hate and love between their personalities of the present life or of past lives. These relationships between personalities serve only one purpose which transcends the world of karma and illusion; they teach the ego to realise himself even in his personality, to learn the law of karma which will enable the ego to learn the lessons of the lower worlds and free himself from the bonds of karma which tie him fast to the ever-turning wheel of life and death and rebirth.

If we are wise we shall value our friends not because they make life agreeable and pleasant but because from these friendships we may learn harmony and unity. And we shall value our enemies equally, for they also teach us the lesson of harmony and unity, only from the opposite, negative point of view. We must learn that it is not the individual himself who is our enemy, but that we ourselves in the past have made the conditions which necessitate the present inharmony with another personality. If we are wise we shall try to realise that all men are neither friends nor enemies, for men in their true being are impersonal, and could not possibly either love or hate our personalities.

There may be and are ties between egos which grow stronger throughout the many centuries and millennia of time. But these eternal relationships have their source and being in the worlds that are eternal and not transitory. They show out in the lives of personalities in spite of their limitations, but they must not be misunderstood as coming from the worlds in which the personality lives. It is this which we must learn from our relations of friendship.

C. S.

THE FLOWERS

"And She supposing Him the gardener;
"Fool, as if God's Son,
"Cares for the flowers that are done."
(From *The Three Roses*).

Ah! but He cares;
And in the garden of His heart
The humblest life finds tendence, and its part
Is spaced, wherein it grows towards beauty.

He Watcheth
How the Sower's hands
Scatter the souls of men amid the lands
Each in its fitting clime and time—
Seedlings of Heaven, linking harvests past and
yet to be—
Clad in their astral husks and mental shells,
Discarded ere the full bloom tells
The guerdon of a season's life,
And gain of strife.

He Knoweth
The needs of all within that garden wide
And guardeth each. Ever what best betide
That He bestoweth:
Sending fair winds,—the beat of angel wings—
Filled with the hope that brings
A zest to effort. Using the tears of life, like rain
From passing clouds, to teach
The buds of aspiration, seek and gain
The sun-lit kiss of God.

He Lifteth

The drooping stem; the tendril sees
And guides its weakling arms to heights above
The tangled growths;
And where the light and sunshine promise love
Their small hands setteth.
From weeds and briars His garden frees.
Protecting and persuading till the tears
Of storms are past, and each life rears
Its heart of gold to face the golden Sun
And smile in beauty toward the light:
Ah! but He cares.

J. B. Lindon.

THE POWER OF LOVE

For in Love alone is patience,
And in Love there is no wrath;
Even your 'righteous indignation'
Passeth from off her path.

And Love alone can save thee
From the lust and the power of sin;
And Love alone can give thee
Thy heavenly dower within.

And Love alone can lead thee
Out of thy weary hell;
And Love alone can feed thee,
And nourish thy body well.

* * * * *

And Love alone can make thee *
A joy to thy kindred earth;
And Love alone can take thee
Through the door of the second birth.

James Macbeth in "Breaths of the Great Love's Song."

*KARMA IN GREEK THOUGHT**

It is of deepest value to study these noble works of "the antique time," to live again in the spirit of Hellenic thought, to trace in the minds of great men their philosophical outlook on the ideas of karma, including destiny, free will, necessity and fate.

There is abundant evidence of the menace and struggle aspect of the force, from Homer to Euripides. Plato alone approaches the subject from the point of view of a sage who *knows*. The others are more conscious of the "doom-impending" side of karma's reversible shield. Karma may well be imaged as a shield; one side whereof is fate, the other, destiny. Eternal problem for every man—which side will he present to the foe on the battle-field of human life?

It is this feeling of the inevitability of karma, which gives to the Greek genius, so full of exquisite and child-like joy, a strain of haunting melancholy: a *motif* which does not mar the music, but steeps the senses in that atmosphere of mystery, of "shadow-shapes," that is inherent in the soul of Beauty. Within the space of this article, it will be only possible to give a few hints and outlines as to how the ideas of karma pursued and took hold on the Greek genius, and perchance to suggest a field for other minds whose tendencies are toward the Greek mode of culture.

Homer makes us hear, above all sound of warfare and victory, the voice of pity, the questions of "what for?" and "why?"—immortal problems

*An Extract from an Article in *The Theosophist*, July 1914.

for all great minds, when contemplating the tragic side of mortal life. "The pity of it." Hear what Glaucus says to Diomedes, when they meet in single combat. "Even as are the generations of leaves, such are those likewise of men; the leaves that the wind scattereth to earth, and the forest, budding, putteth forth another growth, and the new leaves come on in the spring-tide; so of the generations of men, one putteth forth its bloom and another passeth away." Phrases such as this occur, now and again, as if in a questioning mood, even then, haunted the soul of that bright child-world, a minor chord, struck almost at random, amid the jewelled harmony of joy, wherein Homer, child of Gods, delights.

It was always weakness the Greek dreaded, beyond all things. He saw how no calamity was unbearable, so long as the spirit rose on its wings to heroic heights. He did not understand the intricacies of the working of karmic law, but he sensed the truth that man is superior to all ills of the flesh and senses; that it is the use he makes of calamity that puts limits to the power of the impending tragedy. This is the well-known theosophical axiom that man modifies his karma by the acceptance and working out thereof. In the *Eumenides* of Æschylus, we find the Gods disputing about Orestes, who had slain his mother, to avenge her murder of his father, and they cannot decide, for long, how to balance the scales of Justice: at length Pallas arbitrates, and it is the unanimous decision that "no longer shall crime and punishment desolate the house of Athens." In other words, the family karma of Orestes is now balanced. Orestes takes sanctu-

ary at Delphi. The Furies even change their name, under the benign influence of Pallas, and become the Eumenides, benevolent goddesses, metamorphosis of profound spiritual significance to students of karma.

Æschylus (according to Cicero) was a Pythagorean. It is therefore not surprising that he taught deep mysteries through the medium of drama. Apollo, god of youthful enthusiasm, commands Orestes to the dark deed of vengeance. The tribunal of human justice, and the terrible torments of the Furies overtake him. But in the end Pallas acquits him of evil, and he is allowed to rest in peace, brought thither through the purgatorial pain of expiation. Æschylus (in common with all genius) doubtless taught even more than he knew; Sophocles' historic remark is occult in its significance: "Æschylus does what is right, without knowing." Thus spoke the intellectual rival of Æschylus; let us now glance at his idea and treatment of karma.

Sophocles is a rare instance of many-sided genius, even in that golden age of Greek catholicity. The harmony and balance of his work were so exquisite that one of his names was "The Attic Bee." But his tragic power was equally developed. He seems to stand midway between the Promethean grandeur of Æschylus and Euripides the Human." Sophocles grasped the educative effect of suffering, more than any of his compeers. He shows forth, by anticipation, Plato's theory, that when a man is beloved of the Gods, poverty and all ills that the flesh is heir to, can turn out only for his good, in the true meaning of the word.

Yet sorrow and suffering, according to Sophocles, were not so much to soften and humanise the proud Spirit encased in flesh, as to chasten, strengthen, and raise it. *Œdipus Coloneus* provides a striking example of this force-educating side of suffering. A "problem play"; indeed, it might well bear as alternative title, "A Study in Karma." The difference between moral and ceremonial purity is clearly defined. Elsewhere, Sophocles remarks: "The unwitting sin makes no man bad," and we find the spiritual truth of the alchemical force of suffering portrayed in this noble play, wherein it is taught that though the breaking of law leaves a stain, yet it can be cleansed by the atonement of purificatory ceremonial, and is not of that indelible type such as causes Lady Macbeth to exclaim: "All the perfumes of Arabia cannot sweeten this little hand."

Œdipus disencumbers himself of karmic debt, and then comes the realisation that an outworn past, when "paid for," is no longer a part of the way, but drops away, according to the natural law of evolution. Œdipus, at the close of his life, contemplates with equal gaze, and knows that the end is harmony. In the words of the chorus:

Nothing is here for tears, nothing to wail,
Or knock the breast; no weakness, no contempt,
Dispraise or blame; nothing but well and fair,
And what may quiet us in a death so noble.

Lily Nightingale.

A WOMAN SCORNE

A rough, hastily constructed platform stood in the street of the straggling little colonial village. A great crowd began to gather as the little procession passed down the street escorting the speaker to his place, and welcomed him with shouts as he climbed the shaky steps.

A man of strength was he, as one might tell from the deep lines about his firm but kindly mouth, and the clear, quick eyes. Moreover he had come to say some special thing, and no introduction of flowery speech did he make, but struck straight out upon his theme with force and convincing logic. His quick gestures and evident conviction brought forth shouts of applause, though a low growl of disapproval sometimes might be heard by a discerning ear.

It was a strong speech for loyalty to their adopted country, he was delivering—a dangerous pastime for any man while England's hand held the reigns of government. He set forth the wrongs at England's hand, the necessity for self-rule in the colonies. He urged them on to action against the Motherland, and closed with the thrice repeated cry, "Strike for Liberty!"

Amid the outburst which followed his last words the speaker quickly turned and ran down the little steps around which the crowd was closely packed. And then—

Scarce had his foot touched the ground when an arm shot out from behind and clasped him tightly about the waist. A struggle followed, a desperate fight in which the excited people seemed to take sides and fall to fighting among themselves, till

a seething mass in hand-to-hand battle filled the narrow street, while blows and frantic yells filled the air.

The two principals swayed and struggled. The assailant was a slender man entirely dressed in black, with wide, black beaver hat and long, full cape. These he dropped behind him when he made the assault, so that his agile body was free of encumbrance. The other man was stouter, older but stronger, and often swung the lighter body from the ground. The latter was clearly gaining. Those who were not themselves fighting, greeted with cheers his evident success, when there came the flash of a knife, a low groan, and the leader fell without a word, dead upon the ground.

Instantly silence fell upon the mob. They stood as if paralyzed. Not so the assailant. He thrust his dagger in its sheath, snatched up his cape and hat, and slipped out of the crowd. Free from its straggling border, he took to his heels and ran. Turning a corner to the left, he untied a beautiful black horse which had been hitched in front of a long, low inn, and sprang upon his back. Then out upon the tiny balcony of an upper window came a lady. The fugitive rose upon his knee, the lady bent low, and with a kiss and handclasp, a thrust of spur sent the horse forward with a great leap, and left the lady gazing after a fast receding figure as man and animal sped down the winding road out of sight.

* * * * *

The observer of this scene from out the past sat musing upon the meaning of the vision.

"What is its import? Why was it shown to *me*? I have not part in it."

Then in deeper meditation the question came, "What was the cause of such deep enmity as to impel a man to murder like this?"

The answer came in another picture from the scroll of Time.

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The thick, grey walls of the corridor proclaim, by the size of the stones and their quaint carving, the interior of an Egyptian palace. Near the end of the corridor was a wide opening hung with heavy curtains which made to appear quite dark the spacious room beyond. To the left of the doorway, standing as if on guard, was a man in military array,—young, well-built, with features showing strength of character and will. That he was a natural leader was quite apparent, and his head-dress proclaimed him an officer.

As he stood motionless, lost in thought, the curtain was gently pushed aside close beside him, and a woman slipped to his side and laid her hand on his arm. The man woke from his dreaming and turned pale as his eyes caught sight of her and the comprehension of her identity dawned upon him. Fear and horror and repulsion showed for an instant in the look he cast upon her; but instantly the well controlled features took again their customary expression of indifference and calm serenity.

Then began a wooing such as few men could resist from a lovely woman. Her arms she wove about his neck and strove to win his love. With gentle hands he loosed her arms and put her

from him, and in guarded tones reminded her of the trust imposed upon him to guard her from harm, and insisted that in his place of responsibility she must be also protected against himself, and it would seem, against her own self too. He begged her to retire to her apartments and think no more of him.

Pushed from him, her love repulsed, the woman stood for a moment looking at the man. Then she began to sway gently and began a graceful and sensuous dance before him. Unwinding the long string of beads from around her neck, she threw the end over his head and drew herself to him, then receded again, binding and unbinding the two together, backward and forward, swaying and bending with light, hypnotic motion.

At last the man decided upon definite action. He took the beads from round him and threw them to her. In fierce tones, though he knew his head might pay for thus thwarting a Queen, he bade her begone and, in no uncertain manner, made her feel the futility of her endeavor to win him.

At his first stern word her head went up in regal scorn, her eyes flashed hatred and her lips curled; then turning she went behind the heavy draperies.

With love turned to hate, humiliated past endurance, she passed from fury to deep depression, and thence to plans for vengeance.

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The Voice said: "A woman scorned ceases not to pursue through many lives. Murder has been the penalty paid by this man for his faithfulness

to his trust. In *this* life no murder will be done, and the knowledge of the futility of pursuit and the impossibility to harm *the soul* has at last come. Yet hatred still remains."

Effie M. Smith.



An Italian Market Place

A JAPANESE PRAYER

O, Thou whose eyes are clear, whose eyes are kind, whose eyes are full of sweetness;

O, Thou Lovely One, with Thy Face so beautiful;

O, Thou forever shining like the sun, Thou, sun-like in the ways of Thy mercy;

Pour Light upon the world!

THE MAJESTY OF OUR SOUL-LIFE

There are no more common earth experiences than our successive days and nights, and yet man has never ceased to marvel at the beauty and loveliness which this succession involves. Through countless ages poets, musicians, painters and sculptors have vied with one another in their attempts to depict the fair freshness of the dawn, the glory of the noon-day, the peace and quiet of the even-tide, the solemn majesty of the night. Man seems to find in nature his highest inspiration, his greatest wisdom.

Our God reveals his plan for us in the successive comings and goings of the sun, but we have been slow to learn the lesson that is taught thereby. One period of earth-life, beautiful and wonderful as it may be, cannot suffice for the evolving of an ego, any more than one solar day, however perfect, can suffice for the evolving of a world. There must be days of heat and cold, of light and darkness, of sunshine and storm, before even the first cycle is completed. We must come and go many times before we can learn earth's lessons. For "we must add to our faith virtue; and to our virtue knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, love."

Think not this an easy task for the young, unevolved soul. Surely it requires aeons for the evolving of a God-man.

Alice Holt Guagliata.

IN THE GARDEN HOUSE

Evening Tenth

Inquirer: The cartoonists of our American newspapers seem to hold the monarchs of Europe responsible for bringing about this terrible war. We see cartoons showing a king shooting bullets which are soldiers through a machine gun, the ship of civilisation steering her course through a sea which is mined with crowns, and many others of the same character. Some newspaper writers insist that the war is not a people's war, that a few kings and ministers precipitated it. This seems to be rather exaggerated.

Student: Yes, it is. It may be true that only a few men were concerned in the diplomatic transactions which led to the war, but it is well-known that the people of the different nations were strongly supporting their national heads in the stands they took. The Austrian people were wildly enthusiastic when war was declared against Servia. The German nation has shown a wonderful unity all throughout the course of events before and after war was declared against Russia, France and England. Even the Russians, from what we can learn, have given their full support to the acts of their Czar. As to Servia, Belgium, France and England, there was little choice in the matter of war or peace for these nations; they were practically forced into war. Japan might have refused to join in the fighting, but the Japanese nation were evidently practically unanimous in their approval of the war against Germany and Austria.

Inq.: This being granted, it would seem that the monarchs and their ministers were only acting as the spokesmen or representatives of their respective nations, and that such nations as a whole were and are responsible for their actions that brought about the war.

St.: Just so. Of course the nations might not have been quite unanimous, there may have been some individuals who did not approve of all that was done. But we know that even the socialists of Germany and France supported their respective nations when the crisis came. This all goes to show that in times of national difficulty the human race is still national rather than cosmopolitan in feeling. They may hold universal ideas in times of peace, but they will stand by their nation when it is involved in war.

Inq.: Kings and ministers are usually highly educated and most likely to understand the affairs of the world from a universal point of view. Is it not a sign of weakness for them to allow themselves to be swayed more by national policy than by universal ideas?

St.: Yes, in a sense it is. But they are more directly responsible for the interests of the nation, and only indirectly for the interests of the human race. You could hardly expect that they should go against what seems to be the best course for the nation in order to conform to universal ideals. For this to be possible it would mean that the king or chief executive would have to be a believer, consciously or unconsciously, in the truths of karma and reincarnation. Then he would realise that nothing which violates the universal law can ever be right for his own nation

and can benefit it in its life throughout its reincarnations as a nation throughout the ages.

Inq.: Some newspaper writers seem to think that the war in Europe will bring about changes from the monarchical to the representative form of government. It does not seem to me that this would help to avoid similar wars in the future. The present royal families of Europe are even closely inter-related by marriages, so that they would have more reason to be considerate of the rights of their neighbor countries than would a governing body of men selected from the people.

St.: That is true, but it does seem to be the case that republics are less likely to go to war than monarchies. This is probably because in republics more attention is given to internal affairs than to relations with outside countries. There is this to be said: the democratic form of government ought normally to develop a sense of responsibility in the masses of the people, such as is impossible in countries with autocratic governments. This feeling of responsibility is much stronger in France and England than in Germany, Austria and Russia.

The root of the war difficulty does not seem to lie so much in the form of government as in the fact that there is still too much selfishness among people, too much ignorance as to the laws of nature and of the evolution of life. People are too eager to wield the sword of justice themselves instead of allowing the law of karma to balance any inequalities and apparent injustices that may arise.

Inq.: It seems that nations are more unevolved than individual men. Forgiveness and tolerance

are well recognised as virtues in private life but among nations there is rather a tendency to make unreasonable demands and to maintain old racial and national prejudices.

St.: This is quite natural; for nations are made up of individuals, and the evolution of nations is dependent upon that of its individuals and necessarily lags behind the evolution of its most advanced members. The leading thinkers give the nation its highest ideals, but the nation in practice will follow the standard of morality which is more nearly that of the average of the masses of the people. Even individual men may have high ideals and yet find themselves unable to live up to them in actual life.

Furthermore, we must not forget that national karma is a very real thing. While individual men may to some extent learn, either consciously or unconsciously, to take their own evolution in hand and to set themselves strongly against those old karmic inheritances which are pushing men downward into selfishness and brutality, most nations are not yet at the stage where they can take a strong stand for universal principles as against the tendencies of old national karma. The men who are in charge of the nation and who really want to govern the nation wisely and well have not only to struggle against the karma of the nation in older lives but also against the clamor of unenlightened public opinion of the present nation. No wonder that many find the struggle too difficult, and yield to the forces and temptations which tend to war and national aggression.

C. S.