

hension of them, and—which is of more consequence—character is evolved and strengthened thereby.

The Ego, it is said, does not, as a rule, fully incarnate until the seventh year of a child's life. During this period the body is maturing and becoming adjusted, as it were, to its future tenant, who is supervising its development and making it ductile and responsive to its will.

But why should we wish to remember the events of our past lives? We do not preserve the broken toys of childhood. Having served their purpose, we put them aside and forget them as we grow older and become interested in other things. They are superseded by things which concern our present experience, and rightly so. The mind is improved by reading, observation and reflection; and the body is nourished and preserved day by day by the food it eats; but we do not take the trouble to recall—and we could not if we would—all that we have read, and seen, and thought about, nor of what our diet consisted during the past year. We are concerned chiefly with the results—that we are alive and healthy; that we know what we know and are what we are. Just as a boy who has been taught grammar may forget in later years many, if not all, of its rules, while he still retains the habit of correct pronunciation and composition, so a man usually forgets what contributed to his education and development. He has little time or inclination for retrospect of a past that cannot be amended; he is absorbed in the present and the opportunities of the future, and therefore he does not wish to be encumbered with things which are now useless. Why, then, should we seek to recall what probably we would be more eager to forget if we could remember it?

In withholding from mortal man the recollection of past incarnations, Nature has shown the discretion of a wise nurse. She would not have us disconcerted by the review of experience of more than one life at a time. She takes no notice of the whim or idle curiosity which clamors for something which is not good for us. Apart from the advisability of ridding the human memory of all unnecessary reminiscence, it would only be discouraging could we remember the innumerable acts of disobedience and the chastisement they incurred; the severe but salutary discipline that prevented our lapsing into retrogression; and the wearisome, heart-rending disappointments of surrendering, at the behest of Fate, the cherished playthings of every life as soon as they began to hold our attention from more important matters. The path of evolution is uphill all the way. No good can be gained by looking downward; let us fix our eyes on the path before us until we reach the summit, and then, our journey ended, we may pause to review with satisfaction all our struggles and achievements—our defeats and triumphs.

IDIOCY AND INSANITY.

The body may be said to be to the Ego what an instrument is to a musician. The best musician cannot get harmony from an instrument that is out of tune, or improperly constructed, or that he cannot control. The extent to which the Ego can manifest itself outwardly is determined