

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—*Goethe.*

'WHATEVER DOTH MAKE MANIFEST IS LIGHT.'—*Paul.*

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NOTES BY THE WAY.

The following from the 'Western Daily Mercury,' concerning 'LIGHT,' is worth quoting;—

Spiritualism, as it is understood of the ordinary man, is a cult which professes to be able to hold communion with and to receive communications from the state euphemistically described as 'the other world.' Unfortunately for the honest convictions of those who really believe in spiritual communion, the cult has suffered from many fraudulent pretences. It is interesting, therefore, to find a writer in a spiritualist journal claiming as a disciple one of the greatest living English Churchmen—Archdeacon Wilberforce. The Archdeacon has recently published a volume of sermons preached on certain of the Church's festivals in Westminster Abbey, and he insists therein on the recognition of the fact that spiritual influences are ever at work in the world, and more especially that those who are gone before mingle in the spiritual sense with the lives of those whom they leave behind. There are few who accept the Christian faith who venture to deny such a proposition—though the degrees in which it is held, and the precise place which it should occupy in the round of religious faith, must be matters of difference. But between the belief in a spiritual state and the profession of the ability to hold communication—by rappings or what not—there is a great gulf fixed, and it does not seem probable that in declaring his belief in the influence of departed souls on the life of this world Archdeacon Wilberforce meant for a moment to support or assent to the propositions set forth by the sect known by the name Spiritualist. Indeed, he expressly points out what he considers the 'grave peril' of attempting to hold communication with disembodied spirits in so-called *séances*. The subject is one which presents many difficulties to the philosophic mind.

We have no great wish to claim any one as a Spiritualist. That is an honour which must be claimed for himself by anyone who desires it. As for Archdeacon Wilberforce, the quotations from his sermons which we printed speak for themselves: but we would point out that the most ardent Spiritualist might well be one of the first to warn inquirers of the 'grave perils' of some kinds of spirit-communion.

For the rest, we do not see the 'Mercury's' 'great gulf.'

'The Christian Register' gives us a mild shock with its Article on 'A Better World.' It deprecates the old-fashioned consolation,—that the friend we have lost has 'gone to a better world than ours.' It says that 'we gradually come to understand, as life advances, that happiness and misery—all the phases of existence, in fact—are states, conditions, attributes of mind; and from this point of view a better world is of less importance. We know dimly what this world would be to us if we were perfectly adapted to our environment; and the thought arises that another and better world may be a

condition of adaptiveness and nice adjustment rather than the realisation of ecstatic and fantastic dreams that make up the picture in the popular mind.' That is a useful thought. But, when enlightened people speak of 'a better world,' they do not mean a world of theatrical finery and selfish luxury.

'The Christian Register' looks forward to changes upon this earth which will be 'far better suited to human needs than cities with crystal walls, diamond gates, and streets of gold.' We agree: but then it still remains that we may comfort our sad hearts with the vision or the hope of 'a better world.'

But 'The Christian Register' is, for the moment, up in arms against a Church which does so little to make *this* 'a better world.' It has bred causes of quarrel, it has excommunicated, tortured, murdered, in religion's name. The name of Christ 'has been blasphemously affixed to the bitterest hatreds the world has known, and still tribes and races of men are fighting and slaying each other, as they claim, in his honour.' 'Right here,' as our American friend would say, we clasp hands with him. We have no right to anticipate a better world elsewhere unless we do all in our power to make a better world of this.

Though somewhat old-fashioned—as, for instance, in its anticipation of 'the Second Advent,'—the Rev. S. Hebert's new book on 'Glimpses into Paradise' (London: J. Finch and Co.) is an attractive one. A Prefatory Note says, 'The plan of the book is perfectly simple. One whose mind has been troubled on the subject sees, in a dream, a departing spirit being conducted by its Guardian Angel to Paradise, and, being borne along in company with them, finds the answers to his questions in what, as a silent and invisible spectator, he is permitted to see and hear in Paradise.' The book is better fitted for those who find satisfaction in 'evangelical' ideas than for the more rationally advanced, but the tendency of the book is all good, and a great deal of it is both instructive and beautiful.

'Faces towards the light: A book for the devotional Home and for Sabbath-reading,' by Dr. Sylvanus Stall (London: The Vir Publishing Company), contains eighty-nine brief studies on simple themes which, on the practical side, are often deep and great. In thought and phrasing, the book is 'evangelical,' and, though often bright and reasonable, it has its chamber of horrors. Here is the ending of its two-page meditation on 'Eternity':—

The human mind is powerless to conceive the time when drop after drop, ten thousand years apart, every stream and all the unfathomed depths of every ocean would be drained to their deepest depths; and yet when all this has been accomplished, eternity would only have begun, with no end in sight.

After all these countless ages, let a tiny bird diminish this vast globe on which we live, by bearing, grain by grain, all the mountains and hills and plains from the earth, and dropping

them into the sun, one grain at the end of each ten thousand years; and again what countless ages! what incomprehensible durations of time would be required to complete this inconceivable task! And yet, after sea and land had each been exhausted, our deathless spirits shall still continue to live on with God in a glory that continues to sweep forward in endless duration; or with the devil and his angels, in a world of endless punishment and misery.

The best thing we can say of this is that it is tiresomely old-fashioned. The worst thing we could say of it need not be set down here. We are sorry for Dr. Stall.

What is belief in God? According to Tolstoy it is not merely holding the opinion that He exists. A man who hung his head and said, 'I do not believe in God: I am not good enough,' might be the truer believer. Tolstoy tells of such a man who explained thus: 'I scold, grudge help to a beggar, envy, am a glutton and over drink. How can I believe in God?' This man, says Tolstoy, though he repudiates belief in God, really believes in Him in the very way that is true faith. This is worth considering.

'The Order of the Golden Age' publishes a new book by the Rev. J. T. Ferrier, 'Concerning Human Carnivorism'—not a pleasant title, and possibly deterrent with many; but the little book is better than the title, if only because it grapples with Vivisection as well as with flesh eating; and in other ways it pleads for 'Humane-ness as a flower that must always grow along the royal road of Divine Love.'

'One Religion: many creeds,' by Ross Winans (third edition), with an Introduction by the Rev. Charles Voysey, B.A. (London: G. P. Putnam's Sons), covers a vast amount of ground. It may be justly described as a very thoughtful, free-minded and rather 'heretical' man's thoughts by the way on a multitude of subjects bearing upon Theology and Human Life. Men and women who are built his way might find ample browsing ground in these four or five hundred pages.

The following, by Henry Van Dyke, deserves, and will repay, a passing thought to-day:--

Let me but live my life from year to year,
With forward face and unreluctant soul
Not hastening to, nor turning from, the goal,
Not mourning for the things that disappear
In the dim past, nor holding back in fear
From what the future veils, but with a whole
And happy heart, that pays its toll
To Youth and Age, and travels on with cheer.

So let the way wind up the hill or down,
Through rough or smooth, the journey will be joy;
Still seeking what I sought when but a boy,
New friendship, high adventure, and a crown.
I shall grow old, but never lose life's zest,
Because the road's last turn will be the best.

SPIRITUAL PRAYERS. (From many shrines).

Our Father who art in heaven, who by Thy well-beloved Son hath shown us the way to light, and to the soul's true life, direct our steps into the way of peace, and strengthen our hearts to obey Thy commands. May the dayspring from on high visit us, and give light to those who sit in darkness and the shadow of death, that they may adore Thee for Thy mercy, follow Thee for Thy truth, and enjoy Thee in Thy sweetness for ever. Deliver all nations, we pray Thee, from tyranny and superstition, and gather them into the free assembly of the godly, to the glory and praise of Thy Holy Name. Amen.

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the Alliance will be held in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East (near the National Gallery), on

FRIDAY EVENING, JANUARY 8TH,

WHEN AN ADDRESS WILL BE GIVEN

BY

THE REV. J. PAGE HOPPS

ON

Swedenborg's 'Memorable Relations of Things Seen and Heard,' with some modern Confirmations and Inferences.

The doors will be opened at 7 o'clock, and the Address will be commenced punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 1s. each. Applications for extra tickets, accompanied by remittance, should be addressed to Mr. E. W. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

THE GIFT OF TONGUES.

Judging from the communication of your correspondent, Mr. E. T. Bennett, in 'LIGHT,' of November 21st, he does not seem to be familiar with the phenomenon of mediumistic 'speaking in many tongues,' but if he will turn to the Memorial Edition of the 'Letters and Tracts on Spiritualism,' by Judge Edmonds, p. 105 and subsequent pages, he will find there some remarkable testimonies to such experiences. Among others the Judge himself records the fact that his daughter, who knew no language but her own, and a little smattering of boarding-school French, had spoken 'in nine or ten different tongues, sometimes for an hour at a time, with the ease and fluency of a native.' He said that it was not 'unfrequent for foreigners to converse with their spirit-friends through her, in their own language,' and related how a 'Greek gentleman had several interviews, and for several hours at a time carried on the conversation on his part in Greek, and received his answers sometimes in that language and sometimes in English. Yet, until then, she had never heard a word of Modern Greek spoken.'

Judge Edmonds had a niece who often sang in Italian, improvising both words and tunes, yet she was entirely unacquainted with that language. Of this, he says that he supposes 'there are hundreds of instances,' and he specified the fact that he had heard his daughter, Laura, speak in Italian, Portuguese, Latin, and Hungarian, and in some languages that he did not know. Pages 198 to 203 are also devoted to the same subject, and a list is given of nearly thirty mediums who had been controlled to speak in foreign tongues.

In this country many mediums have been made to speak in what were to them 'unknown tongues,' but in a great many instances there was no one present who could interpret what was said. Some years ago, however, a case was reported in which Mr. Roscoe was made to speak to an African gentleman at a meeting in Pendleton, and after the conversation between the spirit and the gentleman had ended, the latter assured the audience that he had received a communication from his deceased father, with which he was very much pleased. It would certainly be of interest if phonographic records of manifestations of this nature could be obtained and the messages interpreted, as suggested by Bianca Unorna, in 'LIGHT' of the 5th inst., and I hope experiments of that kind will be made at an early date. Mr. Stead suggested the same thing some years ago, but I do not recollect seeing any reference to the results—if any.

'AN OLD SPIRITUALIST.'

MORE

In 'LIGHT' reproduced from some very in Sydney, in C. Bailey. 7 ditions and g In the N of sittings' says:—

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MORE REMARKABLE PHENOMENA IN AUSTRALIA.

In 'LIGHT' of July 18th last, and subsequent issues, we reproduced from the 'Harbinger of Light,' Melbourne, reports of some very remarkable phenomena which had been observed in Sydney, in March, 1903, through the mediumship of Mr. C. Bailey. These sésances were held under stringent test conditions and gave entire satisfaction to the sitters.

In the November issue of the 'Harbinger' a 'second series of sittings' is reported by the same correspondent, 'X.,' who says:—

'Mr. Bailey again arrived here (Sydney) at the end of May, 1903. He was on his way to Brisbane, to which place, however, chiefly owing to some misunderstanding, he did not then proceed. We were fortunate to have another series of sittings from him.'

As there had been a suggestion of the possibility of collusion at certain of the previous sittings (though at others there was no room for doubt on that score), it was determined to set that doubt at rest once and for all. The writer of the report, 'X.,' says that a Mr. F., a sceptical friend of his, suggested that a piece of mosquito netting should fall right over the medium, after he had been thoroughly searched, covering him completely, and that it should then be secured to the floor. 'X.' says:—

'From this I got hold of the idea of a square wooden frame, covered top and sides with mosquito netting; this cage, with uncovered base, to be placed over the sensitive and screwed to the ground, his clothes and person being searched previously. I consulted with a friend of mine, and we both proposed this to Mr. Bailey, who said at once: "The very thing; you can do it by all means." And we did it.

'After the third sitting I even took the precaution of getting the seam in the netting closely top-stitched on the outside, and of having the tacks at the base of the cage so secured that they could not possibly be withdrawn. As a further precaution, Seabury and Johnson's wide adhesive plaster was stuck on and tacked to the base and floor at intervals, this adhesive plaster in our special tests (see further on) having been fixed and tacked in one continuous strip, all round the line of contact of the base with the floor, so that not even the tiniest slip of paper could be inserted underneath.

'So secure was the cage against the introduction of articles that I offered my friend, Mr. F., £50 if he could get in a threepenny bit.

'Now supposing the sensitive thoroughly searched, kept, meanwhile, away from the sitters, and closely watched till thus secured in the cage, there being no possibility of the concealment of articles therein, or on or under the part of the floor enclosed by the base, then *apports* produced within the cage under such conditions should necessarily be regarded as produced by occult means. Passage of matter through matter would also be demonstrated.'

FIRST SITTING, SECOND SERIES.

Queen's Hall, Sydney, Room 7, Monday, June 1st, 1903, 8 p.m.

Sensitive searched and placed in cage, which was screwed down to floor and further secured with adhesive plaster tacked to base and floor.

Apports, &c.:—

(1) Two live Indian birds and, by request, a bird's nest. The second bird and the nest mysteriously disappeared, the Hindoo saying it would be cruel to keep a mother bird. The other bird, given to a sitter, is still living.

(2) An Indian cap, richly wrought in gold and silver Delhi wire embroidery.

(3) Eight Ptolemy coins.

(4) A materialised hand appeared.

SECOND SITTING, SECOND SERIES.

Queen's Hall, Thursday, June 4th, 1903, 8 p.m.

Conditions similar to last.

Apports:—

(1) One live bird, described as a galluk or widow-bird, which was given to me. (It is still living.)

(2) Ten ancient coins, Egyptian and Roman.

(3) A newspaper from Scinde, in Arabic characters, Hindu language.

(4) A leopard-skin rug (the skin untanned) 3 feet 1½ inch long from neck to flank, and over 2½ feet wide at shoulder. Control "Abdul" said it was brought from a bazaar in Delhi,

the owner, a sensitive, having been requested by spirit agency to place it by, so that it might be taken away as a present for a 'Feringhi friend.' It was presented to me.

THIRD SITTING, SECOND SERIES.

Queen's Hall, Monday, June 8th, 1903.

A sitting for materialisation. One, and then two, luminous hands appeared, then a small luminous figure.

The sensitive came out of the cabinet, walked over, took hold of the hand of the sitter in front of me, while the materialised figure was still in evidence in the cabinet. A luminous head and shoulders which, we were told, was a materialisation of 'Abdul,' subsequently appeared, also other hands, one of which advanced to right of cabinet, then glided away and dematerialised.

FOURTH SITTING, SECOND SERIES.

Queen's Hall, Thursday, June 11th, 1903, 8 p.m.

Covering on cage re-arranged during day more securely, its seams top-stitched on outside. Bag also re-made with stronger material, its seams double-sewn with machine lock-stitch.

Sensitive thoroughly searched, put inside cage and placed in bag of our own make, unlined and double machine lock-stitched.

Bag tied firmly and sealed; cage screwed down, its base further secured with adhesive plaster fixed and tacked to frame and floor, so that nothing, however small, could be passed through.

Apports:—

(1) A live bird.

(2) A nest with one egg. (The nest and egg by desire.)

(3) Sixteen ancient Egyptian and Roman coins.

(4) A shrub about five inches high, with leaves. The bird and coins were left; the egg, nest, and plant disappeared.

Amongst the controls was a Parsee priest. In speaking of the worshipping of fire, he said it was incorrect to call his people fire-worshippers in the literal sense, as fire was only regarded as a symbol of the deity. What they really worshipped was 'Agni,' an esoteric word, meaning essence or spirit of fire.

At conclusion of séance, seals examined and found unbroken.

STRINGENT TRIAL TEST SITTING.

At my house, Sydney, Monday, June 15th, 1903, at 8 p.m.

Sitters present—Mrs. L., Mrs. Br., Miss B., Miss Ch., Mr. R., Mr. J. L. M., Mr. K., Mr. X.

Manner of testing: Séance-room and contents, including cage, fully searched by committee; window and fire-grate covered with mosquito netting and sealed.

Clay in small flower-pot emptied, examined and replaced. When search over, door locked and sealed. Sitters then, male and female, completely searched in their respective searching rooms.

Sensitive stripped to underpants; his clothes, boots, and socks put away; his body thoroughly and exhaustively searched from head to foot, including mouth, ear-cavities, palms, between fingers, between legs, between toes, &c. Sensitive then re-dressed in a suit of mine, which was fully searched, including socks and slippers.

Men and women sitters then left the searching rooms, the sensitive being linked by one searcher on each side. Seal on séance-room door then broken and all entered. Door locked on inside and sealed.

Sensitive, kept all the time under close observation, put in cage, which was then screwed down firmly to floor, and further secured at base with adhesive plaster, not only stuck on, but also tacked down, so that not even an article the size of a pea could be put through.

Apports produced under the above conditions:—

(1) A pair of satin slipper shapes, silver embroidered in Indian fashion.

(2) Four ancient Egyptian coins.

(3) A shrub, four or five inches high. This shrub, whose leaves were from one to two inches long, subsequently disappeared.

(4) A number of cut jewels, as follows, viz.: a blood garnet, two other light-coloured garnets or 'spinifex' rubies, two green sapphires, a chrisobel or chresoface, two cinnamon stones, and three moonstones.

(5) A luminous hand materialised.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, DECEMBER 26th, 1903.

Light,

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to Mr. E. W. Wallis, Office of 'LIGHT,' and not to the Editor. Cheques and Postal Orders should be made payable to Mr. E. W. Wallis, and should invariably be crossed '— & Co.'

SUBSCRIPTION RATES.—'LIGHT' may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments to be made in advance. To United States, 2dol. 70c. To France, 13 francs 86 centimes.

'LIGHT' may also be obtained from E. W. ALLEN, 4, Ave Maria-lane, London, and through all Newsagents and Booksellers.

A CHESTERTON PARADOX.

'The Daily News' provides for its readers many good things, but, for piquancy, wit and amusing paradox, Mr. G. K. Chesterton's contributions stand alone. The only drawback is, that, when one has laughed or wondered at his extraordinary conjuring tricks, there is often nothing left to do but to ask whether anything could survive the application of his tests for truth, or whether there is any such thing as truth—or error. It is as though he could pick up an old horseshoe from the gutter, and prove it to be a duchess' tiara, or demonstrate that a cheque for £5 is a demand note for the rates.

But, on the other hand, it must be admitted that his round-the-corner paradoxes are often astonishingly illuminating,—suggesting ideas and provoking thoughts in a sometimes startling way. An instance of this kind turned up a few days ago in a Paper on 'Faith and the Fantastic.' It is one of his chaffingly quaint replies to Mr. Blatchford's trenchant attacks on Christianity, or, let us say, on the conventional religion of the present-day Briton;—a tempting theme, but we must not touch it: it would take us too far afield and demand too much time. Besides, there is no need for agitation on this matter. The bankrupt creeds are all before the court, and will soon enough be properly dealt with; while the new-births of the modern mind and heart will come to their own,—all in good time.

What interests us in this particular Paper is a subtle and not unsuccessful attempt to make the deniers of occult things look foolish. We go no farther than that. Mr. Chesterton does not exactly argue, and, assuredly, he does not preach: but, somewhat in the style of Andrew Lang, he deftly manufactures ingenious foolscaps and fits them on to people's heads; and these people, being clever, positive, practical and scornful, look very entertainingly interesting in their adornments.

Mr. Blatchford, as a practical man, has no faith in miracles and the power of faith, and he denies that there is any evidence that faith can work miracles. But that, says Mr. Chesterton, is 'pure rubbish.' There are mountains of evidence of it, that is to say of such evidence as people want when they try to write an historical essay, or wish to get a man hanged. 'You could fill libraries with honest ordinary human testimony,' says Mr. Chesterton, 'you could crowd Salisbury Plain with honest ordinary human witnesses, to such things as that God answers prayer or that the dead revisit the earth. I do not say that the people who deny these things are wrong. I only say that they use a ludicrous phrase when they say there is no evidence for

them. Evidence can only mean solemn human testimony in large quantities, and of that the world is chock full.'

This being so obvious, what do the people mean who deny that there is any evidence in favour, say, of the testimony that the unseen people are sometimes the seen? They simply mean that they choose to rule out all such things. They 'know' that certain things 'do not happen'; and therefore anything that you may say in favour of their happening is not evidence. They 'take the responsibility of setting aside this kind of evidence, as a judge in a court of law would set aside corrupt or drunken evidence.' Mr. Chesterton admits that there is something reasonable in this, and for this reason,—that 'the people who have these visions or experiences not only are credulous, but may be said to boast that they are credulous.' Is this so? That is not our experience. The approving readers of 'LIGHT' do not at all admit that they are credulous: still less do they 'boast that they are credulous.' What they do say is that they know, and that they are neither 'drunken' nor 'corrupt.' They have less objection to the plea that they are not impartial.

At this point Mr. Chesterton's 'circular enigma' comes in. The question after all is—Do certain things follow faith? and how are we to know that they do except from the evidence of those who have faith? It may be true that the evidence of the believers is of little worth, but, says Mr. Chesterton, 'it is even more clearly true that the evidence of people not determined to believe is worth absolutely nothing.' This would have been clearer if Mr. Chesterton had written,—'determined not to believe,'—but perhaps he did.

His illustration here is both smart and amusing:—

Suppose we wanted to discover whether great excitement produced, let us say, a singing in a man's ears. And suppose eighty respectable householders came and said, 'We were very excited, and our ears sang like Sims Reeves.' The testimony might prove it, or it might not. But plainly it would be nonsensical to say to the eighty respectable householders, 'Oh, you were very excited at the time; you fancied you heard it.' They would naturally reply (in a stentorian chorus), 'How the deuce could we, without being excited, discover whether excitement made a singing in our ears?' So it is with rationalists when they talk about the testimony to faith being credulous testimony. If it were not credulous it would not be testimony.

If a Salvationist hears a call, if a nun has a vision, if a savage receives omens, if a peasant sees fairies, the rationalist school says that this is ignorant evidence. So far from being ignorant evidence, it is expert evidence. Upon the particular matter which we have to discuss, which is—do certain results follow on belief?—they are specialists, like Sir Robert Ball and Sir Frederick Treves.

Mr. Chesterton puts his mere rationalist into a pretty hole. In spite of all testimony, the mere rationalist will not believe that faith is an effective cause. That is an understandable position, but it is dreadfully limiting. It shuts a man up to a sort of knownothingism, or even to a sort of don'twanttoknowanythingism, and that is apt to make a man look silly. When any one comes along and says that the lamp-post is a god, this unexamining rationalist has no right to object, says Mr. Chesterton: or if a man walks up and coolly remarks that he can turn cab-horses into griffins, our limited liability believer must submit and offer mild congratulations.

Of such people, our quaint philosopher justly says: 'By refusing to experience faith they have refused to test it. They are in the position of people who have retired from a demonstration at a hospital because it was too disgusting. I respect their sentiment, but I will not accept their report.'

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In 'LIGHT' views re 'The to think that t embodiments presume he As readers of following am speciality of r incarnated a personalities incarnations, Mrs. Richm Washington soul is uncre eternity, the number of s that the sov which is a b embodied fr primitive f planet; the successive u until final planet has ments, no embodime having ide reincarnat Richmond

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THE CASE FOR REINCARNATION.

BY DR. HELEN DENSMORE.

In 'LIGHT' for October 24th, Mr. S. H. Lock gives his views *re* 'The Case against Reincarnation.' Mr. Lock seems to think that there are no believers in the doctrine of successive embodiments except 'Theosophists,' and by this term I presume he designates the followers of Madame Blavatsky. As readers of 'LIGHT' are aware, Alan Kardec has a large following among the Spiritualists of France, and he made a speciality of reincarnation—the doctrine that the same spirit is incarnated at different and succeeding periods in different personalities; and the spirit being the same in these successive incarnations, Kardec named these appearances reincarnations. Mrs. Richmond, then Mrs. Tappan, in lectures delivered in Washington and London over thirty years ago, taught that the soul is uncreate and self-existent, that it exists from eternity to eternity, that (of course) there are no new souls added to the number of souls, and none are lost. Mrs. Richmond teaches that the soul is not embodied in human form; that a spirit, which is a breath or an impulse or an offshoot from the soul, is embodied from time to time, beginning in the lowest or most primitive forms of human beings on any given inhabited planet; that as the result of experience and discipline, each successive embodiment is more advanced than the preceding, until finally every representative experience of life on such planet has been passed through. These successive embodiments, not being the identical impulse of the preceding embodiment, but being different personalities—although having identical consciousness within the soul—are not called reincarnations or reembodiments. The guides of Mrs. Richmond prefer the term 'successive embodiments.'

Mr. Lock makes eight points which he says may be suggestive, and to some of them I wish to make a brief reply.

1. If all Theosophists should hold to the doctrine of reincarnation, it would be no more a proof of its truth than it is when a minority school or a majority school rejects it. If a thousand Mahatmas should emerge from their hiding-places in the Himalayas and affirm it, it would be no proof that it is true. A question like this cannot be settled by authority; it can only be determined by its correspondence with the truths of science and philosophy, by reason and logic.

2. Whether the doctrine of reincarnation is one of the 'Secret Doctrines,' or whether it is esoteric or exoteric, does not matter—the question is whether it be true.

3. I did not have the pleasure of reading Mr. Lock's article on 'The Spirit of Man.' Unfortunately I send copies of 'LIGHT' to friends who do not feel able to subscribe; but I have sent to the publisher, hoping to get the issue or issues which contain it. I am very much interested to read and study an alternative system, and one which gives a rational explanation of the origin of the human soul.

4. I quite agree that the antiquity of a doctrine is no proof of its truth.

5. I also fully agree that the fact that some persons think they remember incidents in a previous embodiment is no proof of the truth of the doctrine of reincarnation.

6. The assumption that each individual must pass through all representative experiences, as taught in Mrs. Richmond's system, involves none of the difficulties pointed out by Mr. Lock. No person need be or need have been an 'elemental'—whatever that may mean; nor need pass nor have passed through any or all 'the stages of psychical disintegration'—whatever that may mean. It is clearly seen, when the doctrine of successive embodiments is grasped, that each person is destined to 'acquire all knowledge, understanding, and sympathy,' as well as to overcome all selfishness and all traits characteristic of infantile man. Mr. Lock affirms that a person 'can and does suffer conflicts within himself that take the place of outward experiences'; but he offers no proof, and I think will not be able to find any. It has become a proverb that the boy does not accept what his father has learned by experience; on the contrary, he insists upon having the experience himself.

7. As before said, it does not matter in an argument or a discussion what a Theosophist or a Brahmin or anyone else affirms; we have to consider only the reasonableness and consistency of those points which are offered in support of the affirmation, and which find a response from within.

8. Mr. Lock affirms that after a spirit has had the benefit of successive embodiments, 'his position when full manhood is attained is practically the same as that of a new soul, with no age-long history behind it.' The hypothesis of a newly created soul plunges us into an inextricable difficulty at the outset. Science teaches the eternal nature of matter, force, and energy; that it is only the forms of these which change; and to the sum total of these forces nothing is ever added and nothing is ever taken away. Furthermore, it is an axiom of science that whatever has a beginning must have an ending, and this principle leaves Mr. Lock's 'new soul' without possibility of immortality.

I have recently had a brief discussion in the columns of the 'Banner of Light' with Dr. Peebles, on the question of reincarnation or successive embodiments. The following quotations will show readers of 'LIGHT' a partial explanation of some of the features of this system of philosophy:—

'Dr. Peebles quotes from Colonel Olcott as saying: "The best friends of India, her most patriotic sons, have deplored to me the moral darkness and degradation of her people. Native judges . . . have lowered their white heads in shame when they said that the vice of lying and the crime of perjury prevailed to a fearful extent. And the worst part of it was that the moral sense was so far gone that people confessed their falsehoods without a blush, and without an idea that they were to be pitied." Upon which Dr. Peebles remarks: "What a comment upon the fruits of reincarnation! And how sad the thought that there are dreamy imaginative Englishmen, and a few of our own countrymen, trying to cram this theory into the minds of thinking, reasoning, wide-awake Americans!" We are led to infer by this that the masses of people in India centuries ago were intelligent, earnest-minded, elevated people, and that the doctrine of reincarnation has brought them to their present degradation. If we investigate this subject, we will find that, on the contrary, the ignorant classes in India are less ignorant and degraded now than hundreds and thousands of years ago, and, secondly, even if it were true that a deterioration has taken place during the time that the doctrine of reincarnation has been taught, it does not follow that it is simply the doctrine of successive embodiments that has caused the degradation. It is taught by modern political economists that the greatest hindrance to man's elevation is the erection of class distinction and caste barriers between different members of society. There is probably no people on earth that are so caste-ridden as the people of India. The doctrine of successive embodiments as taught by Mrs. Richmond is, on the contrary, a perfect representation of pure democracy. It is taught by her that every soul that has an existence—from the South Sea Islander to the most advanced philosopher of Greece or Germany or England—eventually goes through every experience possible to the embodied human spirit. It will be seen that this is the absolute opposite of the conditions that inhere in the structure of India society, and, although I have no space to reinforce the assertions of the political economists, it is easily seen that the doctrine of caste leads to the degradation of the lowest orders and that the doctrine of democracy leads to the elevation of all classes.'

'It is a favourite teaching of modern scientists, both English and German, that there is nothing lost in the universe, and that whatever exists now in the universe—of course, I am speaking exclusively of matter—always has had an existence in some form or another, and, in the nature of things, is indestructible and will always exist. We are taught in this conservation of forces that light, heat, and motion are different expressions of the same energy. According to the teachings of Mrs. Richmond and Mr. Colville, no new souls are created. As science teaches us is the case with matter, there is constant change but there is no creation and no destruction. According

to Mrs. Richmond's doctrine, there are just as many souls in the universe to-day as there ever have been, and that there never will be more and never can be less; that these souls are un-create, self-existent, and eternal in their nature. It can easily be shown that the doctrine espoused by Andrew Jackson Davis and by the average Spiritualist and Christian is in direct conflict with this teaching of science. According to the current thought on the part of those who accept immortality, and who believe that the immortal spirit has arrived at consciousness by a gradual progression, and that each spirit is a creation, we have the unscientific teaching that something has been made out of nothing. I say something, because a conscious immortal spirit, heir of everlasting existence, is certainly entitled to that term; and yet, traced back through the evolutions that brought it into existence, as set forth in Davis's "Divine Revelations," there was a time when not the least vestige of this immortal soul had an existence; and if it had no existence, it was nothing; and if it is an eternal existence now, we have, as I said before, the unscientific assertion of the creation of something out of nothing. On the other hand, if we accept the teaching of successive embodiments, we find that the doctrine is directly in accord with, and the exact counterpart of, the teaching of science as to matter and energy.

"When we come to reason about this matter it is easily seen that one cannot overcome temptation unless one is tempted. A woman confined in a nunnery is entitled to no credit for not yielding to temptation. She must be living in the world with the opportunities of the world and must "overcome the world" before she reaches the highest pinnacle of virtue. It is also easily seen that one in spirit life is in no more danger of sensual temptation than one living in a nunnery. One must be embodied and immured in the flesh to be subject to the temptations of the flesh, and this is why successive embodiments are necessary to give each and all an opportunity to overcome all representative weaknesses; and this, according to the philosophy of embodiments, is for experience and satisfaction, and not for expiation or punishment.

"Readers will find some interesting matter in Frederic W. H. Myers' "Human Personality and its Survival of Bodily Death." They will also find most instructive matter in the last report of the "Proceedings of the Society for Psychical Research." The latter contains, among other interesting matter, Sir Oliver Lodge's presidential address and four reviews of Mr. Myers' book, one of which is written by Professor William James and one by Sir Oliver Lodge. In Sir Oliver's presidential address he says:—

"If there is any object worthy the patient and continued attention of humanity, it is surely these great and pressing problems of whence, what, and whither that have occupied the attention of prophet and philosopher since time was. Already the discovery of telepathy constitutes the first fruits of this Society's work, and it has laid the way open to the discovery of much more."

"It is well for anyone, before flippantly treating this subject, to bear in mind that such scientists as Sir Oliver Lodge and Professor James are devoting a great deal of their attention to the solution of these problems. Professor James accords to Myers the rank of scientist similar to Darwin, and regards him as the founder of a new science, that of the Subliminal Self. I wish to ask readers' attention to Sir Oliver's explanation of Mr. Myers' doctrine. I am indebted to the New York *Independent* of September 10th for the following quotation from Sir Oliver's review of Mr. Myers' book:—

"The doctrine which Mr. Myers arrived at after years of study is that each individual, as we perceive him, is but a small fraction of a larger whole, is, as it were, the foliage of a tree which has its main trunk and its roots in another order of existence; but that on this dark, inconspicuous and permanent basis now one and now another system of leaves bud, grow, display themselves, wither and decay, while the great trunk and roots persist through many such temporary appearances, not independently of the sensible manifestations, nor unassisted by them, but supporting them, dominating them, reproducing them, assimilating their nourishment in the form of the elaborated sap called experience, and thereby growing continually into a more perfect and larger whole."

"Students familiar with the doctrine of successive embodiments will be as surprised as delighted upon first reading the above quotation. Paraphrased and stated in the language with which these students are familiar, Sir Oliver's statement would read substantially as follows: "The doctrine which Mr. Myers arrived at after years of study is that each individual as we perceive him is but an embodiment of a larger whole, is, as it were, the foliage of a tree which has its main trunk and its roots in the soul which gave it existence or breathed it into life; and on this hidden, inconspicuous and eternal basis (of the soul) now one and now another embodiment buds, grows, displays itself, passes to spirit life, and there lives out to full fruition all the buds and blossoms of its embodiment; while the great trunk and roots, the soul, persists through many such temporary and successive appearances or embodiments, not independently of the sensible manifestations, but supporting them, dominating them, reproducing them, assimilating their nourishment in the form of the elaborated sap called experience, and gaining a similar satisfaction by these expressions that a great artist has in embodying a beautiful thought on canvas."

"I do not offer the extraordinary unanimity of the systems of thought separately propounded by Mr. Myers and through Mrs. Richmond as an absolute demonstration of the correctness of either; but if truth is inherent in every human soul, and if the student, noticing a multitude of these confirmations in history, in literature, and in science, comes to be absolutely certain of the correctness of this system, he then sees that it is because truth is inherent in every human breast that Mr. Myers and the guides of Mrs. Richmond, quite independently of each other, have announced substantially the same system of truth."

"Dr Peebles contends that Mr. Myers did not mean what these words say in the foregoing quotation. He argues against this simile as if it were given as a fact and not as a simile. Of course, Mr. Myers did not mean that it was an actual tree with roots in another order of existence. It was a simile to give expression to a conception of a philosophical truth. "Each individual, as we perceive him, is but a small fraction of a larger whole." Immediately following, Sir Oliver explains that on this "larger whole," which is unseen and permanent, "now one and now another system of leaves bud, grow, display themselves, wither and decay." Bear in mind that Sir Oliver explains to us that "each individual," as we perceive him, is but a small fraction of this "larger whole," and anyone ought to be able to see that each individual is not a literal bud or branch, but is only figuratively the offshoot of this larger whole. We know what happens to each individual or human being. He is born, develops, displays himself, withers and decays, while "the great trunk and roots (which are defined to be the larger whole of each individual) persist through many such temporary appearances." This is plainly a series of "each individual as we perceive him," and plainly refers to a series of human embodiments. We are furthermore assured that this "larger whole" persists, "not independently of the sensible manifestations" (that is, the series of human embodiments) "nor unassisted by them, but supporting them, dominating them, reproducing them, assimilating their nourishment in the form of the elaborated sap called experience, and thereby growing continually into a more profound and larger whole." It is by this method, and this method only, that the "degraded outcasts" of India become Benjamin Franklins."

"Many pride themselves on the fact that they are not murderers and that they are not criminals, and, like the Pharisee, are quite satisfied that they are not as other men. The truth is that when a human being has arrived at the highest development, he or she rebels at the thought of living in happiness and comfort while others are suffering the pangs of adversity and criminality. A very delightful man of my acquaintance, a noted Spiritualist, was favourably moved toward the doctrine of successive embodiments until he learned that his daughter, like every other human being, had gone through or had to go through all representative experiences. He could not brook the possibility that his daughter in any

preceding environment could have been a prostitute, and he gave up the prosecution of the study in disgust—as if he and his daughter were made of different material from others.’

‘Eternal progression is a favourite doctrine among Spiritualists. On this hypothesis we have a condition which science recognises as impossible. It is a favourite postulate of both science and philosophy that whatever has a beginning must have an ending. It is a law of the universe. As before said, all things go in cycles. It is the teaching of eternal progression that largely accounts for the scepticism of science. The philosophy of successive embodiments teaches that the soul never had a beginning and never will have an ending, and it is in this analogous to the known laws of the material universe. On the other hand, those whom we designate as human beings are but the impulse from or the offshoot of this eternal conscious Ego—that is, the larger whole. These human beings, whom Mr. Myers designates as “individuals,” have a beginning, have a cycle of development, and are in due time withdrawn into the consciousness of the eternal Ego; and in due time this Ego takes up other expressions or embodiments.

‘The philosophy of successive embodiments teaches that the soul alternates between excursions into matter and a life in the beatitudes, and this obviates all difficulties of the doctrine of eternal progression of the Spiritualists, and explains the Nirvana of the Theosophists.

‘This system is very unlike that taught by Alan Kardec. He taught that a spirit, immediately after closing one earthly life, may be reincarnated again at once. Many Theosophists also believe that Madame Blavatsky has already embodied again in the person of a child in India. The system of successive embodiments teaches that a spirit, when embodied in human form, must live out and develop either in this life or in spirit life all the buds and possibilities of that experience. Those traits of character, or buds, which do not come to flower in this life have time to come to full fruition in spirit life, and this requires hundreds, and perhaps thousands, of years. This gives ample time and opportunity for the full fruition of the most beautiful relations possible between human beings, if not in this life, then in spirit life. How shocking the thought, to the highest sensibilities of our nature, that Madame Blavatsky has no time to devote to father, mother, brother, sister, husband, child or friend, but is hurried off and immured in another state of existence before the buds of her life have had time to bloom, and before her friendships and sweet relations have had time to come to full fruition. This is well illustrated in life around and about us. When death removes from us in youth or middle life a life filled with vigour, love, and helpfulness, we have an involuntary protest at the removal. But when a man or woman, who has lived an active, vigorous, and useful life, and at eighty, and especially at ninety, or one hundred, passes on, after we have seen the physical powers gradually decay, and the spiritual faculties ripen—at such a death there is more rejoicing than grief. It is no doubt the same in spirit life. When the spirit, after hundreds of years, has had a full development of all the possibilities of his preceding embodiment, has ministered to all those loved ones with whom he has relations, and been ministered to by them, there is the same fitness in another exchange, and in the commencement of another cycle—another and a higher embodiment—that is universally recognised when a ripened sage leaves for the next sphere—when the “natural body” is laid aside, and the “spiritual body” is risen.’

LONDON SPIRITUALIST ALLIANCE, LTD.

DRAWING ROOM MEETING.

In the interest of Members and Associates of the Alliance who find it impracticable or inconvenient to attend evening meetings, a DRAWING ROOM MEETING will be held in the Central Saloon, St. James's Hall (*entrance from Piccadilly*), on the afternoon of Friday, January 22nd, from 3.30 to 5.30 p.m., for conversation and the interchange of thoughts upon subjects of mutual interest. Afternoon tea at 4.15 p.m. Admission will be by *ticket only*. Tickets will be sent to all Members and Associates.

OCCULTISM.

Under the above heading in ‘LIGHT’ of November 21st, Mr. J. B. Shipley addresses direct to me a question in regard to ‘initiation.’ The fact that I was travelling abroad has prevented my answering sooner. So far as I know, I do not believe that any Order now administers the ‘nectar’ of the Greeks or the ‘soma’ of the Orientals as part of the process of ‘initiation.’ This consists rather of the teaching of doctrines and theories that are not made public. Some Orders, indeed, profess to have a monopoly in regard to certain information, and others even go so far as to maintain that they have received oral traditions that have never been written, but have only been handed down by word of mouth and, therefore, can only be known by initiates. In these days of cheap printing, however, and of the general diffusion of education, it is difficult to keep secrets. For instance, it is not necessary to be a Freemason to find out all that is essential and interesting about Freemasonry.

To my mind the principal objection to some of the Orders is that they have a doctrine and the members are expected to adopt the tenets or dogmas of that doctrine. This is not, however, always the case, and the use of ‘initiation’ then consists merely in facilitating study and also in banding together persons who are pursuing the same political, or social, or scientific object.

The necessity of secrecy still exists; for, though the fires of the Inquisition are at least temporarily extinguished, other forms of persecution yet subsist. It was only a few weeks ago that a determined effort was made to burn alive a woman at Lisbon because she was suspected of witchcraft; and it would be difficult to say what achievements are beyond the reach of British Hooliganism. Those among us who sympathised with the Polish insurrection, with the Garibaldians, with Greeks, Cretans, Serbs, Bulgarians, in their struggle for freedom from foreign domination; with the Danes and the French when they protested against the annexation of their lost provinces by Germany; ran the risk of losing their own lives in this free and tolerant England of ours, did they but venture to question the righteousness of annexing the Boer Republics. Surely, then, the danger is much greater for those who study Occultism. Why, the laws of this country condemned to cruel tortures and to death all such students, and Professor Barrett, in his paper on the Divining Rod, read the other day at a meeting of the Society for Psychical Research, showed that some of these English laws were still in force. Not that we need to-day fear such laws, even if some of them are yet unrepealed; but occasions may occur when the mob might be dangerous, and, what is far more to the point, occasions do now constantly occur where many persons would be considerably injured in their business and daily avocations were it known that they pursued occult studies. Now it is most important that such students should possess satisfactory means of earning their living, and be free from money anxieties, while, on the other hand, any attempt to make money out of Occultism itself would be fatal. Therefore secrecy is maintained, so that no idle gossip should injure the members of such Orders in their endeavours to earn their living independently of the work done by the Order. For my part, I do not think secrecy is so necessary in regard to the Orders, and some portion of their work, as with respect to the names of their individual members.

As for ‘the higher knowledge that is incomprehensible to those who are not spiritually awakened,’ and which forms an ‘automatic secrecy,’ that is a pleasing poetical ideal; but it has nothing to do with the stern facts of the case. There is much to be said in favour of the spiritually unfit being the most powerful, or, in other words, that a bad thought has more dynamic force than a good thought. To many it is easier to hate intensely than to love with the same intensity. Are we then to make public the secrets of ‘initiation’ so that anger may be more powerful, and hatred more mischievous? It is because ‘initiation’ does ‘imply a step’—indeed many steps—‘in the development of psychic powers,’ that it used to be thought necessary to keep these things secret. The as yet,

and to a large extent, hidden forces of Nature can as easily, perhaps more easily, be used for evil than for good purposes. Is it not natural, therefore, to hesitate before spreading broadcast such information. What would be thought of the popular daily Press if it constantly published instructions for the manufacture of explosives, of poisons, of burglar's keys, and such-like instruments for the committal of crime? I must say I think it is the duty of those who know, to strive and first find out whether those they are about to initiate are worthy of the instruction to be placed at their disposal.

Fulham.

ADOLPHE SMITH.

PSYCHICAL RESEARCH IN THE FIRST AND TWENTIETH CENTURIES.

The advance of liberal views in the churches is shown in the fact that Dr. A. Wallace delivered an interesting lecture on 'Modern Psychical Research especially as applied to the Elucidation of the Recorded Phenomena of the First Century,' to a crowded congregation in the hall of King's Weigh House Church, Duke-street, Grosvenor-square, in connection with the Literary Society, on Monday evening, December 7th. Dr. John Hunter was in the chair and introduced the lecturer, who said that as his name had been before the public in connection with some practical investigations on psychic lines, it was unnecessary for him to make any apology for taking up this subject. He referred to the odium that even to-day still attaches, in some quarters, to the honest investigator of borderland subjects, but, fortunately, he said, this state of things is rapidly changing. He remarked that the great philosopher, Kant, foresaw the advent of the spiritualistic manifestations of our day when he said that 'Sometime—I know not when or where—it will be proved that the human soul while on earth lives in an indissoluble communion with all the immaterial beings of the spirit worlds, producing effects in them of which man has now no consciousness'; and Dr. Wallace proceeded to show that this assurance on the part of Kant had been verified since 1848, when signals were used between the living and so-called dead, in the home of the Fox family in Hydesville. This incident was the inception of Modern Spiritualism, and the application of scientific methods of demonstrating the persistence of the individual after bodily death. The doctor related how he, as a student of general and medical science, possessing the conceit and ignorance characteristic of those who had not investigated the subject, attributed spiritualistic phenomena to a heated imagination, to deception, to conscious or unconscious fraud, or to illusion, but after reading something of the literature of the subject, and conducting experiments, he was able to confirm the testimonies of many of the distinguished investigators of the present day. He referred to the establishment of the Society for Psychical Research, the Theosophical Society, the London Spiritualist Alliance, and other societies, and regretted that in spite of all these means of attempting to spread psychic knowledge there still existed a lamentable amount of ignorance among otherwise intelligent people. He proceeded to show the identity, or similarity, of the recorded phenomena in the early periods of Christianity with the facts of Modern Spiritualism, dealing with the various phases of our present-day experience, and giving parallel examples from the Synoptic Gospels, the Acts of the Apostles, &c. He proved that the teachings of Modern Spiritualism rest on a scientific basis, and present demonstrable proof of the reality of a spiritual world, and the persistence of the individual after the death of the body, thus answering the question, 'If a man die, shall he live again?' which is put to-day with as intense earnestness as of old.

The lecture lasted about seventy minutes, and was listened to with great attention, many questions being asked by members of the audience, indicating the interest taken in the subjects dealt with. A vote of thanks terminated the meeting.

SWINDON.—A correspondent would be pleased to know if there are any mediums residing at Swindon, Bath, or Bristol. Replies should be addressed to 'C. B.,' care of Editor of 'LIGHT,' 110, St. Martin's-lane, Charing Cross, London, W.C.

INTERVIEW WITH SIR OLIVER LODGE.

Mr. Harold Begbie contributes a profoundly interesting article to this month's 'Pall Mall Magazine' which he devotes almost entirely to Sir Oliver Lodge's views on such subjects as survival after death and the possibility of a new scientific philosophy which shall gather up and relate into an ordered whole the phenomena known provisionally as 'telepathy' and the 'subliminal self.' In reply to Mr. Begbie's question, 'Shall we ever know that the individuality persists after death?' Sir Oliver Lodge said:—

'Some of us have proofs on that head which are as certain as proof can be. I know of nothing which satisfies my own mind that I would care to take before the Royal Society, but the fault may not be so much in the nature of the proof as in the nature of our present methods of testing evidence. The laborious documents of the Psychical Research Society are there for all the world to see, and while we have exposed much fraud and discredited much Spiritualism, we have collected evidence of the possibility of communication between this and other worlds which deserves consideration. We are publishing shortly remarkable examples of automatic writing which some of us believe to be a communication from Frederic Myers. . . . What we can take before the Royal Society, and what we can challenge the judgment of the world upon, is telepathy. Here is the beginning of a wider conception of science. Directly men see and admit, as they must do from the overwhelming evidence, that it is possible to transmit ideas direct from brain to brain, without the intermediaries of speech and hearing, they are looking into and gaining admission to new fields of exploration.'

Mr. Begbie declares that:—

'When the story of Oliver Lodge comes to be written, his own personal reasons for faith in continuance after death will be set out in full. Suffice it to say that he has good reason to believe in the possibility of communication between this and other worlds.'

Commenting on the foregoing, 'The Westminster Gazette' shrewdly observes: 'For ourselves, we express no opinions on these speculations except to repeat that they are clearly not the inventions of credulous journalists but the serious study of eminent scientific men.'

LETTER TO THE EDITOR.

Theosophical Society.

SIR,—The question which is the original and authentic Theosophical Society, is one upon which there is a widespread misunderstanding, as Miss Ward's letter, which appeared in 'LIGHT' of December 5th, clearly shows.

When Mrs. Besant accused the late William Q. Judge of having circulated bogus 'Mahatma' messages (a groundless accusation as I firmly believe), and sought to persuade the members to decree his expulsion, two parties arose in the Society. One party determined to get rid of Mr. Judge. The other party held that to deal with the charge at all would be an irremediable violation of all the principles of the Society's constitution.

The charge was obviously one which could neither be substantiated nor disproved, the very existence of 'Mahatmas' being with, probably, nine hundred and ninety-nine out of every thousand of the members, merely a matter of theory or belief. To condemn another on mere theory or belief (or even at all) would be a violation of the principle of *Fraternity*. To saddle the Society with a particular view as to the nature, functions, and methods of the 'Mahatmas' would be a violation of the principle of *Freedom of belief*. To force a member of the Society to prove the validity of his own personal belief in 'Mahatmas,' and to justify his actions based on that belief, would be a violation of the principle of *Tolerance*.

Those who determined to adhere to the Society's constitution, to their mutual moral agreement of freedom, fraternity and toleration in their search for truth, have continued the Society and its work on these, its original principles, down to the present day. Surely, then, they constitute the original and authentic Theosophical Society.

Miss Ward incorrectly states that our motto, 'There is no religion higher than Truth,' was discarded. The adoption of the motto was merely left over for a year, it being thought that its sentiment might be better expressed, but eventually it was decided to retain it in its original form, and it was duly incorporated in the official constitution. Can Miss Ward find this motto adopted in any clause of the constitution of her Society?

10, Park Road-mansions,
Wandsworth Common, S.W.

THOMAS GREEN,