

The Month to Come.

- Wednesday, Sept. 19, 8 p.m., "Modern Theosophy," pp. 47-52.
 Friday, Sept. 21, 8 p.m., "Theosophy Outside the T. S."
 Sunday, Sept. 23, 9.45 a.m., Romans xiv and xv, 1-13.
 Sunday, Sept. 23, 7 p.m., "The Prodigal Son of Theosophy," Mr. Port.
 Sunday, Sept. 23, 8 p.m., Secret Doctrine Book I, Part II, Sec. I.
 Wednesday, Sept. 26, 8 p.m., "Modern Theosophy," pp. 52-56.
 Friday, Sept. 28, p.m., "Necessity of Reincarnation."
 Sunday, Sept. 30, 9.45 a.m., Romans xv, 14-23 and xvi.
 Sunday, Sept. 30, 7 p.m., "Theosophy in the New Testament," Mr. Smythe.
 Sunday, Sept. 30, 8 p.m., Secret Doctrine, Book I, Pt. II, Sec. II.
 Wednesday, Oct. 3, 8 p.m., "Modern Theosophy," pp. 56-63.
 Friday, Oct. 5, 8 p.m., Proofs of Reincarnation.
 Sunday, Oct. 7, 9.45 a.m., James i.
 Sunday, Oct. 7, 7 p.m., "The God of the Jews," Mr. Titus.
 Sunday, Oct. 7, 8 p.m., Secret Doctrine, Book I, Pt. II, Sec. III.
 Wednesday, Oct. 10, 8 p.m., "Modern Theosophy," pp. 63-68.
 Friday, Oct. 12, 8 p.m., "Master's letters on Occult Science."
 Sunday, Oct. 14, 9.45 a.m., James ii and iii.
 Sunday, Oct. 14, 7 p.m., "The Message," Mr. Beckett.
 Sunday, Oct. 14, 8 p.m., Secret Doctrine, Book I, Pt. II, Sec. IV.
 Wednesday, Oct. 17, 8 p.m., "Modern Theosophy," pp. 63-73.

Spiritualism and Reincarnation.

The following from the Light of Truth of 1st Sept. is most interesting on account of its source. It is said to be the testimony of Spirit John Pierpoint speaking through Mrs. M. T. Longley. Whoever is the author, it is published as a spiritualistic utterance.

Many spirit intelligences of wide experience and acquired knowledge accept the theory of soul re-embodiment, as one based upon the observance of human needs, and of the wise provision of infinite law for the supply of those needs. Other intelligences contend that such a theory is incompatible with the idea of human progress, and that what is denied a human entity on earth by way of spiritual unfoldment, or intellectual

growth, will be provided for it in worlds beyond. Both sides of the question are entitled to consideration and study. Ridicule and abuse of the opposite side by the advocates of either will not settle the question, nor afford enlightenment to the earnest inquirer. As an observing spirit we personally believe that experience and discipline in this world was intended for and necessary to the best interests of those entities that have been brought in contact with its atmosphere and its relations. That if by any chance they were cut off from in early life, or deprived of its best conditions for gaining vital experience and a quickening of soul forces by its discipline in maturer life, it is only natural and beneficent that a law should exist by the operation of which such souls should have opportunity to regain the footing they had missed, or gather the experiences they may need. If the ego can gather all the power and knowledge it requires of life, and for personal action in spirit life, independent of a mortal body, of what earthly or divine use was it to come into mortal existence, whether for a day or a century at all? If such a being can, after passing from its own body, gather all the experiences of earth it needs by obsessing a sensitive mortal without robbing that mortal of much of its own vital force and experiences, which we doubt, why need it have come to expression in a physical form at all? No two souls need or receive in every detail and particular the same degree of discipline, therefore the experience of a medium will not suffice in all essentials for that of the spirit who seeks knowledge of physical life and its conditions through medial agency. We know of no intelligence who has ever found a developed human entity in the guise, or as the direct outgrowth of the Australian Bushman, and other specimens of primitive man, but we know of many intelligences who affirm that their researches and observation have convinced them that such savage and crude specimens of humanity, whose entire make-up has been of the physical or animal—in its crudest sense—elements of life live for a time after death in the atmosphere of earth, and gradually become absorbed, as forces of animating consciousness into higher human forms on earth, through which they develop greater powers of activity, intellectual growth and spiritual perception. What finite mind shall contend it is not so?"