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## WHOSE LIFE DID YOU LIVE BEFORE ?

### Striking Evidences of Reincarnation That Science is Studying

**W**HOSE soul is inhabiting you? Your own, you say? Yes; it is yours, for the time being. But it may have belonged to a Rangoon coolie forty years ago; it may have swayed the murderous arm of a French revolutionary under the Terror; it may have been the despairing soul that impelled some peasant woman martyr of love to fling herself into the sea.

Out of the faith of the 400,000,000 of India flashes the startling light of reincarnation; and out of the cynical science of France and England and America flares the haunting fear of multiple personalities as well as of that reincarnation which is the commonplace of life in the credulous East.

Experiment and deduction by minds of the caliber of Sir William Crookes, Professor Lombroso, Professor Richet and Camille Flammarion are making reincarnation one of the supreme issues of the twentieth century.

In the light of those experiments, scientists assert, no man dare now affirm that he is exclusively himself, or even exclusively male; and no woman may deny that she is woman only, or assert that she is herself—as she knows herself—alone.

**F**ROM Rangoon, India, where the doctrine of reincarnation is the basic belief of Buddhism, come two startling reports of "minzas," as those children are commonly termed into whom the soul of a dead person has passed, carrying with it the memory of its former identity.

In March, 1904, Major D. J. Welsh and Lieutenant A. W. Quinlan, of the Border Regiment, with Mrs. Meade, were sailing on Meiktila lake. They had neglected to lower the centerboard of the boat, when a squall struck and capsized it. All were drowned.

A few weeks ago the son of a poor Burmese couple, now between 3 and 4 years of age, light haired and blue eyed, began to tell his mother a child's wonder tale of a house in which he used to live, of the number of ponies he formerly owned, of various details of a life which she speedily identified as being the life led by some white officer of rank.

Affrighted, the woman consulted her neighbors, who flocked to see the prodigy. The boy, with all the detail possible only for a participant, described the accident on Meiktila lake in which he was drowned.

He amplified his descriptions of his former life and surroundings, giving details more and more convincing. Today crowds are still flocking to hear the "minza's" marvelous tale, for he is a living witness of the righteousness of their faith in Buddhism.

All India is now recalling the appearance of an earlier "minza," or child reincarnation of a man, in whom the survival of individuality was as noteworthy as the possession of the reincarnated memory.

In the district of Pegu a Burmese woman gave birth to a boy child almost at the time

when the district superintendent of police, A. W. Tucker, perished in a fight with dacoits.

The child was barely out of his infancy when he began to tell how he had been killed a few years earlier, describing his own rashness in attacking the dacoits at close quarters and bringing about his destruction by calling aloud to his orderly to fetch him additional ammuni-

tion.

Most remarkable features of the child's narrative were that he rehearsed the details of death with peculiarities of speech and action which proved to have been characteristic of the official whose death occurred at the time of his birth.

India, throughout the length and breadth

of its native population, has accepted the facts of its "minzas" as so many ordinary occurrences of human existence, and thoughtful Indians admit that the native humility and subjection are directly attributable to the belief in Buddhism and its doctrine of resignation to the inevitable.

But western science, dogged in its denial of

every statement which it has not proved by means of all five senses, has attacked the problem of reincarnation as though it were some hitherto unrecognized emanation of radium. Extracting evidence which would bend the Orient to the earth in reverent submission, western science still doubts, and says merely: "It is possibly true."

Here, however, is the latest and most surprising case of asserted reincarnation, a series of romances of reality, borne witness to by every agency which doubting science could apply, and yet still doubted by science, because science demands that it be convinced, not merely beyond the probability of truth, but beyond the possibility of doubt.

Colonel Albert de Rochas, associate of Professors Richet and Lombroso, of Flammarion and Sir William Crookes, of Drs. Maxwell, Von Schrenck-Notzing and Ochorowicz, in the conduct of the Annals of Psychical Science, resided with the family of Mlle. Marie Mayo, a girl of 18 years, who was in perfect health and had never heard a word of magnetism or of spiritism.

She was the daughter of a French engineer, who, having passed a part of his life in constructing railways in the East, died there. Her mother married again, the second husband being an engineer also, engaged upon the construction of eastern railways.

The girl was brought up at Beirut, in Syria, until she was 9 years old, in the care of native servants and in attendance at a school kept by nuns, who taught her to read and write in Arabic.

Being brought to France and placed under the care of an aunt who lived in Provence, she came under the observation of Colonel de Rochas, who, as one of the foremost investigators of psychological phenomena upon a scientific basis, had for years been engaged in the exposure of charlatans and in the study of varying phases of personality under the influence of hypnosis.

Circumstances placed him under the same roof with the girl for a period of two months, during which he was able to proceed with experiments at ample leisure and under all conditions requisite to preclude harm to the subject.

All the sittings took place in the presence of Dr. Bertrand, the family physician, and M. Lacoste, an engineer, who is the friend of Miss Mayo's stepfather. These gentlemen took down the notes, which occupy nearly fifty pages of the report.

Neither Dr. Bertrand nor M. Lacoste had ever witnessed experiments of the kind undertaken with Miss Mayo, and neither had any bias for or against the scientific merits of manifestations of personality secured under conditions of trance.

As for Miss Mayo herself, it may be remarked here that, apart from the known facts of her education and environment up to the age of 18, when the experiments were made, the evidence of the report, given as precisely and as minutely as any important summary of testimony in a court of law, makes it apparent that the young lady was absolutely free from the neurotic taint which characterizes so many hypnotic subjects; that she was brought under control only with great difficulty, and that every word she spoke was what would be expected of such a normal, healthy, unaffected girl.

There were thirty sittings in all. It was not until the seventh sitting that complete exterior-

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