

The Two Worlds.

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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THE ROSTRUM.

THE IMPASSABLE LINES OF DEMARCATION BETWEEN SPIRITUALISM AND THEOSOPHY.

Abstract of two lectures delivered by Emma Hardinge Britten, at Daulby Hall, Liverpool, on Sunday, November 3rd, 1889.

THE proceedings of the morning opened with a reading by the Chairman (John Lamont, Esq.) of *The Two Worlds'* leaflet, No. 2, "What spiritualism is, and what it is not." The reading was very impressive, and a vast number of applications were made for the admirable leaflet at the close of the meeting.

The lecturer, after the usual singing and invocation, said she must disclaim the words "opponent to Theosophy," casually used by the chairman. She was there neither as an opponent to Theosophy, or any other form of mere belief. She agreed with the Biblical recommendation, to "Let everyone be fully persuaded in his own mind;" but when that persuasion, whether on the part of individuals or sects, essayed to tamper with the best interests of the community, or impinge upon the teaching of good and use promulgated by other associated bodies, then it became a matter of general interest, nay of urgent duty, to enquire into and analyze the opposition, and if found indefensible or injurious, to show and proclaim it to be so, without fear or favour. The lecturer contended that this was the position into which she had been forced on the present occasion by the teachings of the Theosophists, and in opposing those teachings she desired most earnestly to declare she was about to analyze and protest against the adoption of PRINCIPLES only, and that with as little reference as possible to personalities, many of whom amongst the ranks of the Theosophists were her highly-esteemed friends, notwithstanding the fallacies which they put forth as their opinions. That those opinions *must* be seriously combated by all true spiritualists would appear to be sufficiently evident, when it was found that they aimed at destroying the very corner-stone on which the whole structure of spiritualism was founded, and not only dealt indefensible blows against the worth and value of the movement, but also against its moral effects. Nay, more, if the statements made by leading Theosophical writers were true, it was the duty not only of Theosophists, but of the whole religious world, to rise up in moral arms against the spiritualist cult, and never rest until it was crushed out and its practice forbidden.

These were bold statements to make, but she was prepared to prove them upon unimpeachable testimony. After referring to the beautiful leaflet that had been read, and the noble teachings which it announced as SPIRITUALISM, the speaker gave a brief history of the origin of the Theosophical Society, which was founded in the year 1876 in New York city, the earlier inaugural meetings being held in the speaker's own house, and her own name appearing with that of her husband, as amongst the earlier officers of the society. At that time, the lecturer alleged, nearly all the parties connected with the society, including the lady and gentleman now universally recognized and named as the founders and

chiefs of the Theosophical Society, were reputed to be spiritualists; acknowledged as such, and supposed by their writings and teachings to be such.

For the several months, during which the first members of the society came together, there was not a single idea promulgated of the doctrines now alleged to be the basis of the Theosophists' belief. At the various meetings which, after the first few inaugural gatherings, took place in a hired hall, and for reasons slightly touched upon, had been resolved into "a secret society," the teachings of the lecturers were all spiritualistic, and the doctrines discussed were the same. Some hired mediums exhibited the phenomena usual amongst spiritualists, and no hint was breathed by any parties connected with the society of any other source for those phenomena, than such as is now accepted by spiritualists. For reasons of a purely personal nature, however, the society, as founded and conducted in New York, was distasteful to the generality of its members, and after duly paying their fees, finding nothing of interest to reward them and no information to be derived from their continued association, they one after another quietly withdrew, and though they severally and singly compared notes with each other, of no very satisfactory nature, the society—as originally constituted amongst *shrewd-thinking Americans*—virtually died out, and was deemed by the majority at least, of its original members as defunct. To some of these members, however, including the present speaker, it was hardly a matter of surprise to find the founders of the society, after the New York adventure, enlisting the sympathies of a very different class of disciples, namely, the *native* population of India.

It was within some two or three years after the disbanding of the original society that a paper called *The Theosophist*, purporting to issue from a new head-centre in India, and to represent the views and doctrines of the original founders, was issued. From that time the doings, sayings, and methods of those founders were before the world; the European branches, and a *re-habilitated* American branch, having sufficiently published abroad all those methods, whilst some, at least, of the head-centre *Hindu performances* were no less widely published abroad by means of a certain pamphlet, to be hereafter alluded to. Now it was left to the audiences, meeting in that Hall and other places in Great Britain, to suppose that they had the very best information possible upon Theosophical matters, through the timely visit and public lectures of one of the original founders of the movement. But, as the present speaker had anticipated, such was not the case. Indeed, it was in the certainty that some at least of the published doctrines of the Theosophists would *not* be presented before any company which would include avowed spiritualists, that the present speaker (Mrs. Hardinge Britten) had earnestly solicited, through the Daulby Hall Committee, that Colonel Olcott would meet her in a friendly two nights' debate on the *impassable lines of demarcation between Spiritualism and Theosophy*. Colonel Olcott having declined that invitation, and Mrs. Britten still feeling either that the spiritualists, according to Theosophy, were *lost, ruined, and degenerated men and women*, souls waiting to be saved, or that Theosophy, through its avowed leaders, had grossly slandered spiritualism and spiritualists, so she determined she must, in the best interests of truth, advance her arraignment against the Theosophists without the advantage she had hoped to enjoy of some explanation (were that possible) from Colonel Olcott's own lips.

Now one great feature in spiritualism, perhaps the greatest that has ever been advanced yet in the formation of beliefs concerning other world order, has been the spiritualists' ability to place their assertions on the foundation

of proven facts, and their doctrines on the faith of world-wide and universally corroborative testimony.

These dual methods of proof have never been rendered by the Theosophists. They either give their own *opinions*, the beliefs of antiquity (totally regardless of proofs concerning their value), or the opinions of unknown, invisible, and all too doubtful brotherhoods, the only evidence of whose existence is boldly alleged by a published and uncontradicted mass of testimony, to have been the result of vile trick and deception.

One or two allegations, it is true, have been made, that very *high spiritual intelligences* have deigned to communicate with the *very highest Theosophical adepts*, but again we fail to find proof of these assertions; in fact we have many cogent reasons for attributing them to egotistical contempt of their fellow creatures, on the part of those who make them, rather than the special favour of said *very high intelligences*. This being our attitude (continued the speaker) it is our first duty to show upon what grounds we are about to present to you certain Theosophical statements, claimed, in the order of their publication, to be of the *highest authority*; statements which we do not find in their fulness or significance in the lectures, now being given by the founder and his esteemed disciple, on Theosophy. To array our proofs as we are bound to do in this address, we are sorry to have to make quotations which have already appeared in *The Two Worlds*, edited by your speaker, but which may not have come to the knowledge of all those now present. In the last June number of *The Theosophist*, a magazine which, both in name and standing, is supposed to represent the society itself, is an article entitled "Applied Theosophy." In the course of a very long and misty essay is the statement, that two of the society's objects are—

"To 'form the nucleus of Universal Brotherhood.'

"The study of Eastern philosophies, religions and sciences, and the investigation of the obscure forces in nature and powers in man."

Then come in substance the following remarks:—

"If this, however, were all there were in the Theosophical Society, it would never have become the well-known institution that it is. The reputation of the Society has been built up by the individual efforts of its fellows. Take away "*Isis Unveiled*," "*The Secret Doctrine*," "*Light on the Path*," "*Esoteric Buddhism*," "*Theosophy, Religion, and the Occult Sciences*," and half a dozen other works, together with Theosophical magazines—all of them distinctly due to personal effort—and what would be left of the renown of the Society? Since, however, the Theosophical Society is composed of its Fellows, and is what its Fellows make it, that is in no way to disparage the Society, any more than it would detract from the beauty of a coral island in the South Seas, to say that it owed its existence to the individual labours of the little lives that raised it from the bottom of the ocean. It is a mass of coral cells certainly, but it is something more, it is a coral island with an added individuality of its own."

From the books thus commended, as definitions of what the Theosophical Society teaches, we call attention to the following extracts, all taken from the above-named sources.

Quoting, in the first place, from the *Theosophist Journal* of October, 1881, the *Theosophist* Editor says:—

"The conflict of opinions between spiritualists and occultists is solely due to the fact that the former (*who overrate their quality and character*) dignify by the name of 'spirits' certain *reliquiae of deceased human beings*, while the occultists reserve the name of spirit for the highest principle of human nature, and treat these *reliquiae* as mere *eidolons*, or astral *simulacra*, of the real spirit."

Then follows the statement of how the one man at death is out up into seven principles, three of which die and go to dust. Of the two highest of these seven principles this is the description:—

"If the spiritual Ego has been in life material in its tendencies, then at death it continues to cling to the lower elements of its late combination, and the true spirit severs itself from these, and passes away elsewhere. . . . Suffice it to say, that it passes away, taking with it no fragment of the individual consciousness of the man with which it was temporarily associated."

[If this does not imply annihilation we do not know the meaning of that term.]

"But if the tendencies of the Ego have been towards things spiritual . . . then will it cling to the spirit, and evolve out of itself a new Ego, to be reborn after a brief period of enjoyment in the next higher world of causes. Now neither during its gestation in the world of effects, nor after its entry into the higher world of causes—can the Ego re-enter this present world. . . . It cannot span the abyss that separates its state from ours. . . . Once reborn into the higher world and (independent of the physical impossibility of any communication between its world and ours, to all but the very highest adepts) the new Ego has become a new person; it has lost the old consciousness, linked with earthly experiences, and has acquired a new consciousness."

[Annihilation and no mistake!]

"Therefore it is that the occultists maintain that no SPIRITS of the departed can appear to take part in the phenomena of the seance-room. To what can appear and take part in these the occultists REFUSE the

name of spirit. But it may be said—What is it that can appear? We reply, merely the animal soul, or perisprit of the deceased. . . . All that can appear are the *shells of the deceased*, the animal, or surviving astral souls, or animal Ego. Thus it follows that in the case of the pure and good, the shells rapidly disintegrate . . . so that it is next to impossible that the *reliquiae of the good and pure should ever appear in the seance-room*. No doubt the *simulacra* of some spiritual Egos, whose proclivities, earthwards and heavenwards, were nearly equal, may survive longer and occasionally appear under exceptional conditions in *seance-rooms*, with a *dim-dazed consciousness of their past lives*. But even this will be rare, and they will never be active or intelligent, as the higher portions of their intelligence have gone elsewhere. . . . Broadly speaking, it is only the *reliquiae* of non-spiritually minded men, whose spiritual Egos have perished, that appear in *seance-rooms*, and are dignified by spiritualists with the title of '*spirits of the departed*.' To these *eidolons* occultists give the name of elementaries, and these it is that, by the aid of the half-intelligent forces of nature which are attracted to them, perform most of the wonders of the seance-rooms. If to these shells, which have lost their immortality, and whence the divine essence has for ever departed, the spiritualists insist on applying the title of '*spirits of the dead*,' well and good—they are not spirits at all, they are all that remains of the dead when their spirits have flown."

Thus far we give the doctrines and writings of Theosophists as regards the spirits whose vast and stupendous outpouring has flooded the earth from pole to pole during the incredibly brief period of only forty-one years! Thus much for the workers of these miracles! Now for the spiritualists themselves. The Editor of *The Theosophist* winds up a dissertation on the above quoted lines with the following remarks:—

"But let there be no mistake as to what they ('the spirits') are. Hundreds and thousands of *lost and ruined men and women* all over the globe attest the degradation to which constant subjection to their influence in mediumship too generally leads, and we who know the truth should ill discharge our duty if we did not warn all spiritualists in the strongest terms possible, against allowing this misuse of terms to mislead them as to the real nature and character of the disembodied entities with which they so constantly and confidently deal.

"At the same time, in rare cases the ghostly relics of clever, bad, and determined men constitute disembodied entities of high intelligence, which survive for a lengthened period, and the wicked and more material they are in all their tendencies, the longer do they escape disintegration. . . ."

As a final quotation, and to prove that the Editor of *The Theosophist* does not exaggerate the opinions of those of whom his journal from its very name must be regarded as the organ, we call attention to the following paragraphs from "The Perfect Way," produced under the joint authorship of two of the most prominent members and officers of the European branch of the Society, Mr. Edward Maitland, and the late Mrs. Anna Kingsford. These writers say of our SPIRITS, on page 80:—

"Is there anything strong? they make it weak. Is there anything wise? they make it foolish. Is there anything sublime? they distort and travesty it. And where suffered to expatiate unchecked, they descend to blasphemy and obscenity without measure, and incite to courses in turn *sensuous, vicious, malicious, or cruel*, encouraging to gross and luxurious living—the flesh of animals and stimulants being especially favourable to their production and nurture.

"They assert, indeed, that man consists of body and soul. . . . The soul and spirit, which are really the man, have for them no existence, and they usually refuse, in consequence, to admit the doctrine of transmigration or re-incarnation. For, as they are aware, the body and soul perish, and the *anima bruta* cannot transmigrate or become re-incarnate. . . ."

And on page 83 this is a sample of how these writers deal with the believers in spirits and spiritualism. They say:—

"It is sufficient to add here that, not in doctrine only, but also in practice—as in the formation of habits of life—astral influence is always exerted in the direction of the gross, the selfish, and the cruel. It is always the influence under which men, whether they be conscious of it or not, lower the standard of their conduct, and seek their own gratification at the cost of others. Of those hideous blots upon modern life, the frequent sins of violence, greed, and intemperance, the astrals are active promoters. And to them is due, in no small degree, that extension of the doctrine of vicarious sacrifice—originally their own invention—from the sacerdotal to the social and scientific planes, which has made of Christendom little else than a vast slaughter-house and chamber of torture. . . ."

Our subject would be indeed incomplete if we failed to add one more very brief quotation, and that is a part of the generous and simply just outburst with which our contributor "Sirius" comments upon the above choice views of spiritualism and spiritualists. He says:—

"We say, your assertion of these *shameful* charges is not sufficient. Mr. 'Perfect Way.' For forty years the mediums, inspired by your so-called *astrals*, have been busy, under the most bitter discouragements, labour, toil, and persecution, in preaching TEMPERANCE, PURITY, MORALITY, BROTHERLY LOVE, JUSTICE, and above all, determined and inflexible hostility to the doctrine of vicarious atonement, or anything but PERSONAL ATONEMENT for sin. Amidst all your *unproved* and abominable travesties of spiritualism and spirit mediums, the above are the most untruthful, malicious, and indefensible assertions. . . ."

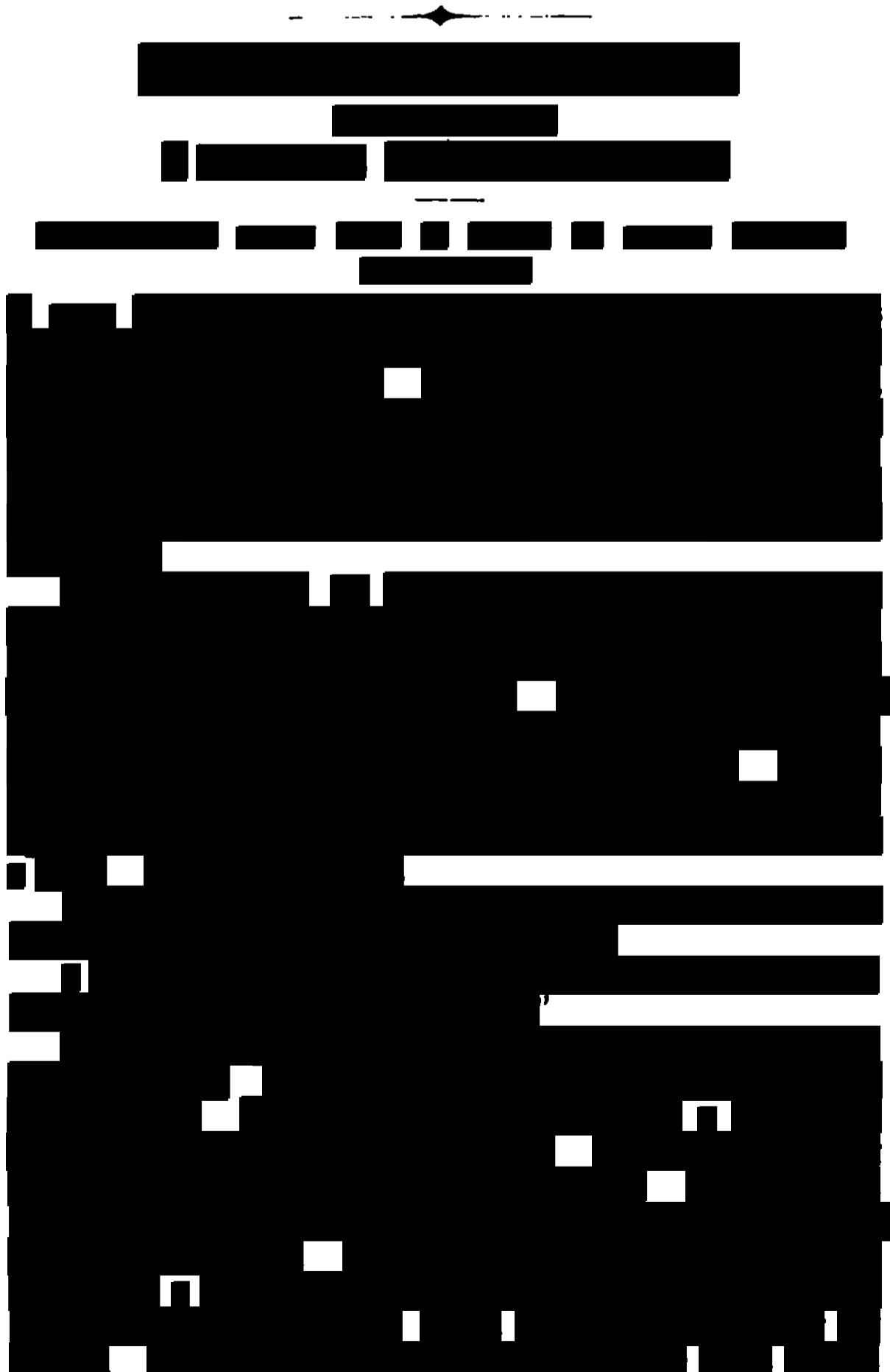
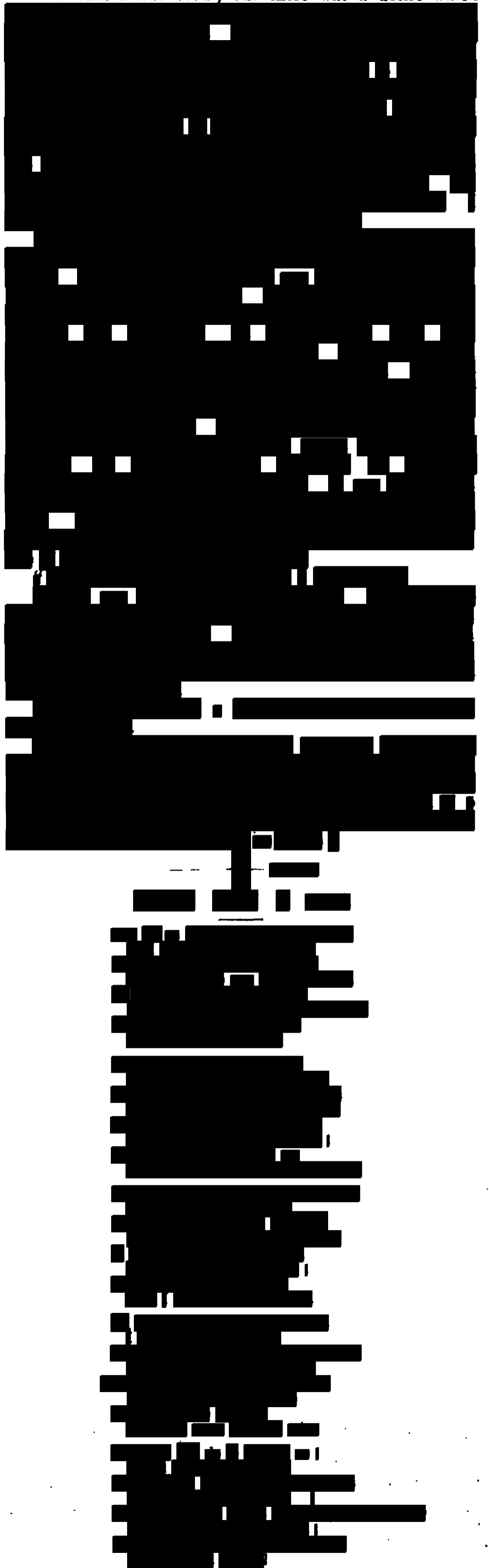
Whilst we really share something of the indignation expressed by our generous and whole-hearted contributor.

"Sirius," against the diatribe which labels such noble men as Professors Hare and Mapes, Hudson Tuttle, Dr. F. Willis, Dr. Buchanan, Wm. Howitt, Ascha Sprague, Lizzie Doten, Profs. Crookes, Huggins, and Varley, Lord Brougham, Dr. Robert Chambers, Mr. and Mrs. S. C. Hall, William and Mary Howitt, Georgina Houghton, Mrs. Wm. Wilkinson, and at least 2,000 other noble mediumistic men and women, as *lost, ruined, degraded, &c., &c.*, and only such *mediums* as wrote the "Perfect Way," "Esoteric Buddhism," "Isis Unveiled," &c., &c., as *the very highest adepts*, whilst we can afford to laugh rather than rebuke your ridiculous insults and unproved self-laudations, our purpose is answered if we say to those who have not hitherto understood the real "inwardness" of theosophy and spiritualism, the lines of demarcation between these beliefs are just as wide as the theologic assertions of Christian bigots that Christ died to remit and wipe out the sins of guilty men, and the assertions of spirits that every sinner must atone for his own guilt.

Mrs. Britten then proceeded to deal *seriatim* with the various points raised in these Theosophical extracts, commencing with a thorough and searching review of the doctrine of Re-incarnation, and following up all the above-named, and not a few other elements of the Theosophical *declarations of faith*. The audience was very large, and the number of strangers present unusual, even in the attendance generally present at Mrs. Britten's lectures. Notwithstanding the fact that the morning lecture was perhaps the longest ever delivered in Daulby Hall, not one present manifested signs of impatience, or seemed willing to quit the hall when the services closed. The reporter, however, feels that there is a marked difference between the interest with which a deeply enthusiastic audience listen to the burning and impulsive utterances of a magnetic speaker and the cool indifference with which readers of the denominational journals look for that which specially interests them, and only *glance over* anything else. Hence, the Editor determines to reserve the reports furnished of her arguments, and the answers to questions growing out of her bold and aggressive statements, for the next Rostrum article of this little paper—No. 106.*

(To be concluded in our next number.)

I knew what I was about, but there was a desire which



* Considering the anxiety manifested by the large gatherings at Daulby Hall to obtain full reports of Mrs. Britten's lectures and replies to questions early application for extra copies is advised.

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THE ROSTRUM.

THE IMPASSABLE LINES OF DEMARCATION BETWEEN SPIRITUALISM AND THEOSOPHY.

Abstract of the lecture delivered by Emma Hardinge Britten, at Daulby Hall, Liverpool, on Sunday, Nov. 3, 1889 (concluded from No. 105, page 3).

THE first Theosophical doctrine with which we have to deal, and against which we protest, is that of re-incarnation, as generally taught, and specially announced in the quotations we have read you from the literature of the movement. We claim that the two elements from which all religious faiths known to, or accepted by man, derive their origin are either natural laws, or spiritual revelations.

Re-incarnation we claim to be false to all the known laws of nature, and—except in a few wholly unreliable instances—to be unsustained by revelation.

Chemists have discovered what they claim to be sixty-four primordial elements in the earth's crust and the beings it sustains, but geology has shown no such multiplicity of elements in primary rocks; nevertheless, all the present array of material forms are supposed, upon sufficient grounds, to be transformations of certain combinations of two, or at most four simple elements of matter, such, for example as oxygen and hydrogen gases, and it is found that in every series of transformatory processes, elementary subdivisions and proximate arrangements, all tend *upwards*, and elaborate into fresh and multiple conditions, but never *go back* to their first elemental conditions without carrying with them the stamp of improvement, or progressed attributes. Matter also is constantly traced, moving upwards from the unorganized conditions of the mineral kingdom to the organizations of plant life, and we defy the naturalist to show us one single germ of the vegetable family which ever returns from the processes of growth and reproduction to re-enter the germ condition again. The acorn, developing into the tree, may shed a thousand or more reproductions of its original germ, but when does the expanded root go back to the acorn condition? The grain of wheat may multiply its ears into a field of corn, but when does the individual grain return from its fibrous root condition, to become an individualized grain? Multiply these examples throughout every vegetable production on the planet, and the same law of reproduction, but never of retrogression, obtains.

The fish casts its spawn, the reptile and bird their eggs, and the mammalian brings forth its young—but who has ever found the once-organized living creature returning to its germ condition? And why, then, should man be the only exception to the realm of anti-types, and return to become incarnate man again after he has once wrought out his experience in the embryotic mould of matter? Again; Nature, in all her endless ranges of transformation, denies to the word *annihilation* any real, practical meaning. She knows no annihilation or permanent extinction of one single atom in the universe.

If this be so of the mere external covering or formative mould of the divine essence we call soul, the chiefest function of which is that intelligence which says I AM, and knows itself as an I AM apart from every other creature in

being, how can we consistently deny *annihilation* for even a sand-grain, and yet assume that the noblest function of the soul, consciousness of its own existence as a separate entity from all other individualities in being, is to be annihilated, by being merged into some other human being's individuality? Besides the utterly illogical as well as unnatural and unprecedented assertion that the human soul's functions, one or all, can be annihilated—self-consciousness be lost—and the man who is now himself, and an individual, can be quenched, blotted out, and become another individual, the Re-incarnationists in their assertions are so full of palpable contradictions, that it is impossible to place any confidence in what they say or teach. Besides the direct statements concerning the "*Seven principles*" into which the Theosophists claim that man (an individual entity on earth) is cut up at mortal death, there is such a mass of curious, and generally contradictory matter written about "*Devachan*," the state supposed to absorb the *seventh principle* or "*Ego*," after death, that the difficulty is how to treat of them all, and which to quote that is the least ridiculous and far-fetched.

As Mr. Sinnett's works have been represented as amongst the great authorities that have made Theosophy what it is, we call attention to the comments of a learned and candid contributor to the *Two Worlds*—Mr. G. D. Haughton, who thus analyzes at the same time that he describes Mr. Sinnett's Devachan. In No. 56 of *The Two Worlds* this writer says:—

Devachan is the state in which you are rewarded for your virtues. You are not treated as one, but as a multiplex being. Hence your good part is divorced from your bad, and separately treated. Firstly, we are told, that "*Devachan is not a life of responsibility.*" Let the reader pause upon that announcement—the reward of goodness is the suspension of the moral life in Devachan. That period is of varying lengths, and is said to sometimes extend to enormous periods! The richer your "*Karma*" the longer you stay there, and the longer your moral nature is suspended. That which constitutes the delight, the dignity and worth of existence itself, which is the performance of duty with its unceasing claims, has no place in Devachan. It is a state of merely sensuous existence, of indolent self-enjoyment. It is described as "*a rosy dream.*" There are no external realities. It is the very essence of Maya, or illusion.

We are moreover told, that "*each soul is isolated*" in Devachan, but "*without any consciousness of isolation whatever.*" You have no real associates, or companions in this state, but you have instead "*their living image, and that image will never fly away.*"

Furthermore, we are told, that the soul in Devachan cannot "*possibly be cognizant of what is going on on earth.*" It would mar its selfish epicurean enjoyment if it were aware of the sufferings or trials of those you loved, and who are left behind. Mr. Sinnett says, that if there were "*such cognition, there would be no true happiness possible in the state after death.*" Therefore, the soul is to remain for ages self-centred, and intent solely on its own selfish enjoyment. Words cannot convey how utterly base such a conception is. If there be one truth more attested by spiritualism than another it is this—that all departed this life are cognizant of the state of those they have loved and left behind. But Theosophy basely says, No, the good must enjoy their "*rosy dreams*" and indolent self-enjoyment, and forget all about earthly persons and interests.

Our re-incarnationist friends must however curb their ardour for a re-birth, for Mr. Sinnett assures us that Devachan "*occupies the period between the death and the next physical re-birth,*" and that "*while the stay there sometimes extends to enormous periods*"—by which we may understand at least many thousands of years, yet that "*re-birth in less than fifteen hundred years is spoken of as almost impossible.*" Let us here pause to admire the admirably precise knowledge of the unseen universe conveyed by this statement of the exact length of the shortest stay in the dreamy state of Devachan.

Just imagine the contrast—first, you enjoy a purely ethereal existence for untold ages, as a reward of your virtues, then you are plunged back into a low earthly existence to be punished for your faults—you have, first, a rosy dream of enormous length, then your next state is to be subject to the lowest material wants, and have to wage a daily fight for bread and cheese. This is going backwards, not forwards, which is the rule of God's universe.

Mr. Sinnett gives an instance of all this in the case of Lord Bacon. He supposes him rewarded for his good traits of character—especially for his scientific studies—by a long stay in Devachan. But then comes

the *contre-coup*—he has to be punished for his crimes. Hence he conceives "he might reappear in his next re-incarnation as a greedy money-getter, perhaps as a new Shylock." That is, Lord Bacon thousands of years hence may have to lie—

"Muling and puking in his nurse's arms,"

and have to study his A B C once more, and learn to walk, and go to school! A baser or more idiotic imagination there surely never was.

And this is Theosophy—this is "Esoteric Buddhism," and as such commended to the British public!

Enough, and more than enough of such insane rubbish—the off-scourings of humanity.

Whilst we share in no small degree the sentiment of disgust with which Mr. Haughton comments on this "stuff," and forbear to quote the many other writers who undertake to name the periods of "Devachan" sleep-waking as being—some say one—others at least two—thousand years, we have asked our Theosophist friends in vain to reconcile their Devachan doctrines with the assurances of scores of our Re-incarnationist friends, who distinctly assure us *they remember re-incarnations going on in scores of instances during the last few centuries.* We have met, at the least, twenty "Marie Stuarts," half-a-dozen "Napoleon Bonapartes," dozens of "Julius Cæsars;" "Martin Luthers" without end, and other fragments of one and the same personage scattered all over the world. Another perplexing feature of these re-incarnations is that they were nearly all illustrious personages once, and very small personages now; never a John Smith or Betsy Jones amongst them, and all this in the face of the Theosophist journals' assurance, as quoted before, that the *seventh principle, the "Ego," goes off to the next state, retaining no fragment of consciousness of its life on earth, and after remaining for undefined centuries in Devachan, is reborn as a new Ego with a totally new consciousness.*

As we do not attempt to reconcile the irreconcilable, we leave it to the Re-incarnationists to say which is the true, and which the false state of the case, *i.e.*, Devachan for 1,000 years and conscious individuality lost for ever—or a continued succession of re-births during the centuries, with recollections of the great personages we once were, reduced to the small personages we now are. Compare all this silly stuff with the doctrine of progress!—progress for all! for the lowest as well as the highest, from the moment when the mortal puts on immortality, and then say which is most in accord with reason and justice.

No less false to reason, justice, and common sense is the attempt of the Theosophists to account for the universal denial of Re-incarnation, by the teachings of Swedenborg, Mesmer, his followers, and that of millions of the first spirit communicants in the early days of the modern spiritual movement, by asserting that *our* spirits are not *spirits* at all, but "spooks," "shells," "corpse lights," without any other intelligence than that which suffices them to do, and teach, mischief and evil. In all this, the doctrines of the Theosophists, from re-incarnation to the assertions that all the wise, wonderful, powerful, and often exalting phenomena of the spirit circle are made by "shells," "spooks," or "doubles," are not only false to nature, reason, and history, in all nations, but wholly unproved and utterly contradicted by all the spirit seership of past ages, no less than by the early spirit communications of the new dispensation, communications, be it remembered, which came when the minds of the recipients were wholly free from bias or preconceived notions of spirit life, and, therefore, all the more certain to be genuine truth, and not human opinion. As to the cruel, unbrotherly, and abominable assertions that "moral ruin" and "degradation," the doctrine of a vicarious atonement, greed, vice, and sensuality, all result from what we, the spiritualists, *know* to be intercourse with our beloved arisen "dead," we repudiate the assertions as disgraceful only to those who put forth such slanders, and as false as if they were made by the ideal father of lies. "Here in this leaflet" [said the speaker, holding up leaflet No. 1. of *The Two Worlds*] "is a list of a hundred or more of the noble men and women out of tens of thousands no less worthy—who have avowed their belief in and devotion to spiritualism.

"Here are the names of princes and nobles, magistrates, lawyers, scientists, authors; reverend, venerable, and good men and women, eminent alike for their worth and learning! And who are those who brand them with every species of vice and dishonour because they yield credence to the testimony of their senses, the voice of Nature—well-proven revelations—and crucial test facts of spirit identity? Who are they, indeed, and what is *their* claim to brand and judge their fellow-men? Is this their boasted brotherhood?"

The speaker then depicted, in her own experience, wide wanderings, often accompanied by imminent danger to life,

and her intercourse with the savages and civilians of many nations; the GOOD SPIRITUALISM HAD DONE; how it had redeemed thousands from lives of guilt; kept thousands from the madhouse and felon's cell; how it had instructed the ignorant, comforted the afflicted, healed the sick, substituted the noble doctrine of personal responsibility for the ignoble delusion of a vicarious atonement, and redeemed the justice of God by showing a real living active spirit-world, in which there was progress for all, justice for all, and Heaven for all who laboured for it, by treading the path of goodness, purity, and truth.

The large audiences assembled, both morning and evening, were deeply moved, manifesting their sympathy by irresistible bursts of feeling, and no one seemed to weary of the impassioned oratory and long extended services. In the evening numbers of questions were sent up, all tending to the same lines of thought as above reported, though several very injudicious questions, reflecting on *personalities* rather than principles, were kindly put aside.

The speaker dwelt only on one personal point, and this was the question formerly put to Colonel Olcott—as to why Madame Blavatsky had not promptly redeemed her character from the tremendous and uncompromising charges of fraud and infamous deception made by her former associate Madame Coulomb in a pamphlet entitled, "Some Account of my Intercourse with Madame Blavatsky."

It was urged that—even *if*, as Colonel Olcott had stated—these charges were the work of an enemy, and all a conspiracy—still Madame Blavatsky could have obtained justice in English law courts had she failed to do so in India, seeing that the pamphlet in question was published at Paternoster Row, London, and therefore was an English publication. No prosecution against these tremendous charges of fraud and trickery had been attempted, however, in either country; and until some such effort was made to redeem the character of the founder, who could expect that the Theosophical Society could maintain its ground on the mere assertions of truth and honesty?

The lecturer concluded by again alleging that she had no desire to arraign the opinions or actions of any of the persons connected with that Society—neither to analyze, prove, or disprove the charges brought against its founder. Her sole object in that address was to show the absurd contradictions and unreliability of Theosophical assertions concerning the life hereafter, and to redeem a noble cause, a grand science, a stupendous impulse to reform, and the only existing religion founded on the rock of living, well-proven facts—from the base and wholly unproved allegations that had been levelled against it. Once more the exercises of the evening closed, with deep and heartfelt tokens of interest from a large portion of the audience then present.

