IS SPIRITUALISM A SECTARIAN QUESTION?

We have received the following letter from Robert Dale Owen, and have with some nervousness turned to our remarks in the present number. We are rather astonished to hear from Mr. Owen further on this question or any other!

To the Editor of the Medium and Daybreak.

Sir,—I believe I am addressing Mr. Burns; yet if I were to judge from your issue of May 10 (just received, probably through your kindness), I should imagine Mr. Burns and the editor to be two distinct persons. In the first pages of this number is the report of an address by Mr. Burns, alluding to my opinions, in which I am treated courteously enough, my chief objection being that he there says I propose to substitute the term Christianity for Spiritualism—a singular mistake. The title of Section 14, in the Address to the Clergy prefixed to "The Debatable Land," reads "Spiritualism Necessary to Confirm the Truths of Christianity." And in the very address delivered by me at Terre Haute, which is there copied entire, while asserting that your views on religion atid science are widely they differ from mine, are not honestly held and conscientiously approved; and we are willing to accord this fully to the author of this book. "I have treated of the ethical and spiritual system put forth by Christ during his brief public ministry as, in my judgment, far superior to any which has ever been—because I have spoken of Jesus himself as a man who loved more nearly than any of God's creatures here within sight and hearing of his future home; because I have treated of inspiration—in other words, of spiritual-communion and its influence—as the source, 'not of one religion alone, but, in phase more or less pure, of all religions that have held persistent sway over any considerable portion of mankind; that that regard Christ himself as the crowning exemplar of the inspired example."

But when Mr. Burns—if it be Mr. Burns—speaks, three or four pages further on, from the editorial chair, tone and temper seem wholly changed. Charges, the gravity of which the editor appears strangely to overlook, are made against me personally. Dishonest motives, implying eccentricity and hypocrisy, are imputed; "restraining conduct" is obtained by the "semi-approval of noted individuals;" adopting the tone of a "time-serving teacher;" advising Spiritualists "not so much to speak the truth, but rather to please their masters, and to give as that is experience goes, I had found all the grand truths of Christianity endorsed in revelations from the other side," I added, "Do not imagine, however, that I would have Spiritualists adopt any set creed, heathen or Christian."

But, however, I would rather have my opinions endorsed by them than by any three doctors of divinity with whom I am acquainted. Yet I have treated of the ethical and spiritual system put forth by Christ during his brief public ministry as, in my judgment, far superior to any which has ever been—because I have spoken of Jesus himself as a man who loved more nearly than any of God's creatures here within sight and hearing of his future home; because I have treated of inspiration—in other words, of spiritual-communion and its influence—as the source, "not of one religion alone, but, in phase more or less pure, of all religions that have held persistent sway over any considerable portion of mankind; that that regard Christ himself as the crowning exemplar of the inspired example."

Does it occur to you that, in putting forth such opinions, I may be expressing my deepest convictions of truth? My views are at variance with yours. Very well; is that cause sufficient to justify your course? Are you serious in saying to me, as you have virtually done: "Your estimate of Christ and his system differs from mine; therefore you are a hypocrite." Orthodox theologians, believing in their own ineffability, have often used just such language. Is it filling that Spiritualists, remaining one of the worst errors of the past, should imitate their example?

One would suppose, from your structures, that it was I not you, who set up an authoritative standard; even, perhaps, that I had spoken of the Bible as the infallible word of God. But, in point of fact, what ground have I taken? Here (see "The Debatable Land," Address to Clergy, Section 13) are my words: "God makes no books. * * * As He does not write history any more than He dictates works on art; all history, sacred or profane, must come to us written by men; in other words, it must come to us through a fallible medium. We cannot change this; and yet I would rather have my opinions endorsed by them than by any three doctors of divinity with whom I am acquainted. Yet I would not assume a scepticism which I do not feel to win over the Royal Society.
The spirit which you enunciate has a tendency seriously to injure a noble cause. When personalities enter into a discussion of great principles, it becomes a matter of dispute, because with one another, and the sooner it ends the better. I thought you thanked me, not adapting it, in a general way, of very doubtful efficacy in the long run, to correct the proceedings of the Sectarian, who I finally think will be unanimous in all their teachings; seeing that the same facts were to a variety of minds in the sect, the Christian Church was from both the religious point of view of a divinity, and the spirit, and I found it impossible to encounter most perfectly one of the worst errors of the Sectarian, deplored by you in your letter. The cause of the sectarians, in fact, were not to be expected to apply them logically to the unfolding of the problems of sectarians, certain dogmas and opinions respecting historical personages, traditions, and events. They were anxious to make Spiritualism a sect, and base its teachings on sectarian, denominational distinctions which have been so largely prevalent in this movement.

From this little sketch I proceed to the issue presumed to lie. I found, however, that the new truth, instead of meeting with accent. * The doctrine of vicarious atonement, imputed righteousness, original sin, is not the same facts were to a variety of minds in the sect, the

...
of the world; Jesus cherished a deathless antagonism to the "world."

To dwell apart from all connection and sympathy with Jesus or his life—meaning, or importance of which you have no knowledge. How absurd to suppose that "Spiritualism is necessary to confirm the truths and

holy platform altogether, and substituting the old vexed question of

be entirely shown by a few parallels between yourself and him. be delighted, as the manifestation of their theory, as developed in the

thought and said hard words of me, because I rang the alarum-bell when

Jones has deposited at the Progressive Library, they are only a cipher

ments; also I pledge myself that there shall be no dodges of any kind.—

I found tricksters were at work among us.

be drowned, if he had any, and advanced a truth eternal and universal.

J. Bouy.

BRISTOL SPIRIT-PHOTOGRAPHS.

To the Editor of the Medium and Daybreak.

Sir,—I have been furnished with obtained copies of three series of

even the self-denying life and spiritual phenomena |

if not such as to satisfy everybody.—Yours very truly,

that on one occasion the table, being tipped to give instructions as to

made trials with friends sitting in a circle, but without result, excepting

should have an appointment, and I should make no charge for experi

ments; also I pledge myself that there shall be no dodges of any kind.—

"I do not know whether you have seen my first spirit-photograph.

We gladly print the following letter in reference to Mr. Hudson's experiments

Do not know whether you have seen my first spirit-photograph. It has now an historic, almost a mortal interest, being the first that was taken through Mr. Herne's mediationship. Up to that time he had never been to Mr. Hudson's. It was on Easter Monday, at ten o'clock, and I made the appointment with him on the Saturday night previous. My friend and I arrived first, and were already in the studio with Mr. Hudson when Mr. Herne came. I sat first, and this figure appeared at once on the plate. I could then plainly distinguish the features, which have become blurred in the printing. It is a turbaned head, with part of a dress draped over the head; it has also a beard, and is quite an Eastern face. I am the more convinced of it, as the same figure has been observed on other photographs of mine; and is not such as to satisfy everybody.—Yours very truly.

"Johannes, 112, Earl Park, E."
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Contents of last No. of "the medium".

Dark scenes and tricky mediumship—The spirit-photograph difficulty...—a month's tour in the provinces—The supporters of spiritualism—The great mediumistic movement inaugurated—Anniversary at t' lcrkenweil—A prediction fulfilled.


The publisher is desirous of establishing agencies and deports for the sale of other progressive periodicals, tracts, and standard works, and will be glad to receive communications from such as feel disposed to enter this field of usefulness.

Scores and meetings during the week, at the spiritual institute, new street, southampton row, holborn.

Friday, June 28, science at 6 o'clock. Mr. Morse, trance-medium, admission, 1s.

Tuesday, July 4, science at Mrs. Oliver, trance-medium. At 6 o'clock. Admission 2s. 6d.

**Other scores in London and the provinces may be found on the last page but one.

The medium and daybreak.

Friday, June 28, 1872.

Who are the tyrants?

[As we have no remarks of our own to occupy this part of the paper this week, we think it advisable to give place to the introductory notice, with the introductory chapter, of the work which we desire to be considered responsible for its contents or the author as thereby in any way identified with our platform.]

It is a standing reproach against our religious institutions that they are said to exist for mercenary motives, and that the loaves and fishes are the coveted reward of their ministers rather than the truth and the good of the people. This may partly be true as regards ecclesiastical associations, self-preservation with them, as with everything else, being an indispensable necessity. But the number of worthy men who do as much as they can for the amelioration of society, both in their public ministrations and in their private capacity. The truth is that the people themselves are the tyrants—cruel, ignorant, and implacable, and their religious measures are employed, but without avail. Were it not for the fact that those who sympathize with truth and right should band themselves together to maintain that which they desire to do likewise; at all this under circumstances of the most unpardonable kind, as the whole world beholds it? The government has given existence to an organ which occupies such a position in regard to liberality and purity? The answer which I gather from its columns is a negative one. It is a necessity, indeed, whether a truly independent newspaper exists, of which is universal in all respects and particular in none, that is forced to admit that the medium approaches, perhaps, as near to such a standard as any I could name; but that it does not everything which appears therein. The fact that I cannot agree is the best indication of its freedom and independence, for I have found in my columns only one which necessarily excludes all others. That every medium which do not consent to herald them for July at 1s., post free.

Nature, the science of health, the health of the body and the science of health, the health of the mind, are the most important movements of the age. The medium and daybreak, the science of health, a monthly periodical just commenced by the celebrated publishing house of S. R. Wells (late Fowler and Wells), London, England. The first number will be offered to purchasers of the medium for the sum of ten shillings, post free for one year, for twelve stamps.

The science of health, a monthly periodical, just commenced by the celebrated publishing house of S. R. Wells (late Fowler and Wells), London, England. The first number will be offered to purchasers of the medium for the sum of ten shillings, post free for one year, for twelve stamps.

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and to our thanks we may add that it was not for such as him not only the pleasure of attending a seance but of being present at week. Mr. B. Robinson, Holderness, refists at 8s. as an aid towards keeping the Spiritual Institution on the wane, and in order to get the medium and spirit-agency for the week. Mr. W. H. Darlington, resident at the house of Mr. Bland, that he expresses himself in the most enjoyable way he has ever had, and whole we have been present at any of the seances held in London. We have likewise acknowledge to have the old spiritualist in Islington lived another in Darlington, 2s. each to the funds of the Spiritual Institution.

THE JUBILEE OF PROGRESSIVE SPIRITUALISM. It is just seven years since the first convention of Progressive Spiritualists was held at Darlington, which led to the publication of the Report and the establishment of the Spiritual Institution, and of the present society. The Progressive Library at Channowell had then been about two years in existence, and but little was known of it. The following letter from Mr. W. H. Darlington to the editor, in the July 1872, enforces the views of the author. We are glad to see that Mr. Darlington is still in the hands of the Spiritual Institution. He says:—

"Mr. Winslow. — I am happy to acknowledge the receipt from Edwin Gill, Esq., of the Mediums and Daybreak. We have not been able to attend the meeting at Blackwell’s Temperance Hall, Mile End Road. We hope the Spiritualists of London will make an effort to be present. Admission, Is. and 6d.

We have likewise to acknowledge from an old Spiritualist in Islington a donation of £6 has been received from a gentleman in Glasgow. Amongst other matters, the following letter from Mrs. Mary P. is present. A reception of strangers who may arrive on Saturday will take place at the Lyceum Rooms, Mr. Gilpin’s Long Row, Market Street, Darlington, at 2s. 6d. for one year of the St. John’s Association of Spiritualists. Chair to be taken at 8.30 p.m. Admission free.

Next Sunday, the 23rd inst. Subject in the afternoon—‘Temperance, Abstinence, and Alcohol.’ The controlling spirit commenced the lecture by showing what a great curse the drinking system was—that it brought among them. But I cannot give you a full account, as we had a lecture of others and that few and far between. But I cannot give you a full account, as we had a lecture of his lordship’s own experience, that ignorance is the greatest enemy of Spiritualism, and thus prevent a thoroughly calamitous state of things among them. The knowledge of spirits, the following lines occur:—

They are the stars which throw their light into the darkness. They are the stars which throw their light into the darkness. They are the stars which throw their light into the darkness. They are the stars which throw their light into the darkness. They are the stars which throw their light into the darkness. They are the stars which throw their light into the darkness. They are the stars which throw their light into the darkness.
After a long conversation with Mr. John King, the first controlling spirit, which seemed to gain the medium a great deal, the voice of John King, medium, was again heard. It had been observed that a photograph of Mr. John King, who has been staying at my house for about a week, was constantly touched by a spirit, and that they have been staying at my house for about six weeks. In consequence of this, I decided to take a photograph of Mr. John King, which was shown to me by Mr. John King, the medium, and that he was able to take genuine spirit-photographs. Spirit mediums may make their appearance on the negative with a sitter by means of a spirit-photograph, but it is not a very important one, as the population consisted of only 18 persons, and it was not given in the British Postal Guide.

Messrs. Herne and Williams's medium, astounding manifestations under test conditions.

To the Editor of the Medium and Daybreak.

In the face of any fallacies that may be made by other persons, is to be done by the spirit mediums. The results above recorded were prepared and fixed on a sensitive plate in anticipation of the manifestations, and were as follows: 18 persons in 1831. It is not given in the British Postal Guide, and I do not know the name of its post town. I am yours very truly,

J. W. Westman.

Messes. Herne and Williams's mediumship, astounding manifestations under test conditions.

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MESSRS. HERNE AND WILLIAMS'S MEDIUMSHIP.

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J. W. Westman.
unfortunately, owing to the continual chattering of those against whom I object, I was unable to hear much that was said. Had I been known to present, I might have thought enough for the present to be silent, but it is impossible for anyone sitting at the table to obtain any impression of what is going on round the circle to do so. I would advise all who are anxious to be satisfied as to the nature of the proceedings to visit the meeting themselves, when they will obtain ample proof that our dear friends' power to come back and make known their presence and actions is incomparable.

A. Grace.

"28. Torkstock Place, W.C., June 22."
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