

RELIGIO PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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SORROW.

A wild, heart-haunting spirit
Has ever followed me,
From touches of its fingers
I can not get me free.

It dy, but it pursues me,
All silent in its tread,
I pause and then it thrills me
With whispers of the dead.

I sing, but in the gladness
Of my little, simple song
It runs or creeps at pleasure,
The trembling notes along.

I laugh, but in the coho
I hear its hollow voice,
It flies to every object
That would my life rejoice.

I dance, but every footfall
Grows heavier than the last,
For through the happy mazes
It chases me so fast.

It on my brow has painted
A picture tinged with night;
And through my hair, once chestnut,
Has drawn some streaks of white.

With dew-drops of the morning
It steals upon the flowers,
O'er noontide's sunny forehead,
It like a shadow flows.

Which way I turn I see it,
Haunting heart and eye,
And down the golden sunset
It creeps along the sky.

It lurks around in moon-light,
And while the stars talk fast,
And thro' night's death-like darkness,
Its cry is on the blast.

But sleep has brought me dreamings
Of joys in Summer-land,
Beyond the utmost reaches
Of its relentless hand.

JOHN V. HORMAN KOONS,
Muncie City, Ind.

"HAND-WRITING."

Letter from H. B. Allen.

ED. JOURNAL.—Having been a medium for Spiritual manifestations for twelve years, allow me to say that the columns of your valuable paper, that the Spiritualists of New Hampshire and Vermont, so far as I have been able to hear any expression of their sentiments, have almost to a man endorsed your position in condemning the "free-love doctrine" taught by Victoria G. Woodhull, Daniel Hill, Moses Hill, Tennie Claffin, Laura Cuppy Smith, and others whose names as speakers fill that corner in Woodhull & Claffin's Weekly. The brave and manly stand that you have taken in your paper against social corruption and the immoral doctrine of free-love, makes the RELIGIO-PHILOSOPHICAL JOURNAL a favorite in New Hampshire and Vermont.

The Brooklyn "Scandal" is for the time being ended. It looked bad for Tilton from the beginning, that he was mixed up with "the Woodhulls," writing a biography of his "queen" which deceived thousands in the New England States, that did not know the Claffins and Woodhulls in the West as did you. I expect to come West before long, giving Spiritual seances. I have invitations extending as far Northwest as St. Paul, Minn.

But I look my pen to ask you to publish in your paper the following communication, from the fertile brain of that able writer and Lyceum-lecturer, Bryant Grant, Esq.:

Are the laborers few indeed? And are teachers in the spiritual field, who have been looked to for guidance and advice, "sitting astride the fence," while the harvest moon is waning?

Brother and Sister Spiritualists, we are at last admonished by events, whose lessons we can no longer ignore, that the hour has indeed arrived, not for the gathering of a blighted harvest, but when some strong and true soul should come up to this judgment and read into this people the lesson which must open all eyes as with a touch of pentecostal fire.

When Belshazzar, the great Free Lover of Babylon, with his wives and concubines and assembled guests, were reveling at the winetable, there came forth in that same hour the fingers of a man's hand and wrote upon the plaster of the wall these words:—

"Mene, Mene, Tekel, Upharsen."

And when Daniel was brought he said:—
"This is the interpretation of the thing:—Mene; God hath numbered thy kingdom and finished it. Tekel; Thou art weighed in the balance and found wanting. Upharsen; Thy kingdom is divided and given unto the Medes and Persians."

At that feast where the Tiltons, the Hulls, the Bloods, and all the advocates of Free Love have been sitting with their wives and their concubines, there is enthroned in their midst an image "arrayed in purple and scarlet, decked with gold and pearls and precious stones, and having a golden cup in her hand full of abominations and filthiness of her formations, and upon her forehead a name written, 'Mystery of Babylon, the Great Mother of Harlots and abominations of the Earth.'"

And we can hear the indignant spirit of a Shakespeare crying out:

"O thou public commoner!
I should make very torques of my cheeks
That would to cinders burn up modesty,
Did I but speak thy deeds.
Heaven stops the nose at it."

Passing from figurative speech to plain and unmistakable prose, the one fact standing out undeniable before the world to-day is this: I give it in the words of Mrs. Tilton before the Brooklyn Investigating Committee:—

"The implication that the harmony of our home was unbroken till Mr. Beecher entered it as a frequent guest and friend, is a lamentable satire upon the household where he himself, years before, laid the cornerstone of Free Love and decried its altars up to the time of my departure, so that the atmosphere was not only godless, but impure for my children."

When Tilton carried Free Love into his own home—into the presence of wife and daughters, whose purity should have been sacred, he carried thence a monster armed with tooth and claws and it hath torn them into pieces. It is the very insanity of madness to talk to sensible and right-minded people of the beauty and necessity of Free Love when we see its practical workings bringing such heart rending calamities upon whilom happy households. Indeed, Spiritualists can no longer afford to bow at this shrine of harlotry, but they should rise up as one man and one woman, and spew it out from the land. Unless this be done Spiritualism must become

"A fixed figure for the time of scorn,
To point his slow unmoving finger at."

The very breath of this specious Free Love doctrine is pollution; its touch is death. Instead of leading humanity to higher planes of happiness and moral and physical purity, its mephitic pathway leads back to the orient twilight of time, along the lowland shores of civilization, when men wandered as through a barbarian wilderness of sin—when love was free to couple and uncouple with every evanescent change of passion until tribes began to dwindle away under the thus engendered diseases of leprosy, scrofula and their kindred.

Again, it is in vain for the advocates of Free Love to avow that they are not in favor of promiscuity or prostitution when it is notorious that they are almost constantly engaged in its polluting practices.

The law of "One man to one woman and fidelity unto death," is as strong and as deep as the foundations of the world, and as irrepealable as the stars. Its violation is a sin against nature, and it will find the transgressor due to its desecration, though never so imperfectly, saved the human race from extinction thousands of years ago. Though ages of time have passed since the marriage relation began, and though under its operation the physical being is gradually becoming purified and redeemed, never, until the law which calls for fidelity between man and wife is heeded and obeyed, will disease be banished from the world.

O, is there a Spiritualist so besotted with assinine stupidity, as to be led back to that barbarian wilderness of things which we have pictured? If so then you are welcome to class me as among those teachers "sitting astride the fence," for we are not going your way. Our path lays onward and upward.

Do we not speak the sentiments of every aspiring Spiritualist, when we say, we have the best offerings of idiotry from some of our astrums and wacky papers, until our soul sickens and cries out like the dying Goethe for light and air.

There is nothing more specious and baneful in the teachings of these latter times than the maddling sophistries of Free Love. The error of supposing that love, as a sentiment alone, suffices for the basis of a union of the sexes, is most lamentable. Love the only sanctifier

True, the necessity of woman's nature and equally so of man's, is to love. But all love is worship, and the most unhappy marriages are usually those sentimental unions based solely on love, and we have rarely heard of a love-match that was not an unhappy one. Nothing is more variable, uncertain and fickle than sentiment. Such a union may be sundered on a rainy day, by a fit of indigestion, an idle word or by a misapprehended look or gesture, and men and women could thus become as so many weather-cocks, and be changing their sexual communions as often as the wind in its direction. A social chaos would reign, in which the human race itself must of necessity become extinct.

We attain to a reality out of us only by sense and reason, and never by sentiment or unreasoning impulse, and therefore, by the latter we love, never another but ourselves simply, or our momentary state of feelings. The feeling changed, the union is dissolved and the love gone. Love can tolerate no imperfection in its object, and yet all men and women are imperfect creatures.

Husband and wife may be all in all to each other, in relation to other men and women; but no woman is worthy to be loved for herself alone, not even the purest, noblest, the most beautiful and charming of her sex, for such love were idolatry; and no man is himself alone worthy of love.

American women are educated above the harem of the Turk and the gynaeceum of the Greek—above the instinctive life embodied in the specious doctrines of Free Love, and have developed in their capabilities of stability and steadfastness, and their cravings to love and be loved can never be satisfied by obedience to blind instinct, but only in an order that transcends the reasoning faculties as well as the finest and most generous sentiments.

The fundamental error of the age is in supposing love can suffice for itself—that it is destiny uncontrollable by the intelligence or the will. To circumscribe the love then with the bonds of marriage is not to lessen it, but to give to love a rational and a solid basis, a real substance, to complete it and to render it constant, abiding and immortal as the soul whence it springs.

Marriage based on love, intelligence and reason, can never be miserable, nor leave the mind empty, nor the soul to devour itself. Reason should ever be foremost and not blind instinct, and happiness sought from a cheerful and faithful performance of the duties which belong to the marriage state, and to the state of the married life. The faithful and loving performance of these duties secures repose and serenity of soul—the truest and highest happiness humanity can know or experience.

The French woman's *la grande passion* may trample nature's beautiful law of fidelity into the dust, as she whirles fitfully from paramour to paramour, in a wild sound of warring and consuming passions; but it never brings that sweet peace which passeth all understanding, which comes from duty faithfully done, nor that serenity of soul which makes lovely the life of a faithful wife and mother.

The truest and noblest women, they who have been dearest to their husbands and held in the most grateful and touching recollection by their children, and whose lives have been daily rounds of unruined content, are they who have been governed by good sense, intelligence, and duty, rather than that capricious passion which in these modern times has been dubbed Free Love.

But its doom is sealed. Shall Spiritualism go down with it in its ignominious fall, is now the grave question of the hour, brought to the door of every Spiritualist in the land. Shall we longer stand halting and compromising with shame and dishonor?

The paragraph above quoted from Woodhull & Claffin's Weekly, shows that its author has seen the hand-writing on the wall and his insinuation that the decadence of Spiritualism is due to its hesitancy to accept his Free Love doctrine, is but the old cry of "stop thief," seeking to turn attention from the real culprit. Hiding behind a woman's breast, he hopes that it will prove as impervious as the shining armor of a Jeanne d'Arc.

An Odius Law.

BRO. JONES.—Inclosed please find copy of act of the legislature to regulate the practice of medicine in the State of New York, which please insert in the columns of the JOURNAL, for the benefit of your many readers and those who desire to see the law.

At every session of the legislature for a number of years past, some one of its members has introduced a bill referring to the practice of medicine, that was obnoxious and oppressive; each time they have been met by the liberal element and defeated, until it was believed that no such bill could pass, but in an unguarded moment, and at a late day and hour of the session the above mentioned bill did pass, was signed by the Governor, and became a law in twenty days thereafter.

We know the intent of the originators of this law; it is a direct blow at clairvoyance, magnetic healers, movement doctors, mediumship, Spiritualism, and all the reforms in medicine and theology. Old fogym in theology and medicine go hand in hand. Already, in some of the counties, have the clairvoyants and mediums been notified to appear before a board of censors and stand a technical examination. So far, I have not heard of a single certificate being granted to a clairvoyant, magnetic healer, movement doctor, medium or Spiritualist, no matter how creditable their examination; the idea is that they must all stop practice or suffer the extreme penalty of the law.

For myself I have no fear, for I have long been practicing by *Diploma*; but we should all be ready and willing to clasp hands with the unprotected, and stand by their cause in any event.

There is a large number of individuals in this State that live by their calling or profession; they are doing great good in the way of medical examinations, treatment and nursing; indeed, they perform some most wonderful cures and are among our most successful physicians, and yet they are unprotected and liable to prosecution any moment by their opponents. Can we not secure to them the rights, the dear privilege of doing good whenever they choose.

There are three recognized schools of medicine as legitimate: Allopathic, Homeopathic and Eclectic. May we not have the fourth? Is Spiritualism not respectable and influential enough to organize a system of practice and ethics, founded upon the principles we advocate? We think it is; and the sooner we commence the better. We have no time for delay. Let us call a convention; organize and show our political significance in the Fall election, and by so doing, we can exert a broader influence to obtain whatever is needed to forward this matter. Let others speak out in regard to this matter; and if no more, we will unite and repeat the present oppressive law, liberate the oppressed, and carry on the needed reforms.

G. O. PARSONS, M. D.
28 Gertrude St., Syracuse, N. Y.
(Permanent address Oswego, N. Y.)

MEMORIAL LEGISLATION.

The following statute, entitled "An Act to Regulate the Practice of Medicine and Surgery in the State of New York," was framed by the legislature May 11th of the present year and is now a law of the State. It may interest to some of our physicians.

SECTION 1. Every practitioner of medicine or surgery in this State, excepting licentiates or graduates of some medical society or chartered school, shall be required, and they are hereby commanded to obtain a certificate from the censors of some one of the several medical societies of this State, either from the county, district or State society; which certificate shall set forth that said censors have found the person to whom it was issued qualified to practice all of the branches of the medical art mentioned in it. And such certificate must be recorded in a book provided and kept for the purpose by the county clerk of each county in the State.

§2. The censor of each medical society aforesaid shall notify all practitioners of medicine and surgery of the terms and requirements of this act, and shall request such persons, so notified, to comply with those requirements within thirty days after such a notification; and if such person shall not, within the time specified in the notice, or within such further time as may be allowed by special arrangement with said censors; not exceeding ninety days, comply with the requirements herein made of physicians or surgeons, as the case may be, such persons shall thereafter be subject to all the provisions and penalties prescribed by this act for any violation of the same, and the president of the society making such request shall and he is hereby required to at once commence the proceedings authorized by this act against such person.

§3. It is hereby declared a misdemeanor for any person to practice medicine or surgery in this State unless authorized so to do by a license or diploma from some chartered school, State board of medical examiners, or medical society, or who shall practice under cover of a medical diploma illegally obtained; and any person found guilty of such a misdemeanor shall for the first offense be fined not less than fifty nor more than two hundred dollars, or for any subsequent offense, not less than one hundred nor more than five hundred dollars, or by imprisonment not less than thirty days, or by both imprisonment and fine; and all such fines shall go into the county treasury of the county bringing such action.

REMARKS.—There is one consolation in all this—extremes ever right themselves. Let all liberal people now unite in wiping out all special legislation in favor of doctors.

Liberal people are too apt to slumber while old fogies apply the thumb-screws with the intent of holding us fast. But we are sensitive to such pressure.

Now let us all wake up to the responsibility, and great duty that devolves upon us. Get up a petition that will fit every State, and the JOURNAL will publish it and scatter it all over the land, so that when the legislatures of the several States convene, we will make it hot work for those who prey upon the people through special legislation.—[ED. JOURNAL.]

the manifestations are almost always uniform and satisfactory.

3. Why must the rod be held in a particular manner?

In Bleton's case, it was not necessary that it should be held only in one particular manner; nor was the rod the only indicator of subterranean streams of water.

In passing over such a stream, he always experienced a peculiar sensation, referable to the diaphragm, which he called his commotion (large bodies of minerals will similarly effect the psychometrist and others peculiarly sensitive in that direction, as Mrs. Denton, Mrs. Cridge, Mr. Cook and hundreds of others). But in most persons possessing the necessary organization for "dowsing" of water, the rod is the most delicate indicator. They do not, however, all hold the rod in the same way, but only in such a manner as that the two ends of the rod may connect the two opposite sides of the sensitive subject, one side being positive, and the other negative.

The green hazel, peach, or white-thorn rod, acting merely as a conductor, over which the force passes from the positive to the negative side, and thence to the great subterranean reservoir, or batteries it may be, where this fluid is generated; and to which, at all events, it is closely allied.

4. Where does the intelligence come from which causes the rod to dip one, two, three and so on, corresponding to the number of feet the water is to be found from the surface?

Now your queries become interesting. This is the same question I presented to Todd, correspondent of the Huntington (Pa.) *Globe*, who brought forward the electric theory, (published in my article, number two), wherewith to explain the facts in Bletonism—viz—"Are we to look to the laws of electricity to account for the behavior of the rod in this instance? If so, it will be very interesting to understand the 'method of counting' used by the electric force, and why it resorts to its measurements to feet and inches. Let us have a little more light on the subject."

This query was long since published in the *Globe*, but our friend "Todd," so far as I am aware, has left the query unanswered.

This is the very point to which I have desired to direct the attention of such men as Todd and others who admit the verity of this phenomenon, but who, like the *Tribune* and *Churchman*, in the case of J. R. Brown in his mind-reading, deny its having any connection with mediumship and the spiritual phenomena.

It is a clear case of mediumship, and in this light, any one can easily see without "specks" where the intelligence comes from.

E. HOFFER.

Buffalo, Mo.

\$1.50 cents renews trial subscriptions one year.

Report of Grove-meeting at Denver, Iowa.

BRO. S. S. JONES.—I ought to have reported the meeting at Denver long ago. Dr. Norwood gave me the minutes of the meeting to prepare for the press, but I have been so occupied with correspondence, that I have not thought of it when I had time to do it.

M. E. Billings, Esq., of Waverly, was chosen Chairman, and Dr. Norwood, of Fredricksburg, elected Secretary of the meeting. Both filled their offices with perfect acceptability.

The attendance was large, especially on Sunday and Sunday evening, so that the meeting was a grand success numerically, financially, liberally and spiritually; financially, in that the friends generally met all the claims for speaker's fees and other necessary expenses promptly; liberally and spiritually, in that the people, although they passed no resolutions to that effect in a unanimous expression, declared themselves in favor of true liberality and spirituality, as opposed to so-called radicalism, and in many instances, especially in the conference meetings, unhesitatingly denounced the "new departure," as infamous and outside of true Spiritualism.

The speakers present, were R. G. Eccles, of Kansas City; Mrs. H. Morse; and Dr. C. P. Sanford, State Missionaries, T. S. A. of Spiritualists; M. E. Billings, Esq., of Waverly (Materialist); Dr. Norwood and J. V. Carpenter, of Fredricksburg, and others.

Mr. G. L. Henderson could not be there, but answered in a well-written and expressive letter, which was read to the audience.

M. E. Billings, Esq., took his place as the Liberalist speaker for the occasion.

As Chairman, he opened the meeting by timely and appropriate remarks as to the unity of effort of Liberalists and Spiritualists. He did not claim to be a Spiritualist, but he felt that the time had come when the extremes of Infidel and Spiritualist should meet upon the same plain, and exert every faculty of the soul in opposing error, and enlightening and elevating common humanity.

Dr. Sanford was then called to make a few remarks, which he did, to the effect that we were united in one thing, and that is in the downfall of anarchy. The difference between Liberalists and Spiritualists was only in the demonstration of immortality. They perfectly agreed in every species of reform that has for its object the improvement of the human race, mentally and morally.

R. G. Eccles lectured Friday evening and in his peculiar plain, logical, eloquent and convincing style, showed that there is good in all things. Nothing was bad or evil, only in the seeming. He held the audience as attentive listeners as he rounded sentence after sentence of his timely chosen and elaborately

(Continued on 8th page.)

