

THE
S O C I A L
R E V O L U T I O N I S T ;

A MEDIUM

FOR THE FREE DISCUSSION OF GENERAL PRINCIPLES
AND PRACTICAL MEASURES,

PERTAINING TO

HUMAN PROGRESS

AND GENERAL WELL-BEING.

THE CAUSE OF TRUTH IS BEST PROMOTED BY FREE INQUIRY. ERROR
ALONE FEARS INVESTIGATION.

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PUBLISHED BY THE RISING STAR ASSOCIATION.

L. H. BIGAREL, PRINTER.

FOR SALE BY F. BLY, VINE STREET, CINCINNATI; BELA MARSH, 15 FRANKLIN
STREET, BOSTON; C. BLANCHARD, 76 NASSAU ST., NEW YORK.

TERMS, ONE DOLLAR A YEAR; FIVE COPIES, FOUR DOLLARS.

Our Post Office Address:—GREENVILLE, DARKE Co., OHIO.

To Correspondents and Contributors —“Correspondence” appeals to the heart rather than to the head; it is good in its way, but it seems to be better adapted to a weekly than to a small monthly devoted to free inquiry. We have an abundance of more substantial matter from contributors, and can only insert “correspondence” to the exclusion of that. Articles by the Resident Editor have lain over month after month, and are still kept back to make room for others. He does not want a monopoly, nor any approach to it, and he is sure no one else does;—what we want is to make the best possible journal. Correspondence for publication, if accepted, must be brief and to the point—it must have “soul” in it. And as this journal pays editorial labor nothing, no one can undertake the drudgery of preparing carelessly written articles for its pages. As it is everybody’s journal, free for all, every one who writes for it should give his contributions a respectable outfit. The style of chirography should not repel the Printer, and the language should do justice to the thought, and the thought should have freshness, point and suggestiveness. There are writers who can fill these conditions; and as we have a fine supply of contributions on hand, we can afford to be somewhat choice. Let all remember that even a free paper is limited by the necessities of space, and that a judicious selection is the only guarantee for the worthfulness of any journal.

We feel that there is great need for a FREE weekly. We have no such weekly now, as every radical thinker knows; but we hope the day is not far distant when we can make a different report. Who are prepared for the labor and sacrifice of starting one and making it successful?

Exploration.—The expedition to Kansas seems to have resulted in finding a “spot” that gives satisfaction; and those immediately interested are taking active measures to secure it. We have not heard from any of the party directly, and they have sent us nothing for publication.—In next No. of the S. R., will be given a brief report of Western Virginia and S. E. Ohio. As the writer regards them, neither of these places are very “promising.” But perhaps the locality is not so difficult an affair, after all. If men and women who want social freedom and accept its conditions, but unite, “all other things will be added unto them.” Meantime we may agitate by private correspondence and through the SOCIAL REVOLUTIONIST. We must know our own needs and understand each other; and for one, I expect to labor on, and hope still for realization until it comes—if not in this sphere, why then in the next.

Errata.—Quite a number of typographical errors occurred in our last issue, for which we are heartily sorry.—In the Poem, first line, “when the golden light,”—for “the,” read “her;” in first line of 4th verse, for “morn,” read “Noon.”

PETER SOCIALIST is pretty much of the opinion that we didn’t try to avoid making mistakes in his. In second line of his letter, “in the other,”—for “in” read “by;” page 27, third line, for “exhalation,” read “inhalation;” same page, second line of third paragraph, for “spasmatic,” read “spasmodic;” page 28, 12th line, for “symbol,” read “cymbal;” next line, for “natural function,” read “maternal function;” 24th line, for “developed,” read “dwarfed;” in the line following, for “prominence,” read “preeminence;” last line of this page, for “regard,” read “degrade;” page 29, first line, for “us,” read “ours;” in 21st line, “observes” is ungrammatical; it should be the subjunctive form.

There are errors in other articles not excepting those by the Editors, but we will note no others now. The Res. Ed. was absent during the issue of the July No.; and though it is almost impossible to avoid all errors of this kind, he does not hesitate to give the assurance that the present No., and those which follow, will not offend so greatly in this respect.

“My Own One,” by “LULU,” contains some beautiful thoughts poetically expressed; but the measure and rhythm are defective, and it lacks that artistic finish so desirable in a piece of its kind. Yet “Lulu” has a “soul for song;” and I trust she will not “hang her harp on the willow.”

THE
SOCIAL REVOLUTIONIST.

AUGUST, 1856.

THE HUMAN BRAIN,
IN ITS RELATIONS TO HUMAN SOCIETY.

BY J. H. COOK.

A large number of ultra reformers in consequence of too much coronal and too little basilar development, can see and feel, and desire and aspire to greatly improved and far more liberal and refining forms and conditions of outward society, but can not do much in grappling with the stern realities of practical efforts which require the health, hardihood, resistance, vigor and sustaining power of inferior developments. Compressed and oppressed, wise and loving souls see many barriers in the way of their expansion and progress, but they need the captains and armies of the upper and lower occipital regions to demolish the obstructions. Hence it is, that in the various practical attempts to create the conditions of a better life that have been and are now being made "many are called, but few are chosen." Many in a short time, shrink from the effort, and find that it requires "sterner stuff" than they are made of to contend with "Gath's triumphant champion," or the Goliah of Mammon, and a "spotless reputation." They have not sufficiently studied or analyzed themselves or mind in general. They have not "counted the cost" of going up to battle against a world "lying in wickedness." Their love of liberty is not yet so strong as to prevail over all other considerations, and to prevent them from turning back like Lot's wife, or sighing "for the flesh pots of Egypt." The desire for liberty and the ability to obtain it are not often commensurate. Very few would attempt to travel the fearful and unfrequented road of Social Reform, if they could foresee its difficulties and asperities. Reformers, as a class, are not necessarily more harmonious, as a whole, or more PRACTICALLY efficient than the world at large. Those who can ONLY idealize and philosophize, in consequence of superior frontal-coronal brains; who can write books and essays, and paint the angelic beauty, loveliness and harmony of FUTURE social life, are not THE ones to lay the corner stones, the foundation and the superstructure of any proposed, improved outer form of social life. Such minds can, for some time yet, find more enjoyment in the refined, literary, scientific, artistic, æsthetic circles and objects of city life, than in thoughtlessly attempting to be sowers where they are by development only REAPERS. On the other hand, if Liberty, Philanthropy and Firmness be

active and controlling in such minds, the rich lessons of EXPERIENCE they will learn, the practical efficiency and resistant, self-sustaining power they will acquire, as well as the human nature they will learn, will, in the END, amply reward them for all the temporary repulsion and suffering they must endure in pioneer efforts in Social Reform. The motto of sympathetic abolitionists, in their ignorance of human nature, has been the "immediate and unconditional emancipation" of the African slave. So the motto of Utopian-brained reformers, too often virtually is, an immediate, unnatural, impossible transition to outer conditions for which neither they or their coadjutors are prepared. They must have the whole of their ideal in ONE practical attempt, or nothing. In attempting to accomplish within a given time, certain purposes without adequate and efficient means, they fail, become disgusted and disheartened, and "give up the ship." On the other hand, those who have the healthful, hardy, sustaining, resisting and energetic regions of the brain developed in just proportion to the superior, frontal and coronal regions, will, "if at first you don't succeed, try, try again." Every reformer should analyze himself so closely that he can distinguish between what and how much he WANTS, and what and how much he can do, to supply his wants. Some brains can say much and do little; others can do much, although they can say but little. Let the Sayer not disparage the Doer; let the Doer not disparage the Sayer. As no one organ of the brain can act without a simultaneous action of many other organs, so no individual reformer can act except he excite to action other reformers, more or less. Let it be understood, however, that sameness in the time does not necessarily imply sameness in the degree or the character of an action.

A vast amount of deception is played upon the liberal and reformatory part of community by itinerant lecturers who assume the misnomer of reformer. They may be found all over the United States. They have a superabundance of Animality and Vitality, an abundance of Hope and Firmness, and are well calculated to absorb and lead captive silly women and thoughtless and unsuspecting men. They lack more or less in the sustaining and lofty developments of the coronal region, which would, if duly predominant, keep them above meanness and their hearers and associates in an upward tendency. The mass of reformatory mind has not the critical observation or analysis to clearly distinguish between the warm, bland, blinding and fascinating characters of Animality and Adhesiveness "that leads to bewilder, and dazzles to blind;" and the clear, calm, sustaining, upward and expanding influence of a predominant coronal development which many Reform(?) lecturers do not possess. Some of them bear titles of Dr., Hon. or Prof., which often "cover a multitude of sins" and cause their blind devotees to often mistake the influence of low and animal development for the emanations of the coronal regions. Let reformers of every name and degree, study and analyze human nature so that they may not mistake the low for the high, or the animal for the spiritual. No man can be a true reformer who does not thoroughly understand the true science of Man. The greatest evils are the last to be discovered and remedied, and the most highly developed are the first to see and feel them. If the greatest slave is that being who has the most wants, arising from great cerebral developments and sensibilities, and the least ability to gratify them, then there is far more slavery North than there is South of Mason & Dixon's line. External conditions alone do not determine the degree and character of slavery. He who by development and expansion of mind has the greatest power of reaction against external pressure, is the greatest slave, if his reaction does not free him.

SOCIAL AND MORAL CONDITION OF THE WORLD.—NO. 5.

BY J. M. STAHL.

In presenting an impartial history of the social and moral condition of the world, we must not shrink from a portrayal of the blackest sin that now curses our world. There is a cloud hanging over the moral world which threatens, not only to enshroud it in the blackest darkness, but is at this time poisoning the vital springs of the race. I refer to the licentiousness of this age. The past had its Sodom, its Rome and its Babylon, Gehennas of licentiousness;—its Neros, its Davids, its Solomons, and its thousands of votaries at the shrine of Venus. The present has its Paris with its 18,000 prostitutes; its London with its 15,000; its New York with its 10,000; and its hundreds of thousands of souls annually falling a prey to venereal diseases; so that it seems difficult to determine in what age of the world this sin has been most prevalent.

Think of our own metropolis with the light of science beaming upon it, and its scores of church spires reaching heavenward, and a prostitute for every fifty souls, old and young! And should we double this number for those who attend and keep up the houses of ill fame, we would then have a sixteenth part of the population revelling in debauchery! Astonishing as this may seem, it is probably far below the truth, for there is no account taken of kept mistresses and secret indulgences so extensively practiced. Perhaps there is no other place in all our land so deeply sunk in moral pollution as this great metropolis; but licentiousness is by no means confined to it alone; every city throughout the length and breadth of this "gospel land," this land of "law and order," has its brothels well filled and supported. And this profligacy is not confined to the poor and the low, but pervades all classes, from the pauper up to the millionaire. Even the church is no exception; the professed followers of Christ go up to the "sanctuary of the Lord," by day, and down to the sanctuary of the "Devil," by night; and thus they oscillate between two attractions, drawn to one by the impulse of lust, and to the other because it is the standard of respectability; the good of the one is supposed to overbalance the evil of the other, and thus a respectable standing in society is maintained! And the great men of our nation, too, who go up to the capitol, to frame laws for the protection of right and the prevention of crime, have a special "congress" for night sessions, in which many occupy their seats more regularly than in the halls of legislation.

And all this horrid filth and pollution in which our land is now reeking, is tolerated and sanctioned by law and custom! It is generally acknowledged that our houses of prostitution cannot be demolished;—that they are a necessity, and were they put down, a worse condition of things would follow. How long must this state of things exist? How long will man continue to wallow in this slough which is consuming his life's blood, and dwarfing his soul forever? Is there no means of redemption? I see none but in these two words: ELEVATE WOMAN. Woman must be elevated above the starving point; she must be supplied with labor, and amply remunerated for that labor; she must be guaranteed all the rights of her nature and protected in those rights, and then will the brothels of our land moulder into ruins, and licentiousness vanish like snow before the noon-day sun.

Deep and damnable as is the sin of public prostitution, there is another form of licentiousness far more damnable, because of its effects on posterity. The sin of public prostitution is lessened by its bringing but few beings into existence to curse with its deadly poison. But that licentiousness which obtains in almost every marital bed, instills into the bones and blood of posterity, poisons which cause many an ache to innocent sufferers, and blights the immortal soul. The practical effect of legal marriage seems to be a li-

cense to indulge in any amount of sexuality; and those who fulfill the requirements of the law, almost universally take it for granted that they then have the right, and may gratify their desires to any extent with impunity. Their lives thus become lascivious, their health impaired; a large number of children are still-born; one fourth die before they are one year old, and half the remainder have not vitality enough to reach the years of maturity. And notwithstanding all this sin and misery, the laws are fulfilled, custom is lived up to, and all are respectable! and much pitied in their providential afflictions! When will man learn to obey the inflexible laws of his being, rather than man-made laws and customs?

How strange a being is man, and how little he has consulted the laws of Nature, in forming his codes and customs! Before marriage, the virtuous youth is full of life and love; the sexes mingle promiscuously, and a divine and heavenly feeling thrills the soul. They are left free to follow the promptings of their natures, and wherever their attractions lead them, there they are at liberty to go; they are children of nature, following the divine laws of their being. They feel no restraint from law, until their pure and holy love ripens into that ecstatic rhapsody which aspires to culminate in the production of a new angelic being; then the law steps in and says: "you must not perform this holy act until I give you a permit," as though the holiest of holies could be made more holy by the sanction of man-made laws. If the wrapt lovers wish to carry out the highest aspirations of their souls, they must submit to the laws and customs of the land; they must bid farewell to all the youthful friends they loved; those happy days when they were free to follow their attractions and mingle in the circles of their loves,—must have an end; they must forsake all, however dear, and "cleave unto each other;" they must take a solemn vow to love each other "until death doth you part." This last they might do but for the imposition of law and custom. Law makes them pecuniarily one individual, and that one the man. Her property is his, and SHE is his property. He no longer feels under obligations to pay her the proper attentions to win her affections, for he now has her in possession; she is no longer his LOVED ONE, but his WIFE. Custom beds them together for life. This has a tendency to an undue excitement of amativeness, and leads to over-indulgence. This excess destroys the power to love, and the frequent exchange of magnetism which it affords, hastens the reciprocal absorption of all the points of attraction, and love ceases. Had no human law made of the twain one individual, and constituted an ownership on the part of the husband, they would have remained in their native freedom and purity—two distinct individuals, and no doubt loved each other throughout life. But now all affinity is destroyed; instead of attraction, there is repulsion, and the parties keenly feel the galling chains that bind them together. But there is no relief; the fiat of the law is gone forth, and compels them to live together, even though it be a hell to both.

How strange that man, by nature free,
Should bind himself in slavery.

But so it is, and so it will be until man learns to know himself and the laws that govern his being. Then will human law be natural law, and man will be free.

WANTS.

Wanted, for public exhibition, a WHOLE man.

Wanted, a consistent and satisfactory description of God.

Wanted from all social reformers now suffering in isolation, a contribution of one per cent of all their property to purchase a large, free domain, for universal toleration and

careful, progressive cooperation.

Wanted to know if grog-shops, brothels and ALL gambling houses support the churches more than the churches support them.

Wanted to know how many Spiritualists inwardly believe, but outwardly repudiate the doctrine of "Free Love."

Wanted to know how many itinerant lecturers on reforms and spiritualism, find more social or sexual attraction in the various places they visit, than with uncongenial wives(?) at home.

Wanted to know what proportion of those who believe in Free Love, are prepared to tolerate its practice.

Wanted to know if reformers are, in general, more careful about getting into debt, and more prompt to pay their debts, than other folks.

Wanted to know how many couples are living together, in the U. S., in illegal relations.

Wanted immediately, each sad, lonely and loving human being, throughout the world, to find and be permitted to enjoy at least one congenial mate among the opposite sex.

Wanted to find a place where I can gratify all natural and healthful wants.

Wanted to know how long my wants will be my masters.

REGISTRATION AND EXPLORATION.

BY D. H. JACQUES.

MESSRS. EDITORS:—I observe in a back number of the "Social Revolutionist" which has fallen into my hands, a call for the names and addresses of persons interested in social reforms, and I cheerfully send you mine.

The idea of bringing as many socialists as possible into communication with each other, is a good one. It will promote individual as well as the general good. It will enable us to become acquainted with each other's views and feelings, and prepare us to organize for the work before us.

I respect and admire all true-hearted, honest and earnest workers in the great cause of social progress. I have learned, I think, the broadest tolerance and the most complete charity. But while I tolerate all opinions and respect all true men and women, I cannot work with all. I have my methods, and others have theirs. I must either labor alone, or with my own chosen group—with those who think and feel as I think and feel. I wish to know WHO these are and WHERE. Perhaps your plan will bring about the desired result.

I am a socialist of the Phalansterian school, and have recently abandoned with much reluctance and deep regret, the long cherished design of connecting myself with the movement now in progress in Texas, under the leadership of Victor Considerant. I have been in correspondence with a considerable number of persons who have had a similar design. It now seems impracticable for us to carry our cherished plan into execution. I need not occupy space here to state the reasons.

It is still my desire to unite with others of congenial views and feelings in forming an associative settlement, somewhere South of Mason & Dixon's line; and I propose to explore portions of East Tennessee, during the coming autumn or winter, for the purpose of finding a suitable location. I am somewhat familiar with the country, and think it one of the finest regions in the world. Its climate is certainly unsurpassed. I shall be glad to communicate with others who may be looking in the same direction, and who are willing to join me in the exploration, or to aid in paying the expenses of the tour.

COMPLIMENTARY.—In JUNE No. of the "American Christian Review" we find the following notice of the SOCIAL REVOLUTIONIST:—

"It caps the climax of all the vagaries of these times of delusion. It is as void of sense as piety; the most complete mass of confused and crude notions ever printed upon so much paper;—the very scum of the errors advocated by the stupid dupes around us.—There is manifestly no cure for such brainless drivellers of unbelief, sorcery, free love and sensuality. They despise the bible, marriage and the civil government about alike.—Their ignorance is their bliss; their glory is their shame."

In "Buchanan's Journal of Man" for May and June we find the following:—

"The Social Revolutionist" is the title of a monthly publication, (one dollar per annum) edited by J. Patterson, of Greenville, Darke county, Ohio, with a number of correspondents, published in Cincinnati, at Bly's depot. This is the principal organ of the social radical reformers. It is well conducted—its editor writes in a dispassionate, philosophical style. One of his articles on Spiritualism was selected for republication in the Journal of Man, but was excluded for want of space."

These two notices present all the difference between truth and science on one side, and sectism, superstition and bigotry on the other. But as diverse as they seem, yet, considering their sources, they meet in this, that both are complimentary of the SOCIAL REVOLUTIONIST.

THE DEVIL IS DEAD.

BY W. D.

Sigh, priests;—cry aloud;—hang your pulpits with black;—
Let sorrow bow down ev'ry head;
The good friend who bore all your sins on his back,
Your best friend, the Devil, is dead.

Your church is a corpse;—you are guarding its tomb;
The soul of your system has fled;
That death-knell is tolling your terrible doom;—
It tells us the Devil is dead.

'Twas knowledge gave Satan a terrible blow;
Poor fellow, he took to his bed;—
Alas! orphan'd priests! that such things should be so;—
Your Father, the Devil, is dead.

You're bid to the funeral, ministers all.
We've dug the old gentleman's bed;
Your black coats will make a most excellent pall,
To cover your friend who is dead.

Aye, lower him mournfully into the grave;
Let showers of tear-drops be shed;
Your business is gone;—there are no souls to save;
Their Tempter, the Devil, is dead.

Woe comes upon woe; it is dreadful to think.
Hell's gone, and the demons have fled;
The damned souls have broken their chains, every link;
The Jailor who bound them is dead.

Camp-Meetings henceforth will be needed no more;
Revivals are knocked on the head;
The orthodox vessel has stranded on shore;
Her Captain, the Devil, is dead.

M Y S O U L ' S T H R A L L D O M A N D I T S D E L I V E R A C N E .

B Y A N N E D E N T O N C R I D G E .

C H A P T E R V .

Star Light;—Phrenology and Mesmerism;—Clouds;—Dawn;—Combe;—Channing and Barker;—Robbing Peter to pay Paul;—The Sin of Original Ideas vs. the Idea of Original Sin;—Trinity;—Public Singing and Prayer;—The Reveille.

Phrenology and Mesmerism came to illumine the night. I studied and examined with zest. They gave me a peep into man's inner nature. For every effect, they taught me to look for a natural cause. I saw their tendency was what is called infidel. Mesmerism I KNEW to be true; and Phrenology through its means, I also knew to be true. Here were two great facts; and I hugged them to my bosom, determined none should rob me of my treasure.

They were treasures indeed; they were the foundation of a new superstructure—truth. Nay, they had a thousand uses; they formed the lever and plumb by which I worked out, tested and tried all things. "They were a lantern to my feet and a lamp to my path;" illumined many a dark spot and prepared my mind for mid-day splendor.

After the loss of sanctification, I passed about a year in doubts and fears, in hoping and trusting; sometimes being raised to Pisgai's top and getting a glimpse of the promised land, and then sunk in the pool of "despond."

Dark and weary days, they are passed, exclaims my glad soul! Now there lives within and around ever bright, unclouded day.

The crushing, soul-destroying effects of what is called religion and the loss of my loved friend,—William W. W.,—blanched my cheek, robbed me of my youth and bloom, and gave me an appearance of sadness and melancholy.

Need I give more of my experience in that thralldom? Those who have passed through the same ordeal, know its bitterness.

"The night is far spent and the day is at hand." In vain I sought for a something to satisfy my aspiring spirit; in vain I sought comfort. Preachers told "the same old story." Class-meeting experiences were "old stories" too. "There was no life; no progress. All was dry, barren and stale.

Intuition and reason often gave me a glimpse beyond these. Often I had fled from their influence, fearing it was the devil in the form of an angel of light, but now I gave them a welcome, for I found my reason demanded satisfaction. "Combe's Constitution of Man" I read greedily. It was like a spring in the desert to the weary traveller. It strengthened the young plant I was cherishing with so much care; but I had no idea how extensive would be its growth; how much it would reject as not belonging to it; neither had I an idea of the sweet fruit it would bear, or how delightful the shade of its branches. I sit under its green foliage while I am writing these pages. Fogs, mist, serpents and stinging reptiles have vanished. The air is fragrant with a thousand odors from the garden of truth, love and harmony. I no longer awaken in the dark, racked by doubts and fears; but within and around is peace—eternal and undying peace.

Joseph Barker brought out his "Evangelical Reformer." Without intending, this work prepared us for something farther. It cleared away some orthodox rubbish and left us anxious to remove the remainder.

Channing's works gradually found their way to my room. I read with rapture. He spoke to my reason and my spiritual nature. Brightness like flames from loving eyes, shone through the thick cloud of night which had hung over my being. I felt and knew

there was a sphere above and beyond all I had ever known, into which I could and would grow.

Onward for truth I'll go, no matter where it leads me.

During mother's sickness, which lasted three months, I did not attend class-meeting. Her sickness was thought to be the cause, but there was another. My mind was in such a state of doubt; reason pointed one way and orthodoxy another. I was indeed "in a strait between two."

Did I think I would go to class-meeting and tell them candidly the state of my mind, the well known fact, they will think me backsliding, or that I am an infidel, would immediately deter me. Yet there were doubtless many, if not all of them, possessors of similar doubts; but A was afraid of B and all the others; B of A and all the others; C of A, B and the remainder, etc. Thus inquiry is silenced and the earnest longings for truth stifled in their birth.

I was not, however, though I did not attend class-meeting, relax in any duty. I was earnest and devoted; religion was the great idea of my soul; progress and perfection my aim. Each night I examined my conduct during the day; sought for my motives, and tried to live each day better than the last. At the same time I was very anxious to improve my mind. Many of the Natural Sciences I wished to study, but this falsely called religion directly or indirectly occupied all my leisure time. Religion was the one great thing needful, and I must be satisfied on every doubted point before I could go any farther. I spent as much time in prayer ALONE as would have made me profound in several of the sciences.

"Bunyan's Grace abounding to the Chief of Sinners" was put into my hands. O, what an experience! It made me sick—soul sick. O, God, can it be, I often exclaimed, that a human being should suffer so much to gain thy favor? I was a greater doubter than ever. Light had shone upon me. I saw a great work to be done, and much to be undone; but I knew not where to commence. I needed help. It came in Joseph Barker.

Joseph Barker I presume is known to most of our readers. He was at one time a preacher in the Methodist New Connection Church, but left them because he could not stand still. As light came to his own mind, he presented it to others in the form of tracts. He published a series on the hired ministry; argued from the New Testament that, like Paul, ministers should work with their own hands, and not be burthensome to the church. This induced us to look for the Pauls of our day. They could not be found in the Episcopal church, for their ministers were little kings, governing the poor with an iron rod. "Send your children to our schools, or you shall have no coal or blankets given you in Winter" was the holy threat exercised to keep up their demoniical power. The bishops lived in palaces; preached once a year; laid on "holy hands" (lazy hands?) on wondering children of poverty and ignorance. Confirmation! (Abomination!) How I have seen hundreds of children run at such a time to have their little brains paralyzed by this Papal touch. Pauls were not there. Were the great Paul living he would disown them.

Among the Dissenters I saw men scrambling for high salaries; saw them ride in their own carriages, visit the rich and pass by the poor; saw them leave one church for another, if by doing so they could obtain more salary, no matter whether they could do more good or not. But there were a few Pauls; and I found them among the "local preachers." Some of our local preachers who worked in the coal mines from Monday morning until Saturday night, rose early on the Sunday; walked eight or ten miles to their appointment and preached three times. In preaching as in other matters, the workers obtain the least remuneration. Hard work is at discount even in the gospel market.

Joseph's tracts caused quite a stir. People began to open their eyes and ask, does the Lord indeed have all the money we give to his cause? or "is it given to God's cause at all?"

The missionary fund was explored and exploded. It was found that the money collected for the poor heathen went to support the widows and orphans of ministers, (not local ministers) and to swell the salaries of ministers in circuits too poor to pay the requisite amount.

"I had been a collector for the missionaries two years; had received money from our poor members whose wives and children if THEY had died, would have been sent to the "work-house." The mother separated from the children, and the children perhaps from each other. Yet from these had been drawn the fruit of their hard toil to swell salaries previously too large. I collected no more. When the year expired, I sent in my book, saying I could not conscientiously continue the work. I received no answer. It was passed over in silence.

My friend Mary B. and I decided we would not help support a hired ministry; that the "collection box" should pass us without being richer. I see now that we made a mistake here. If people labor mentally or physically, they ought to be remunerated. Nothing, however, was said to us for our non-support of the church. One reason was, heresy had crept into the hearts and heads of nearly all our members, even good Thomas D., our class-leader, was contaminated; so there were none to reprimand; none to save, for all had gone astray.

Having occasion to spend several months in Darlington, the center of our circuit, and home of our ministers, I determined to meet in class; did so for a time, but finally reflected that I ought not to belong to a church I would not support. After a time, Mr. T., our minister, and Mr. Wilson, my leader, called upon me to know why I absented myself. I told them candidly. Mr. T. said he did not wish my money, but they wanted me to continue to attend class; that the quarterly tickets were going to be renewed, and they would be pleased to see me. I went. One after another spoke; their tickets passed to them with one hand, while they received the money with the other. When my turn came, I received my ticket but gave nothing. I left before the close. My restless spirit could not find anything there to calm, soothe, or bless.

I made my home with uncle Jasper, while in Darlington. I told him what I had done. He was very funny and jocose, and replied: "I am glad to find you a little rational. I have some hope now that you will one day be quite sane. Joseph Barker does not know where his free inquiry will lead him; but dislike it as you may, he and you and all his friends are tending to and will eventually become infidels. Of course, you don't believe it. You shake your heads and look very incredulous; but you will one day bear that despised but very honorable name"—Infidel.

How truly he prophesied. Infidel has been applied to us thousands of times. I like it too as well as anything else, though it is very indefinite in its meaning. I am, however, infidel to all orthodox stories—to all priestcraft and shams.

When about to leave Darlington for my home, I called on Mr. Wilson, my class-leader, and his family, to bid them good bye. "Miss Denton," she said at parting, "I hope you will give your heart to God." I was astonished and replied: "I gave my heart to God long ago." I crossed the street to a friend's house, and wept profusely.

Here was proof that because I had been open and candid, I was considered as "belonging to the world."

Mrs. Wilson told me that in Shildon many were falling away, and she feared the church in that neighborhood would be broken up.

When I arrived at home, I found it even so; but the falling away consisted in reading Barker's tracts on Original Sin, Trinity, Public Singing and Prayer, etc., etc. These had caused a shaking among the dry bones; a spirit of inquiry was aroused. These subjects were discussed freely.

Original Sin I soon saw was an original old wife's story. In vain John Wesley said children were born half devil and half brute; in vain I was told that children crying proved original sin. I knew well that was the only way they had of telling us when in danger or suffering. Crying was a call for protection and attention. In vain I was told that man had a rib less than woman, though it was said by many to be a fact. Physiology did not say so, and I knew it to be false.

Besides, the warp of orthodoxy had been considerably loosened by Phrenology and Mesmerism. They gave a peep in the inner temple of man's nature. I found that if children were born depraved, their parents had made them so, and not poor Adam; and that by obedience to nature's laws, children could be born right morally as well as physically. I began to realize something of the fact that we could by this means do more to bless the world, than by any other. I knew too that no matter how bad a person might be, he did more good than evil acts; the liar told more truth than lies; a thief performed more honest than dishonest deeds. I looked within myself, and found from my earliest remembrances, I had a greater love for right than wrong; besides, wrong doing brought unhappiness; right doing, happiness. If men were utterly depraved and corrupt, the reverse would be the case.

Original Sin was severed from my creed. Being the foundation of the fabric, of course the whole fell, though it was only stone by stone at first.

The Trinity I almost discarded before, but not so decidedly as now. Channing struck the first blow; Barker gave the finishing stroke. The word "Trinity," to my surprise, I found did not exist in the bible, and the idea only in one place: "There are three that bear record in heaven—the Father, the Word, and the Spirit; and these three are one." But this was acknowledged by many come-outers—orthodox come-outers—as well as Adam Clark, to be an interpolation.

Barker's tracts on "Public Singing and Prayer" made many converts. "When thou prayest, enter into thy closet," etc. "Be not thou as the hypocrites are, for they love to pray standing," etc., etc., were imperative commands. We wondered very much we could ever have been so infatuated as to suppose it necessary to hold prayer-meetings and cry aloud as if God was deaf or on a journey.

Our noisy meetings I now looked upon with surprise; would ask myself: Will God answer their prayers any sooner or any more willingly, because they cry aloud and are so excited? Does prayer alter the purposes of God? etc., etc. I could not answer them, but they were questions that prompted other questions. They were causes that produced effects which in their time became causes, and so on, until a world of harmonious wholeness sprang into existence.

An incident comes to my mind this moment that occurred in one of our "noisy meetings." A "new convert"—a very ignorant man—was praying very earnestly and very loudly. "O, God," he said, "bless every male, and e-v-e-r-y, e-v-e-r-y; every sHEMALE(?)" he exclaimed in desperation. He was just married to a young woman, but in a few weeks a female arrived from a long journey with seven children and claimed him for her husband and the father of her children.

Many portions of hymns we had not sung for some time, such as: "I the chief of sinners am." There only could be one chief, and, therefore, every one could not be THE chief.

How often I have heard them sing—"The great immortal died," and such like absurdities. If we had asked ourselves what became of the world when the Immortal died?—Did it stand still? or what kept all things in their place? for we believe all things were upheld "by the breath of his mouth," we would not have sung that. But such is the force of habit, that what is customary for us and every person else, we don't feel inclined to criticise.

However, the habit of analyzing and investigation was now formed; nothing was too sacred for our touch.

My father read and argued incessantly. He loved the truth; was never afraid of it.—His mind was of such a character that he had not to dig for truth, but he looked within and found it reflected there, as all within the surface of water is reflected.

FREEDOM.

BY JAMES J. STORY.

Who is free? None but Deity alone. All others are in bondage, for all other intelligences lack infinite knowledge, and lacking that they are circumscribed in action. God, the soul and center of the grand Universe of universes, has diffused a portion of his essence—his very life throughout all intelligent nature. A lower order of life he has diffused throughout all vegetables, and a still lower, throughout the animal kingdom.—Plants and animals are more free than men and women, for they are left to follow their own attractions, while man, endowed with a higher intelligence, and possessing the attribute of free will, “has sought out many inventions.” Instituted ruler over the beasts of the field, man has sought to extend his dominion over his brother, and imposed upon him labors and restrictions that outrage his nature and restrain the freedom to be guided by reason and prompted by noble aspirations. How can man act in accordance with that law which God has written upon his soul, unless free from the dictation of those around him? God has been pleased to constitute no two souls exactly alike, and one cannot judge for another. That which is in accordance with one man’s highest reason and purest aspirations, may outrage the judgment and most sacred sense of right in his neighbor.—Therefore, each individual should be a law unto himself, living his own true life and enjoying that soul-inspiring liberty and elevating consciousness of individual worth that should characterize the personification of Deity. Although none of earth’s inhabitants are free in the fullest sense of the word; yet those are most free who have cast off the shackles of prejudice and stand ready to adopt any principle that their highest reason shall sanction. Those fearless ones who dare think and act for themselves regardless of the opinion of their associates, they are emancipated from that bondage that kills all the true and noble aspirations. That slavish fear that humbles and debases! And though they may still suffer from the bondage of error, yet they are on the car of progression, and every moment they near that wisdom that erreth not. They are willing and ready to investigate; to search for that precious gem—eternal truth—until reason proclaims the joyful news that it is discovered. Then is error dropped as a reminiscence of the past, serving only to mark the onward and upward course of progression. Only in freedom can each individual find his proper sphere, wherein he can enjoy the greatest amount of happiness, and expend in usefulness to all around him, the God-given faculties of his soul. Here alone can he develop his mind and speed on in a constantly accelerating ratio toward that true freedom enjoyed by Infinity.

THE SWEDISH COMMUNITY.

DEAR FRIENDS:—It may be interesting to all those who believe in social reorganization to know pretty much all the movements made in that direction, and, with what success. I have something of the kind to contribute from my own county which may be cheering and interesting to all who wish to solve the social problem truly.

We have here, a Swedish Community at Bishop Hill, Henry Co. Ill., founded in the fall of 1846 by Swedes exclusively, who being persecuted in their native country, and expelled from the established church for opinion's sake, sought refuge in this country, and being believers in the Communism of the early christians, they united on that plan.

They number now, (May 10, 1856) 780 persons; they own about 8500 acres of land in one body, at Bishop Hill, and also, large property at Galva, at the railroad four miles distant; they have 3250 acres of their land under cultivation, and 500 acres of their land is timber.

They have seven trustees appointed, who hold all the property in their name for the Community. They have one common fund for all, and all are equally benefited thereby; all work according to ability and qualification. Each family has separate room or rooms, beds, clothing, etc. They were poor, and much persecuted when they first settled here, and were ill provided to compete with their shrewd, Yankee neighbors. But by joining means and hands like brothers and sisters, they have prospered exceedingly.

They have now, five or six large, substantial, unitary dwellings; the largest is a three story, brick, 200 feet long, by 35 or 40 wide; the next largest is also a three story brick, 55 feet by 65; they have also, some other large and good buildings, viz. a tavern, store and post office, a good mill, some extensive shops, warehouses, barns, bakeries, breweries, and a neat church in the middle of their village.

The fact is, they are rich; their buildings are of the best in the county; they own 150 horses and mules, 50 yoke of working oxen, 200 milch cows with as many calves, and 600 neat cattle besides.

They made over \$36,000 out of their crop of broom corn alone in 1854. Report says, they are taking stock in the Rock Island and the Peoria railroad to the amount of \$150,000, or \$200,000. I see considerable good in this community, and also, something of slavery. The good is, by joint stock and cooperation, they have prospered exceedingly, and will no doubt, continue to do so. But, in intellectual culture they are hemmed up exceedingly, because they cannot read and understand the English language, and books in their own language, they have but few; and they have no wish for a variety of books. They take the Bible as they understand it, as their exclusive rule and guide, and attend church about five times a week on an average, and there they drink in all that their spiritual leaders have to offer, of which, I will not pretend to be a judge, for I don't understand their language. They however, keep up English school, nine months of the year, which may do their children good, and put them in the true path of freedom and progress.

This community is a standing monument of a successful experiment of Socialism, under unfavorable circumstances, demonstrating to satisfaction, that the thing is not only possible under the best of circumstances, but is possible and practicable even under depressing and unfavorable circumstances; how much more so will it be under favorable conditions.

ANDREW RICKEL.

FREE LOVE.

BY L. A. HINE.

As my name is associated with the management of the SOCIAL REVOLUTIONIST, I may be identified, by its readers, with all the doctrines it promulgates. The public have not yet learned the nature of a Free Press, especially are not the conservatives able to distinguish an individual from the company in which he associates, and, therefore, one is held responsible for the sentiments of another. I wish it to be understood that I have not yet been able to reconcile the doctrine of Free Love, as preached by its champions, with the well-being of society. I have said, and say now, that all the Free Love that is consistent with the rights of parents and children I endorse most heartily. What are the rights of parents? 1. The father has the right to his child, and if he claim not this right, his Free Love is evidently Free Lust. 2. The mother has the right to her child, and if she claim it not above all things else, she is exorcised from motherhood, womanhood, and the holiest relations of life. Parisian ladies, and some of the fashionable women of our cities and towns, begin to despise their offspring before they are born, and while public sentiment justifies the former, in abandoning their infants, the latter bewail the public sentiment that condemns it in their country, and Free Love will meet their wants. 3. The child has the right to both parents, and one of the greatest wrongs is committed if it be robbed of this right. Free Love makes no provision for any of these rights. It proposes to the father to abandon his child, if he shall be attracted to another woman, or be inharmonious with its mother. 4. The mother has a right to the aid of the father in the support and education of the child. And yet Free Love sends her adrift at the whim, caprice, or beastful propensity of the father. 5. The father has a right to the cooperation of the mother in the nurture and education of his child; and yet Free Love tears her from him and his, if she shall be a flirt, or pretty enough to secure the admiration and flattery of other lovers. These scenes are acted over and over to a painful extent under the stringency of existing law and public sentiment; and the extent to which it would be carried under Free Love, let the numerous cases that have already occurred among its converts, bear witness. "But," says the Free Lover, "if there be discord, the parents ought to separate." This discord is in nine cases out of ten, a humbug. It arises from the ignorance and inconstancy with which too many are afflicted. If "attraction" is to be the watchword, why not let the thief steal, and teach him that theft is his duty? or to lie, or fight, or kill? With those who know enough and have a profound respect for right, Free Love will work no wrong; for such will regard the rights of all parties, and between them there will be no discord. When one is right and the other wrong, it is simply a misfortune for which existing public sentiment and law abundantly provide. Complete your system, gentlemen of the Free Love school, if it can be completed, or you will be justly held obnoxious by consistent philosophers. I do not say that all the laws pertaining to marriage are right; far from it; but the Woman's Rights' Reform has their modification in view, and I think no aid is required from Free Love. You neither provide for the rights of parents and children; nor propose an infant hospital in each township for the support of children that may be abandoned under Free Love, by their natural protectors.

Much is said of enslaved affection. What remedy does Free Love propose? Under existing laws and public sentiment, parties, one of whom hates and the other loves, are living together. Under Free Love, they would separate, and still one—the loving party—would be miserable; while as it is now, the hating party is wretched. Ten to one, the hating party deserves to be miserable and is unworthy of any love.

Another advantage of the present system over the one you propose, is that the chil-

dren are protected, while under Free Love, half the offspring of discordant parents would be worse than orphans.

Besides, there are quite enough demolished households in consequence of whims and inconstancy, under existing restraints; but these barriers all removed and the black list would be hugely increased.

In conclusion, what is our duty under the varied circumstances of life, is the question. In respect to Love and its consequences, it becomes each one well to consider it. Do thy duty, I say to each and all. Thus far I am for Freedom of the Affections.

REMARKS.—The difference between friend Hine and some of the rest of us, is, in some respects, not so great, but it is very fundamental. He looks at the matter from one standpoint, and we from another. If he stood where we do, he would be philosophical enough to see as we do; and the same would be true of us, if we stood where he does. The point we start from makes all the difference in the world. He assumes the existing form of society with its isolated household, to be fixed and eternal; but we don't. Starting from the isolated household as an axiomatic truth, he proceeds logically, step by step, as philosophers do, and when he arrives at freedom for the affections, he finds it an intolerable untruth. On the other hand, we start from freedom for the individual in all the higher elements of his being, not excepting love, as "self-evident truth;" and when we get to the isolated household, we find it to be a great, hideous, monstrous lie.

But whence originated the isolated household? A man and woman became sexually attracted to each other, and their animal natures demanded exclusiveness and monopoly.—He was at pains so to notify his brethren, and she her sisters. This outraged the feelings of the excluded parties, and they instinctively avenged themselves by the secret exercise of a magnetic repulsion, which drove the exclusive pair into the isolated household, to breed the family with all its accursed selfishnesses. Animal absorption and dual exclusiveness were the conditions of the family, and the family had to have a coop. The family grew out of affectional despotism and exclusiveness; and, as a matter of course, when we start from the isolated home of the family, as an axiomatic truth, and go back, we shall find despotism and not freedom, at the other end of the logical chain.

And this is the trouble with the opposers of any freedom; they start from wrong premises; they assume the establishments of despotism to be fixed and eternally true, and then it is an easy affair to prove freedom a falsehood. If our philosophy retain the social system, which is based upon the family, then does it become an attorney for the family itself, set forever in its defense. And since the family is necessarily allied to social despotism, so will this philosophy be found waving its plumes in the popular war on social freedom.

The dual love relation has wrought out its own conditions; and it is very true that while these obtain, we cannot undo the despotism of duality, and give freedom to sexual love without robbing other loves of their rights, as friend Hine says. The wrong here is in the despotic conditions, and the fact that they preclude freedom in any department of the affectional sphere, ought to be some evidence to philosophical minds, that there is something radically discordant in the conditions themselves. The despotism of duality, with the family and its isolated home, belong to a lower plane of humanity;—upon a higher plane, the demand is imperative for freedom of all the loves in the harmony of integral life. This freedom can only obtain under the conditions of freedom; and science and experience must establish these. Let society be disintegrated and resolved into its individual elements; let woman graduate to a position of physical independence that she may be morally and socially so; let her regard herself as the pivot of all she loves, and hold her own room, and especially her own bed, sacred to her own individuality; let her observe strict fealty to herself, and not to a lord, as our Anti-Free Love Woman's Rights

people most inconsistently urge; let each individual, male or female, secure the conditions of self-sovereignty through the avenues of brotherly and sisterly cooperation, with the opportunities of variety and change; let the "home" represent the fraternal principle of our nature, and not the genital;—THEN WILL "FREE LOVE" BE CONSISTENT WITH THE RIGHTS OF EVERY LOVE AND OF ALL PARTIES.

We thank friend Hine for his article. It is the first with point on that side of the question. We hope to have more of the same sort, and abundant opportunity to discuss the question more in detail.

CHARY COUNSEL CONSIDERED.

There are those who rejoice in a journal that dares to take hold of any question and deal with it honestly. They have confidence in the human heart, and in the power of truth over it. But not so all. The half-armed reformer, who seems to himself to be the friend of free inquiry, is shocked at the rough handling we give some of the petted monsters of conservatism. He wants free discussion only so far as he himself sees the need of it, but if I see a need beyond the range of his reformatory vision, and carry free discussion there, he is alarmed and tenders me largely the benefit of prudent counsels. His reform craft is but a rickety yawl, and where the sea is deep and the waves run high, he tacks about and paddles to the shore.

If we touch the marriage question, a zealous theological reformer cries, "beware!" He forgets that others more foggy than himself, deplore the wreck that he is making by the ruthless touch of innovation. One utters the cry of alarm here, and another there; and the innovator in one case, is often the alarmist in another; but it is the spirit of Fogysm that speaks through them all. If we have an abiding confidence in the power of truth, we shall not commit the folly of opposing investigation, however radical and revolutionary its tendencies may seem to be.

A Spiritualist writes us that it would not be well to give too much prominence to the matrimonial question, as people are so ready to attribute motives of licentiousness. Now, did you ever hear such a reason for silence, from such a source? Why, my good brother, the preachers and their myrmidons say that your Spiritualism promotes licentiousness, and is spreading pollution far and wide; and so, by the power in me vested, through the virtue of your own philosophy, I counsel you to discreetness in the advocacy of spiritual intercourse! It would be valiant in either of us, would it not, to stand in awe of lewd imaginations?!

How much of the SOCIAL REVOLUTIONIST will be devoted to the Love question, I am never able to say, for this depends on the "attractions" of our contributors; and we shall continue to print what they write. As for myself, I think a right understanding of man's sexual nature, of central importance to human welfare. No subject within the range of human inquiry, calls more imperiously for thorough investigation. It is my privilege to agitate. I glory in it; and those who would attribute sensual motives, are quite at liberty to do so. None but sensualists, or those under the thrall of prejudices which have grown out of sensualism, will be forward to attribute such motives; and we should not be troubled that any picture foibles of their own in their estimate of others.

Another tells us we had better leave the marriage question alone; for if we can only get people to live right, the sexual relations will adjust themselves! Coolly begging the

question, my friend. Why, bless you, the very reason we agitate this question, is to elicit truth as to right ways of living, and set it before the people that they may incorporate it into their lives; and it is to this end that we agitate any question of reform.

"Ah, yes, but the great mass are not prepared for your views, and we had better elevate the people."

Just so; but we must not forget that there are many lines of advance; many planes of progress, and many fields to work in for the elevation of man. You might preach theological reform, and I social freedom, to our stolid neighbor for many a long day, but he could not understand either of us. The great mass of men are not prepared to receive even your teachings; then let us both be at work to elevate the people, that these things may adjust themselves!

"O, many are now prepared for the truth I herald, and they cannot advance without it; and for their sake, I must not be silent."

Well done, my good friend; you have just answered for me. Many are now prepared for agitation on the marriage question; they demand reform in the affectional relations as an indispensable condition to farther progress; they ask for a chart of the pathway farther on in human destiny; and God forbid that I should heed the croak of a Foggy to stifle what seems to me the noblest impulses of my nature!

"Sure that the public are prepared for the propagandism of your revolutionary views on the conjugal relations?"

Just as sure as you are that they are prepared for theological revolution; and as I permitted you to be judge in one case, so should I be judge in the other;—you of your work, and I of mine.

Another still, assures me that there is danger in this agitation; that I may not understand the subject, and so do mischief by the circulation of crude and incorrect views.

This reminds me of a caution I got, when the errors of popular theology first began to concern me. I had said that perhaps Jesus himself did not understand the full import of all he taught; that science and the bible disagreed, etc. I was solemnly advised not to talk so; I was speaking imprudently; and for my own credit, and the good of others I might influence, I ought to hush up. But the oracular and imperious style of the counsel did not satisfy me; I wanted reasons, and they were not given, and so I heeded not, but went on as perversely and profanely as ever, thinking as I must, and talking as I listed, all the while getting farther and farther from the idol-worship my adviser still clings to; and now I rejoice in the necessity that made me free. And this I have found in theological reform, that those who are below its reach, are not injured by its agitation. Those who want their hell and angry God, will not give them up for the eloquence and logic of any one. It is precisely so in social reform. The animal nature which craves the despotism of marriage, will have it in the face of all that is chaste, and beautiful, and lovely in freedom.

I have no fears, by any words or acts of mine, of making the sexual life of man any worse than it is. Worse conditions could hardly be; and the only way to achieve a greater evil, would be to augment pollution in existing channels. Wherever changes can be affected in the system, they can result only in good. The old heathenism of human depravity which shrinks at the touch of every innovation, must not rule in these counsels. What if I don't know all about this question, and it is certain I don't, shall I sit in feverish perplexity, trembling lest some one know what I'm thinking about? What better way for me to learn than by the mutual interchange of thought with all who are thinking upon the subject? And did we not project the SOCIAL REVOLUTIONIST for the free discussion of general principles, etc.? And shall we abandon the very purpose whereunto we

appointed this journal? Folly! There are journals a plenty for alarmists; ours is for the brave! Let us have investigation full, and free, and bold; and if the SOCIAL REVOLUTIONIST cannot thus live nobly, why then let it die!

THE LAW OF LOVE.

BY GEORGE PYBURN.

Brother reformers, and ye, my sisters who hope for the redemption of the race, and work and wait for it, I greet you.

Of all the apostles of that sublime reformer, Jesus, none were so honored by their teacher, as John. The erudition and eloquence of Paul, and the fiery zeal of Peter, each gave away before the magic power and influence of him, the burden of whose teaching was, "Love one another." The reason is evident. The intellect of Minerva, with the eloquence of Demosthenes, will avail but little, except as they speak to a human heart; and hence, the supreme importance of the law, "Love one another".

I have been led to these remarks by some side strokes aimed at one class of reformers, by the writer of a critique (in the S. Rev. for June,) on "Harmonial Education, by L. A. Hine." I agree with the writer, that to think of a harmonious education without productive labor, is simply absurd; but I would not condemn an approximation to harmonious education, where circumstances did not render it easy to procure an entire education. I am not an aristocratic reformer, but I have a plea for these reformers so designated, which I must put in. Hear me, and judge! When a man or woman acknowledges the fundamental principle of human freedom, "the right of self ownership for all," he or she is entitled to be considered a true reformer. But, in so becoming a reformer, it does not follow that a man shall change his nature, or size, or aptitudes. One has been educated in the backwoods on a farm, in a workshop, or in a store; another has passed his youth at school or college in a city; his evenings in the drawing-room, or at the opera. The one is hale and brawny, with hands and arms used to, and fit for heavy labor; the other is wire drawn and finely organized, and utterly unable to accomplish a tithe of the bodily labor of his stronger brother; but his intellect has been highly cultivated, his taste for art, and his aptitude for literary labors and enjoyments, and for scientific research, developed. Who can fail to see, that if these two men become reformers, their work and functions are totally different, and, that the one may be as useful as the other, each in his proper sphere? The farmer, or mechanic will labor with his hands as heretofore, and be independent as much as in him lies, but will not forget to cultivate his intellect and tastes and higher powers. But the city man must depend on his intellect alone for bread, and although admonished by knowledge, he may cultivate his physical powers more than before, he cannot do the work of his hardier brother.

Now is this diversity of functions any reason why they should not cooperate and work to the same grand end, the elevation of mankind? Nay! for in all nature there is diversity, yet the result is one. Minerals, vegetables, animals, spirits, all tend to produce that which we all seek—happiness. In the vegetable kingdom, all plants are not good for food, or for fuel, or for clothing. Much exists for the use of our higher powers—the love of beauty and variety and harmony. In the animal kingdom too, we have reptiles, fishes and birds and mammals. The strong lion and the swift antelope; the lazy sloth and the nimble chitmonk; the painted butterfly and the grizzly bear; are they not all very good, and could we spare one? Could the butterfly sport o'er the frozen waters of the arctic regions, or the grizzly bear loll along our public roads? no! each has its place, each has

work which the wise and beneficent Spirit of nature has adapted it to perform.

So with man; we need grave diggers, and some need kings and priests; we need choppers, and ploughmen, and gardeners, and mechanics, and printers, and men of science, and of learning; painters and poets and musicians; the teacher to instruct, and the orator to entrance, and we have them all. Each form of existence, mineral, vegetable, or animal, is a NECESSITY—a thread in the web of destiny, springing from the beforegoings and the surroundings—each will help in evolving a future series, and thus aid in the work of progress whereby the Infinite is revealed.

Cease, then, O, man of iron muscle and stern resolve, to crush or wound thy weaker, but it may be, wiser brother! And thou, O learned man, despise not him of plainer tastes and rougher tasks; for ye are all the children of one Father!

There is another question upon which reformers are likely to divide, unless they seek and use the charity which thinketh no evil, and which beareth long and is kind. I allude to the Laws of the Sexual Relation.

It has been stated as the "Law of progress in harmony," in this respect, that "material union is not to be had save when the integral wisdom of the harmony demands a child." Some accept with cheerfulness this law, while others reject it. But is there any reason why those who reject it (because they cannot receive it,) should quarrel with or part from those who can and do receive it? If one demands and maintains the right to act, surely he must concede the right of another to refrain from acting. Because in one state of the Union divorce is easy of attainment, while in another it is scarcely to be procured, does this prevent them from uniting in the assertion of principles equally dear to all? Can they not therefore unite in defending the right of every individual to life, liberty and the pursuit of happiness? Let us all act together so far as we can, and when a point of divergence presents itself, let us separate only so far as may be necessary to secure to each group freedom to do their own work in their own way. To these who accept the law and live by it, aside from those who reject it, I say peace. Let no man judge his brother.

In a letter from J. W. Towner to Mrs. Nichols, the question is said to be one of Physiology alone. I admit that it is a question of Physiology first, but it is likewise one of Pathology and Therapeutics and of expediency. Physiology teaches the functions of healthy men and women, in proper circumstances. Pathology teaches us the aberration of function produced by abnormal conditions or circumstances, and Therapeutics teach us the mode of restoring the integrity of function. Expediency here has reference to the choice of two or more inevitable evils.

In reference to the teachings of Physiology, we are not left so absolutely in the dark as may be supposed, though it must be confessed that there are some difficulties in the way of absolute certainty. Analogy may, however, assist in elucidating the question.

Throughout the vegetable kingdom, we know or have good reason to suppose that whenever the pollen or fecundating product of the male organs, comes in contact with the female organs, impregnation of the germ is the consequence; and, therefore, we may conclude that the vegetable material union never takes place without fecundation being a sequence.

In the animal kingdom exclusive of man, we have also reason to believe, (except among domestic animals, where disease or incapacity may be presented,) that material union never takes place without resulting in offspring.

And to ascend to man, it may well be doubted if in good health, affectional plenty and ENTIRE freedom on both side, material union could ever take place without resulting in offspring. (By way of parenthesis, I would notice the distinction which some Free Lovers make between material union and the propagative act. Many are aware that the Perfectionists teach the propriety and blessedness in every respect, of frequent material

union, without, however, its usual waste, which they say is unnecessary. I am unable to decide (even for myself,) on the point; but I would be understood in all cases, when speaking of material union, to mean the propagative act, and when inculcating abstinence, to make an exception pro tem, in favor of their peculiar idea.)

If it be admitted that under proper circumstances and in the ordinary course of nature, offspring would always result from SPONTANEOUS material union, it follows that if we desire and obtain the one, without desiring its material concomitant and sequel, either we are not within ourselves harmonious, or being harmonious in ourselves, we are not in harmony with outward nature. In logical form it would stand thus:

1. In the harmony of nature, supply and demand are in equilibrio; therefore, the desire or demand for material union ought to have for its concomitant and sequel the demand for impregnation and offspring.

2. By inference, then, the desire for union unaccompanied by a desire for offspring, is an incomplete, or inharmonious, or unnatural desire.

But for argument's sake admit that the demand for material union MAY exist in the healthy and properly circumstanced Human Harmony without the concomitant power of, or tendency to propagation. How are we to be cognisant of such a state? And if we are not cognisant of such a state, do we not in every union risk the propagation of ourselves, at a time when it may, on many accounts, be undesirable and improper? But it is replied, "we are acquainted with checks." Checks, indeed! and who invented checks?—Who is their father? Shall I write his name? It was Onan; and the ESSENTIAL of Onanism is procuring the pleasure of the propagative act without the consequences. I think in many cases "checks" may be and are the least of two evils. But that the great God in whose image man is made, so unskillfully constructed his frame as to make it a necessity of the highest good, either to endure consequences which he does not desire, or to offend and act against his internal sense of fitness and propriety and purity, is a conclusion I cannot for a moment entertain. The argument of J. W. Towner in the before mentioned letter, founded on the Physiological law, "Exercise essential to activity and health," if it proves anything, proves too much. He says: "Births should be few with an interval of years between their occurrence." What is to become then of the utero-gestative and lacteal apparatus, if "repression and inactivity tend to debility and waste?" And how do they "preserve that tone and power which will enable them to perform their functions in the best manner?" I can tell. In intervals of ultimate functional inactivity there are periods of semi-functional activity, which need not be farther noticed, and these would seem to be sufficient to keep the organs in a proper state, ready for the due performance of their proper labor. And is there no corresponding semi-function performed by the male apparatus? It is not usually stated so in works on Physiology; but, nevertheless, there is such a semi-function, and it occurs in healthy and chaste young men, once in ten to fourteen days; so said the great Hahnemann. Again, is it not reasonable to suppose that if births should be few with an interval of years between, then, that which precedes and causes births should seldom take place.

Lastly, in reference to the Physiology of the matter, I believe it to be a fact which all experience will go to establish, that the greater the freedom of general intercourse between the sexes, freedom of conversation, of contact in slight caresses, and the like—the greater the extent over which the Love feeling is diffused; the less demand will there be for the special intercourse of which we speak. It is the starvation system of our present social state which leads to the gluttonous excesses which characterize our civilization. Pent up waters when they find an outlet, bear down all before them, and sweep from the face of the earth those very barriers to which they owe their power; but the broad and majestic river which is free to pursue its course, flows onward with a stately and calm movement,

here giving off a stream, and there overflowing and irrigating a meadow; the while, bearing on its bosom, treasures to bless mankind.

In reference to the Pathological and Therapeutic bearings of the question, I would say that it cannot be doubted that many actions which are harmless or positively beneficial in health, may be dangerous and fraught with evil to the sick. It will be less generally admitted that to the sick, certain actions may be beneficial, which to a healthy person would be the reverse. I would instance inactivity and the recumbent posture as good for some cases of sickness, and the contrary for those in health. It must also be admitted that the existence of one evil often necessitates another; and this is the case with the matter before us.

Absolute anatomical incapacity to bear children, with at the same time power of enjoyment in union, MAY be a valid reason for setting aside the law occasionally. And here would be one of the legitimate occasions for the use of "checks." There may be states of disease too where from an inordinate functional activity of the amative power, occasional indulgence may be a less evil than the continual mental strain and misery caused by abstinence. There may be, and doubtless are cases where a large and active amative organization may have but one outlet, viz. material union. In such cases I hesitate not to say that indulgence in temperance would be a lesser evil than its entire suppression.

But on the other hand it is positive madness and suicide for the debilitated and sickly to indulge. No right minded man or woman would desire to give existence to diseased and debilitated children, and they have no strength to waste in such an expensive pleasure, for its own sake. Every man and every woman must be left to judge and decide for themselves AT THEIR OWN COST. Better to err on the side of temperance than the contrary. Cultivate largeness of love, and be not afraid to speak tenderly and lovingly to one of the opposite sex. Put away that ultra-exclusive feeling worthy only of a Turk, and be assured that in the end Love will prove a purifier, a very savior.

A few more words and I have done. It is expedient for reformers and especially for "licentious and abominable free lovers(?)" to be above suspicion, and to prove by their lives that they do not use their liberty as a cloak of licentiousness. Let them by their lives shut the lion's mouths. It is expedient in many cases that we use not our full liberty, lest we provoke more opposition than we can stand. I do not advise however any compromise of principle, but say use your freedom to do the highest good. To borrow a simile from a sister's letter: The bird goes not when weak from the frosts of winter, and amid the barren coldness of spring, lay its eggs on the bare ground. Learn ye wisdom of the birds.

Brothers, Sisters, I have done. I love all who love the race. Love me. Love one another.

B E M A R K S .

The writer of that critique accepts as cordially, perhaps, as friend Pyburn himself, the principle of brotherly love; but he cannot see that when properly tempered with wisdom, it ever requires us to wink at what we honestly believe to be untruth. I deplore aristocracy in reform, believing it to be an element of discord, incompatible with harmony; and what I said in my article on harmonial education is what I then thought, and what I still think to be true. There is no wiser work of love than to be true to our own convictions in the unmasking of error and the identification of truth, and I regret no word of the article in question. I know that some reformers who are constantly in the whirl of civilized selfishness, come at length to look upon reform itself as an affair of commerce to operate a successful business in, and if I express a candid, and as I may think, a much needed thought, which is calculated to injure their trade, they denounce me as impolite and ungentlemanly. One individual who considers himself and coadjutors aggrieved by

my course in the S. REV., has written he would be glad to know the animus of my spite against them. Another who knows I make no god of A. J. Davis, and do not accept all his teachings, says I must have "a spite" at the seer! I am sorry that reformers should thus find it in themselves to look amongst the vilest passions for the motives of others in the candid expression of opinions different from their own.

Friend Pyburn admits "that to think of harmonious education without productive labor, is simply absurd." Wishing to be moderate, I ventured no stronger language than this; but now I go a step farther, believing, in my inmost soul, that the truth warrants it. If to think of harmonious education without useful physical labor, be absurd, then to apply the name of harmonial education to that which is scientifically wanting in the appliances of integral culture, and blazon it forth to the world as the means of harmonial perfection, is practical humbuggery. I expect no logical and unbiased mind to differ from me in this matter, yet I should not be surprised if there be some who will blame me for the utterance of this truth. I certainly do not object to any possible approximations; but I do object to the application of a term implying wholeness and perfection, to that which is fragmentary and imperfect. This is simply untruth itself, and though it may be very shrewd in business, I must protest against it in reform.

In my article on harmonial education I meant to excite thought by an unqualified statement of what I deem an absolute truth, as to the conditions of individual discipline. We must know what our capabilities and tendencies are, what our absolute destiny is, or we shall never be able to approximate harmony in education, but continue, as heretofore, to discipline our youth for the vicious antagonisms of civilized society. I am not so stupid as to reject anything which seems to me to be really an approximation to integral development, or to wish to stand still because we cannot have perfection. I trust I have looked a trifle farther into the philosophy of progress than all this would imply. I am for all shapes of agitation; and for attempts at approximation though they fail. I protest simply against false pretension—against setting up the claim of integrality for that which is fragmentary; and both from principle and impulse, I use plain words. I would be tolerant to all, but charity would, in my case, cease to be a virtue, as I conceive, if it caused me to suppress what I believe to be a much needed truth. I make the statements general, particularize no individuals, and then if true, no one can consider himself aggrieved. If any one suffers wrong by strictures of this general character, it would be because they are untrue; and his mode of redress would be to expose the error.

We are still so near the plane of idolatry that we incline to pay court to assumption and aristocracy for their own sake; and it seems to me there is need to counteract this tendency, and for one, I am willing to throw myself in the way of the current, even though it sweep me under.

One class of reformers may do a work which no other can, and I cordially accept all that friend Pyburn says of this; but I accept it only as a means of development; as a stage in progress, and not as the actual of harmony. Against the solecism of a hierarchial constitution of harmonial society which our friend's illustrations would seem to imply, I protest utterly and everlastingly. I avow myself a democrat and a sworn enemy of all shapes of aristocracy. We shall have grave-diggers, and wood-choppers, and clod-hoppers, and all the round of menials so long as there are fit subjects thus to become identified with the drudgeries of life; but what we want are integral men and women, and once we get these, we shall have a harmonic society in which caste and aristocracy will be unknown.

"TEMPEST IN A TEA-POT," AND VERY LITTLE ONE AT THAT.

BY JOSEPH TREAT.

I easily dispose of all possible objections to Free Love, by one or other of these three very summary processes:—

FREE simply means that WHAT is free, is permitted to exist; and that is all one with only saying that it DOES exist, (for of course everything exists which is not prevented.) Free Love, then, is only LOVE; and that is no crime, but a virtue; yes, and if you are a Hunker, you yourself say that it is the sum of ALL virtues, for you believe in an old book which says that it is the "fulfilling of the law." Going to spite your own BIBLE, then, to fight Free Love!? And even if you are not Foggy enough to subscribe to the Bible, yet still you believe in some GOD or other, don't you? Going to spite your grand GOD-OF-ALL, then, to give Free Love a dig—seeing you say HE is nothing but Love!?

"Well, I can't help what you say, but still I'm opposed to Free Love." No, you ain't; you're not opposed to that, but to something else. It can't be LOVE you're making all this fuss about! And if it's Lust, then why in heaven's name don't you QUIT your lust, and not stand there all the time growling about it? If it's so terribly bad, why don't you let it alone YOURSELF, and not keep up this everlasting curtain-lecture on OTHER folks? You do that SNEAKINGLY, which (judging others by yourself,) you say they do "freely," and before the world, and then turn round and abuse them for being more HONEST about it than you, eh!?

"Well, but after all, I will have it that I really DON'T LIKE Free Love, any way you can fix it!" Yes you do, though—like it first rate. You like Love as well as any body; it's the very thing you like best of all you DO like; and the only trouble with you is, that you can't get enough of it! You like to have even the WOMEN love you, and so of course you like to have the men love your WIFE, or else you are a mean tyrant, and not willing to do as you would be done by! which horn do you take?

WHAT SOME REFORMERS DO.

BY J. H. COOK.

Some of you advocate Free Love, and repudiate Legal Marriage, and then, when you have found an affinity, propose legal marriage through fear of public opinion, and lest your loved one may be drawn away from you by a stronger attraction.

Some of you talk long and loud against the oppression of labor and the exorbitant prices and dishonesty of trade, and when a poor laborer asks you for work, banter him down to the lowest going wages, and contend for the highest going price for your own labor, products, or goods.

Some talk about a human being that is capacitated and inclined to act upon a lower, more material and selfish plane of life, as though his or her services were useless or detrimental, and he or she unworthy of regard.

Some admit the existence, use of, and necessity for a general law, principle or mode of action, and then deny the necessity, use, or good of particular acts or phenomena that result from that law or principle.

Some talk about the principle of love, as the all-sufficient power, and the only means

necessary now, to reform and emancipate the world, when in fact, love is as yet but faintly developed in the world, and is the end to be obtained, or the principle to be developed by other active and efficient forces, and can only be applied as fast as it is developed.

Some condemn the selfishness that prompts to build railroads, and all other works of material improvement, upon which reformers and reforms are dependent, without showing that they could have been built without this selfishness.

Some reformers expect (virtually) effects without adequate causes; "count chickens before they are hatched;" build houses on the sand; base their hopes of Social Freedom on much reading or thinking and little practical experience or knowledge of human nature; and form glowing pictures of the loves and congenialities that they should enjoy with distant correspondents of attractive and honeyed words, if they could live with them, although of their character as a whole, or their adaptation to them, they are quite ignorant.

REGISTRATION.

BY W. D.

Every day's experience shows me the necessity of Reformers enrolling their names and post office addresses, as a basis for organization. In many towns that I visit, Reformers have been living alone for years, passing each other in the streets and even transacting business with each other, without knowing that they had a reformatory thought in common, till they meet at some reform lecture, and lo! they are brothers. We never can work efficiently until we are united, and we never can be united until we know each other, and I know of no better plan than the one proposed. Let every man who loves free thought, who is not afraid of the investigation of ALL questions, pertaining to human well-being, send his name and post office address to JOHN PATTERSON, Greenville, or to myself at Dayton, and a list will be made out as soon as possible and sent to every one, that they may know who the friends of free inquiry are.

I intend at my lectures in future to take lists of the names of individuals for this purpose, and trust before long we shall have a noble band of brothers and sisters who bow to no Baal and are prepared to investigate all things that they may learn what is true, and when learned, will be ready, as far as possible, to reduce it to practice.

Of course, no one will be responsible for the character of another. There can be no endorsement by me or by any one of any individual who chooses to send us his name.—All must act on their own responsibility, making such use of the opportunity for acquaintance and union thus afforded them as they may think best.

When individuals know each other, then organization may be effected;—first, in towns and villages, and subsequently in counties and section of counties. Let individuals unite to carry out practical measures for the benefit of their particular neighborhoods, cleansing and beautifying towns, planting fruit and ornamental trees, establishing manual labor schools, making baths and public fountains, organizing committees for attending the public schools, to see that they are in as good a condition as circumstances will allow, establishing libraries in which the works of Voltaire, Volney, Paine, Rosseau, Taylor, Barker, A. J. Davis, Hare, and a multitude of others that are excluded from popular libraries, may be obtained and thus their truths become familiar to the benighted minds of thou-

sands,—forming discussion societies where young men and women may acquire the art of expressing their thoughts with ease, dignity and power. Let these things be done, and they are but a tithe of what may and will be done, and our principles must recommend themselves to the minds of multitudes who will not listen to arguments, but could not shut their eyes to our good deeds. Some will do nothing where they are; they are waiting for the establishment of a terrestrial paradise—a harmonial home where everything will be done for them and virtue and happiness spring up like weeds in a wet summer. The number of persons prepared to live the harmonial life in association, is very small indeed, and for that number to be increased, we must educate the people where they are, and prepare them for that which, I have no doubt, is the ultimate destiny of man. To forward this object,—to make a commencement in this noble work, let all who are laboring for the freedom and elevation of the Race, send us their names and post office addresses as soon as they can. When five hundred names are obtained, the list will be published and sent to every one. I suppose two postage stamps will cover all necessary expenses.

FIELD NOTES.

BY W. D.

Three weeks ago I lectured in Yellow Springs, on Saturday evening in the school-house which was crowded to overflowing; and on Sunday in the woods, to a large and attentive audience. Yellow Springs is one of the beauty spots of Ohio. It gives one a faint idea of what our towns and villages will be, when good taste, intelligence and love take the place of our present ignorance, brutality and selfishness. I love the people of Yellow Springs. Antioch College has been the means of drawing to that place many free, noble, natural and truth-loving men and women;—the leading reformers that are to be, who shall carry up the people from this Theological wilderness in which they are now wandering, to the fair and goodly land that some already see, and others dwell in and partake of its godly fruit.

I am sorry that Antioch is not as free as it should be; that there is such an amount of sectarian intolerance in connection with this, the most advanced college of the age. There is such a disposition to believe in natural depravity;—a fear that if the fetters are taken off, poor humanity will instantly plunge into vice of every description. Have more faith in men and women, brothers; take off the hand-cuffs and the gags; put aside the straight jackets, and let us see if the world will not be the better for it. It is a bad plan to conduct either a school or college as if the students only wanted an opportunity to do wrong, and that every chance afforded them would be so employed. We need,—O, how we need a free, unsectarian, working-man's college—a college in which men and women could meet on terms of perfect equality and unite in all the exercises if they chose, in which all compulsory attendance at church should be abolished, and everything be considered a fair subject for scientific investigation and rigid scrutiny. Colleges of this stamp will be the rule some day, and then such as Antioch will be considered foggyish and altogether behind the times.

I attended the Methodist church at Yellow Springs, on Sunday morning, and had the pleasure of listening to a reverend plodder in "the good old way." He denounced Spiritualism in general, and me in particular, in no measured terms. Spiritualism was Tom Paineism and devilism, and I was the agent of a certain colored individual who keeps

large stores of sulphur in the nether regions. He advised them to let it alone; no good could come from the investigation of the subject. Of course, investigation is death to error, priestcraft and superstition, and it is best for Methodism to let it alone.

Two weeks ago I attended a two days meeting at Stelvideo, near Greenville, Darke Co., Ohio. It was calculated that two thousand persons were present, who listened to the good news of glad tidings to all people.

I have just returned from Winchester where we held a three days meeting in the grove. My sister, ANNE D. CRIDGE, gave two lectures on Woman's Rights, and I obtained about forty names for our list of unsectarian free thinkers—persons who are willing to be recognized as friendly to the untrammelled expression of thought on all questions relating to human well-being. I trust it will not be long till we have a phalanx of ten thousand who will manfully labor in the cause of progress.

BIBLE PROPHECIES.

BY W. D.

There is one thought connected with the prophecy made by Jacob respecting Judah that is worthy of notice. Reading the whole of the prophecy critically, from the 8th to the 12th verse of the 49th chapter of Genesis, it is very easy to perceive that the 10th verse has all the appearance of an interpolation, and from its nature, we may reasonably infer that it was added at a time when Judah held the scepter, and forged the patriarch's name to give currency to a prophecy of his continued exaltation. Commencing at the latter part of the 9th verse, and leaving out what I conceive to be an interpolation, it reads thus: "He couched as a lion, and as an old lion; who shall rouse him up? [] Binding his foal unto the vine, and his ass' colt unto the choice vine; he washed his garments in wine," etc. Who does not see that the prophecy respecting Shiloah, which stands between the brackets, breaks the thread of the discourse, and has all the appearance of an addition at a later date than the body of the prophecy? But whether written by Moses, Ezra, or any other Jew, it certainly never was fulfilled and never can be, for it is now too late.

BALAAH'S PROPHECIES.—Balaam, an Eastern, heathen soothsayer, is rather singularly elevated into the rank of a true prophet, and his language, recorded in the bible, is adduced as a proof of its divinity. The Israelites in their travels, came to Moab; and the king of Moab being afraid of them, sent for Balaam to come and curse them. This he at first refused to do, but after much persuasion, went to the king of Moab, when he uttered repeated blessings on the people he had been paid to curse.

Who informed Moses what was said by Balaam, we are not told, but must believe that he received it by direct inspiration. He prefaces his prophecy with a lying eulogy of the Israelites: "He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel. The Lord his God is with him, and the shout of a king is among them. God brought them out of Egypt; he hath, as it were, the strength of an unicorn." And this too after the worship of the golden calf, after they had murmured for water and desired to return to the flesh pots of Egypt, and after God had said unto Moses: "Let me alone that I may destroy them." And God impresses Balaam that "he hath, as it were, the strength of an unicorn!" God Almighty as strong as a Rhinoceros! The prophecy states that Israel's king should be higher than Agag, but how high Agag was we have no

means of knowing. From the account, we may suppose him to have been a petty king of the Amalekites, and there would be nothing wonderful in Israel's king being higher than him.

"There shall come a star out of Jacob, and a scepter shall rise out of Israel, and shall smite the corners of Moab and destroy all the children of Sheth."—Num. xxiv: 17. The star and scepter are here supposed to denote some illustrious king or ruler, and this prophecy is said, by bishop Newton, to have been fulfilled in David, for we are told in Samuel that "David smote Moab."

But where is the proof that the account in Samuel is true? Or supposing it to be true, who can prove that the prophecy was written before Moab was smitten? Granting that the whole was just as recorded, what was there wonderful in foretelling that a nation would smite the corners of a neighboring nation during the space of several hundred years? It would have been much more wonderful if they had not. The prophecy says nothing about Moab's smiting Israel, and yet the Israelites were the slaves of Moab for eighteen years. Judges iii: 14.

The same scepter was to destroy all the children of Sheth. If Sheth means the son of Adam, then all mankind were to be destroyed by it; and it seems to me that such an interpretation agrees with the narrow-souled, Jewish feeling, prevalent in many parts of the bible. If it does not mean that, what does it mean? If it does mean that, it has never been fulfilled, and never will be.

"And Edom shall be a possession; Seir also shall be a possession for his enemies, and Israel shall do valiantly. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city."—18 and 19 verses. Edom and Seir were to be possessions for his enemies. Whose enemies? The enemies of Israel? or the enemies of Edom and Seir? If the enemies of Israel, then they had possession already; if the enemies of Edom and Seir, the same prophecy might have been made with regard to every country then existing, for nothing was more common than for countries to become the possessions of their enemies, and it needed no prophet to foretell such a fate. The prophecy states that out of Jacob shall come he that shall have dominion and destroy him that remaineth of the city. It would have been strange if a nation had produced no one who had dominion; and nearly as strange if he had not destroyed some city; and since no time is fixed, no individual pointed out, and no city mentioned, Balaam was quite safe in making the prophecy. Some think this prophecy had an ultimate fulfillment in Jesus Christ, and doubtless it refers to him just as much as it refers to David, and to Martin Luther as much as either.

¶ "Amalek was the first of the nations; but his latter end shall be that he perish forever." What country Amalek was, and what was its fate we have no means of knowing out of the bible. Josephus speaks of it, but evidently obtained his information from the same source. But of course the end of all nations is to perish forever.

"The Kenite shall be wasted until Asshur shall carry thee away captive!" Whether this was fulfilled or not, even the bible does not enlighten us concerning it.

"Ships shall come from the coast of Chittim and shall afflict Asshur, and shall afflict Eber, and he also shall perish forever."

What country is meant by Chittim, nobody knows. Some think it refers to the island of Cyprus; others, to Italy; and others still, to the Eastern coast of the Mediterranean.

If by Asshur is meant Assyria, which is generally acknowledged by commentators, and Chittim was in or near the Mediterranean, then it was impossible for the ships of Chittim to afflict Assyria, for to do so they must have doubled the cape of Good Hope and navigated the shallow river of the Euphrates in ships large enough to accomplish such a voyage. But Africa was not circumnavigated till centuries after Assyria

ceased to be a nation. Of Eber there is nothing to be learned, either in the bible or out of it.

So much Balaam's prophecies. Newton, commenting on them, says: "It appears then that Balaam was a prophet divinely inspired, or he never could have foretold so many distant events, some of which are fulfilling in the world at this time."

When viewed by eyes divested of orthodox spectacles, it is very clear that the prophecies in the bible, attributed to Balaam, are altogether unworthy of the name of prophecy; and that cause must be exceedingly weak that requires to be established by such evidence.

FREE MEETING.

A free meeting was held in a grove six miles North-East of Greenville, Darke county, Ohio, Saturday and Sunday, July 5th and 6th. The speaker for the occasion, was WM DENTON, of Dayton. Invitation had been sent to several orthodox clergymen to be present and take a part in the meeting, it being deemed a fit occasion for the discussion of any subject that might be brought forward, where the opponents might enjoy equal advantages in presenting and answering arguments. But when the appointed time arrived, the champions of orthodoxy were not there. It was no doubt a source of deep regret to some to behold the "desolation of Zion," and none to "raise the voice of warning" to the people against the heresy of the age; but others at least enjoyed a satisfaction in the refutation of the errors of religious dogmas,—as an incubus to the growth of the soul and the progressive tendencies of the race,—which can be swept away only by the inculcation of a broad and liberal philosophy as the basis of higher intelligence and discernment.

The first day of the meeting being on a week day and in the harvest season, the attendance, consequently, was not large; on the second day, however, the woods literally swarmed with people, from far and near, anxious and eager to hear. Their numbers were estimated at two thousand. A more quiet and attentive audience I never saw. It was indeed a glorious spectacle to witness the eagerness with which they caught the burning words as they fell from the speaker's lips, reverberating in the mid air and green foliage, permeated by the refulgent beams of the mid-day sun, the eloquence and music of their numbers, echoed again by truth-loving hearts. Here perhaps many a dark and desolate soul beheld, if only in faint glimmerings, the dawning light of a new and more glorious dispensation, to bless and redeem the world; or felt the power of a higher magnetism drawing him upward to perceive the beauty and intrinsic worth of heaven-born truth, and free from the bondage of error. The weather was delightful, though rather hot.—With nought but the blue vault of heaven above our heads, and the green trees around us, we sat in God's free sanctuary, beneath the cool and grateful shade, to hear the truths of the new gospel,—fit emblem of the higher humanity above us, congregated in the realms of the higher spheres, each imparting to all from the fountain of his love and wisdom.

The topics discussed by the speaker were, Man—his past, present and future; Spiritualism—its origin, progress and mission; Orthodox Theology examined and refuted; with a brief view of General Reform with reference to its bearings on human well-being. An essay was read by the writer on Human Destiny. At four o'clock P. M., the congregation were dismissed.

LITERARY NOTICES.

THE CAUSE AND PREVENTIVE OF STEAM BOILER EXPLOSIONS. JACOB HARSHMAN, Dayton, Ohio.

Who has not shuddered on reading accounts of awful explosions that have taken place in factories and on steamboats, in which vast numbers were killed and horribly mutilated? All attempts to prevent these calamities have hitherto failed. Safety valves have been invented, boiler inspectors appointed, and fusible metal plugs inserted that would melt at a low temperature, but all in vain; still terrific explosions blew up the travelling public, and we still continue to be horrified by what we might well consider we have no power to prevent.

In travelling on a steamboat, we are riding over a gunpowder magazine, and any moment a spark may send us on a quick passage into the skies.

But there is no ill without its remedy if we could but discover it.

My friend Harshman has discovered a simple and effectual remedy for this evil, which is explained in this pamphlet. He has proved by the most conclusive experiments that all danger of explosion may be obviated and one-third of the amount of fuel ordinarily consumed, saved by enclosing the boiler in a copper jacket. The reason for this Mr. Harshman gives. He has had much opposition to encounter in bringing this useful discovery before the public, and has spent much time and money, but his reward is certain.

W. D.

MASS MEETING AT YELLOW SPRINGS.

A Mass Meeting of the friends of Progress, will be held at Yellow Springs, Greene co. Ohio, commencing on Friday, September 26, and continuing as long as the meeting shall determine.

The advocates of all Reforms are invited to attend and present their remedies for the ills that afflict Humanity. The subjects of Woman's Rights, Land Reform, Harmonic Education, Socialism and Popular Theology will be specially considered. Socialists of all grades and those who are favorable to the establishment of a Free, Working-Man's College, are particularly invited to attend.

L. A. Hine, Anne Denton Cridge, Wm. Denton and others will be present. F. D. Gage, Lucy Stone Blackwell and others, are invited.

C. M. OVERTON, J. D. GAGE, T. E. TABER, Com. of Arrangements.

TRACTS FOR THE TIMES.

Through the kindness of my friend, D. A. DAVIS, of Dayton, I have been enabled to obtain a supply of type with which I have just printed my Poems. I propose to set up and get out as soon as possible, a series of Tracts for the Times,—four, eight, and twelve-page tracts on the various Reforms. One on the Bible I am now setting up. It will be followed by others on Spiritualism, the Sabbath, Reasons why I do not attend Church, Temperance, Education, etc.

Any person wishing to assist me, can do so, by sending me subscriptions to any amount, the value of which will be returned in tracts or books, as soon as I can get them out. Direct:—

W. DENTON, Dayton, Ohio.

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