

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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BUSINESS ITEMS.

The SOCIAL REVOLUTIONIST is guaranteed for another year. Particulars in next No.—The reprint of Jan. No., was mailed Oct. 23, to all to whom it was due; if any have not yet received it, they will please let us know, and it will be re-sent.—This No. will be mailed about the 20th of this month; the last No. of the year soon after the 10th of Dec.; and the first No. for next year, about the first of January; so we now expect.—Each No. of the New Volume will contain 32 pages, besides the cover.—Two articles from Yellow Springs, on Sexual Law; Free Love Again by L. A. Hine; That Mathematical Problem by J. Treat, etc., etc., for Dec. No.

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THE SCALPEL.—“An entirely original quarterly expositor of the laws of health, and of medicine and domestic life.” Such it purports to be, and is in fact. One of the freest, bravest, and truest health journals of the age, it is eminently worthy of the patronage of thinking men and women. Its articles are various, sarcastic, humorous, didactic, and scientific yet within the scope of common minds. It is a quarterly of 64 pages, at \$1.00 per year, in advance, or 25 cents a number. Address, E. H. Dixon M. D., Box No. 3121, Post Office, New York. W. S. B.

THE SCALPEL ON MARRIAGE.—“The bible has been most miserably interpreted when its short-sighted modern expounders see no further into the great law of marriage, as there shadowed forth, than the idea that a man may not marry his actual sister, nor his aunt. A man's sister, so far as the structure of her brain, her nerves, her temperament, and all her moral proclivities are concerned, may be met in his walks every day, and yet she may have another name and belong to another nation. Should two Spiritual rappers, two Mormons, two Wakemanites, unite in marriage, each with a morbid development of the supernatural or religious sentiment, what kind of progeny are they likely to produce? Shall we expect an Isaac Newton or a Joe Smith? Depend upon it, the true marriage code is much more extensive than our bible-mongers ever dreamed of; however difficult to get at the truth of it, its correct solution is undoubtedly the greatest question that can occupy the attention of man.” “Until physicians awake to the full extent of their responsibility as the great expounders of the marriage laws of God and Nature, society will still flounder on in ignorance, and the gallows, the prisons, the lunatic and idiot asylums will be the highest reach of their interpretation of Christian duty.”

THE

SOCIAL REVOLUTIONIST.

NOVEMBER, 1856.

THE HUMAN BRAIN, IN ITS RELATIONS TO HUMAN SOCIETY.

BY J. H. COOK.

Attractions between male and female, arising from an excess in one and a deficiency in the other of the material, animal, basilar and corporeal developments, demand closer and longer contact than mental, moral or spiritual affinities, for the reason that the nervaura of the basilar organs is grosser and far less diffusive and rapid in action than the nervaura of the frontal and coronal organs, which acts rapidly, diffusively, and at great distances, more or less. Animal attractions are of the same nature and character as the regions of the brain from which they arise and by which they are sustained. They are limited as to the number of their objects and the scope or extent of their action. Animal love is naturally exclusive and monopolizing. It is reinforced and sustained in its demands by the action of contiguous and cooperating organs. Its action is convergent downward, restrictive, exclusive and compressive. It demands and creates laws, customs, institutions and outer conditions of a corresponding character. Persons under the control of Animal Love cannot trust themselves, nor can they trust others in nature's free, broad field of action, without restrictive human laws and the exercise of arbitrary occipital power.—Hence that love between the sexes which arises from the region of Animality, Adhesiveness, Gregariousness or Clanishness in conjunction with its not far distant neighbor, Amativeness, in its character and natural action, is not "free," but enslaves and is enslaved; binds and is bound. Acquisitiveness or Selfishness says, MY property. Its near neighbor, Adhesiveness, of like character, sustained and strengthened by the contiguous groups of Selfishness, Secretiveness, Jealousy and Combativeness, says MY friend, MY husband, MY wife, or MY lover. This is the natural action of all the basilar and occipital organs when predominant over their antagonists of a very different character and mode of action.—Hence there is no ground for apprehending, in this day of Free Love excitement and discussion, that marriage laws will be destroyed or disregarded, as long as their FOUNDATION and ORIGIN, the back and lower brain, is so prominent and active as it is, and for some time, will be, in the mass of community. As the boy having become so accustomed to a whipping before he retired, "cried to be whipped so that he COULD go to bed," so the natural and virtual cry of all the animal organs, is, "whip" me! hold me! restrain me! by restrictive laws and coercive occipital power. All this is right and natural in the process of human development; and human laws will exist as natural effects, and the necessary results of man's animal developments, prior to his becoming so spiritualized and elevated as to be "a law unto himself." In ignorance of the structure and modus operandi of the brain, much of the natural and spontaneous action of the sexual attractions is looked upon as

degrading and vicious. The act of kissing, which is a natural drawing of the lips into contact with different parts of the person, is looked upon as innocent or vicious, according to the unphilosophical whims and ideas of different persons. If kissing at all is natural and right, then the contact of the lips with one part of the person is no more vicious or degrading than with any other part. The position of the sexes is often senselessly made to be an index of wrong and criminal intentions. Thus to stand, sit, or recline in contact is looked upon as innocent and admissible; but contact in a horizontal position is not to be looked upon with toleration. Ignorance and false notions often deem close physical contact vicious and sinful; but to be continuously in the atmosphere or immersed, so to speak, in the invisible nervaura of persons, does no harm, because most people do not know or bear in mind, that every organ of body or brain has an invisible atmosphere radiating out from, and surrounding it, which influences every one more or less, who is within its reach. To the truly enlightened and expanded mind, all human actions, positions, directions, contacts, attractions or repulsions, in the time and place and relations in which they occur, are RIGHT, or promotive of human progress and elevation. The natural action of EVERY organ of the brain, tends ULTIMATELY to its own improvement and harmony, however animal and discordant it may now be. Sexual affinities may be almost wholly animal or spiritual, or they may be a mixture of both in various degrees, in different persons. If in one person it is purely or mostly animal, ought it, therefore, to be suppressed any farther than natural reaction and repulsion of others would suppress it? True philosophy answers most assuredly, no. An excess of animality is no more sinful, no more discordant, and no more detrimental to ultimate harmony than an excess of the spiritual or the mental. Yet the exceedingly refined and spiritualized, look upon the coarse and animal, in all aspects and modes of action, as wrong, and, therefore, to be denounced.

The greater the extremes of temperament between two of the opposite sex, the more intense and ardent the love or affinity, while the number of attractions or loves is probably comparatively small. Those more equally developed have less intensity of attraction to their loves, but a greater number of them. The organ of Love is located in the middle coronal region of the head, and is of a pure, lofty, expansive and spiritual character. It occupies the former site of Marvelousness, according to the Gallian System. The group of the organs of love is generally far better developed in females than males, which corresponds with the generally acknowledged fact that woman is more loving as well as more spiritual, than man. Most male heads are more or less deficient in this region of the head, which used to be considered by phrenologists of the old system, as indicative of a want of faith and spirituality. The inference is still true in general, in a greater or less degree, for if Love be deficient, we generally find Spirituality located farther forward, to be deficient more or less; but this is not always so. The natural action of Love excites to action the contiguous and cooperative organs, rendering lovers more modest, refined, ideal, imaginative, spiritual, friendly and polite. Persons wanting in the Love development, are often inclined to ridicule those who suffer intensely, or become "love-sick" from a want of affinities, or freedom to enjoy them. We shall generally find the most violent and stubborn opponents of Free Love, to be those who in consequence of a deficiency of the Love Region, which generally accompanies a coarse organization, have no love to BE free. Such persons may be strongly in favor of free trade, "free soil, free speech, free men" in a certain sense, but "FREE LOVE" is to THEM, horrible, damnable, execrable. Their attractions for the other sex being only of an animal, lustful character, (the only love they can conceive of, or realize,) they necessarily conclude that "free love" means "free lust," which should be licensed by law. Back-head or lower-head love is not the kind that needs or demands freedom. Hence it is at war with that freedom which top-head love ONLY desires or appreciates. When love is largely developed and the front and

upper occipital head is deficient, the love is blind, fickle, unfaithful and liable to be extended to unworthy objects or persons far inferior to itself. It has not of itself the ability to read character, or to judge of the whole person towards which it may be drawn. The most loving characters are often the most deficient in firmness, truthfulness and fidelity. They are generally unsuspecting and wanting in the mind-reading power of Perception and Consciousness. They float about like vessels at sea without a captain on deck to command, or a helm and compass to guide them and keep them steady in their onward course.—Alas! how many loving and lovely females who have a “mountainous region” of Love, but a “desert region” of the Upper Occiput, are led like “sheep to the slaughter” and become a chained bird in a serpent’s power, with no ability to perceive the character and no power to resist the influence of fascinating, artful, designing, animal men, on whom, at present, in consequence of inner and outer conditions, they are so dependent. Love is modified in its character by all the other developments of the brain. Amativeness in strong development, would tend to drag it down into carnality. Love, on the other hand, tends to check, balance, purify and elevate Amativeness. There is an indissoluble connection between them. Amativeness without Love, is “earthly, sensual, devilish.”—Love without Amativeness, is too spiritual and unearthly, and generally wanting in physical vigor and vitality. The purely Bilioid temperament has little or no Love. The Sanguine has much animal Love, or Amativeness. The Nervous has more or less Love.—The Nervo-Sanguine has much warmth and ardor, but is liable to be fickle and inconstant. The Nervo-Bilioid is not so warm or animal, but spiritual, elevated, firm and abiding. Persons wanting in Consciousness and Impressibility, often at first mistake that part of those to which they are attracted for the whole. They cannot see the whole person at once, but after they have had time and a variety of circumstances to see the whole, they often find the sum of the repulsions overbalance the sum of the attractions.

FREE LOVE.—MORE LIGHT WANTED.

DEAR JOHN:—I had perpetrated a brief article on the above subject. L. A. Hine meets the demand, at least in part. Discussion is essential to a proper understanding of our views and aims. I cannot endorse the ultras (to me) of many reformers; but I can discuss and tolerate. I seek freedom—Truth is freedom. This I want, no matter how unpalatable to the public mind. But it is questionable whether that can be true in the highest sense, which is impracticable and subversive of good to its objects. None who are in the light, deny the multitudinous evils of ill-assorted matches, made in heaven or pandemonium, but sadly mixed in their advent. Nor yet the abuses of the marriage bed.

It is not true that the union of the male and female principles—(fecundating matter,) always produces, or rather reproduces. Accidents and diseases frequently defeat. But when the conditions are perfect, the result ensues from the first contact or union.

It is not true that congeniality nor yet hearty consent is necessary to reproduction in the human species. It is true that union in the human, as well as in all orders of life, should have, does have only one object—reproduction. This attained, the reproductive act should cease until nature again demands or permits its repetition. Others think differently. I cannot see with them.

But I would know, as far as I can understand, what Free Lovers intend; I want to know when their object is gained, as I now see it, how they will maintain the rights of their offspring, if they have any; or if, owing to the superior conditions, they will be able to care for themselves?

A man may not act regardless of the effect of his action on others. A man may not cooperate in the reproduction of himself without some reasonable show of competency to provide for his own offspring. And he would at least be pleased to know that he was providing for his own, and not another's child.

No diseased person has a right to reproduce himself; for he has no right to punish the innocent, or to compel others to bear his own burdens.

Nature indicates in unmistakable facts, by the numerical equality of the sexes; by the union during gestation of lower animals; by the pairing off in Spring, that there is a mutuality in responsibility—a continuance until the object of the union is effected—reproduction, and capacity of preservation.

Love should be free to follow its own attractions: if the falsities of Society were corrected: if right ideas were inculcated: if mind was taught that no legal act can sanctify that which nature condemns—that union in discord, is licentiousness in fact: if they were taught—comprehended that there can be no happiness without congeniality, and no guiltless union without a pure love—much that we complain of would not be. But tell us, pray, somebody, just what you mean by Free Love, and just what provision you will make for its results—though they be small compared with the present order.

Moundsville, Marshall Co., Va., Aug. 10, 1856.

J. B. W.

REMARKS.—There is not unanimity amongst those who believe in free love any more than amongst those who believe in free religion. I may specify the different views as follows:—1. Dual, exclusive life-union between those pairs that were born for each other. If unhappiness result from marriage union, it is evidence that the parties made a "mistake;" and so they should be free to seek again for the "right one." 2. But one integral sexual love at a time, which, however, is liable to perish even while the parties live, and so there should be freedom for a succession of loves. 3. More loves than one for the same individual, at the same time, but one of these is, or should be a "pivotal love"—a greater love than any of the rest. 4. Many loves, at the same time, for one individual, but the physical ultimatum should obtain only for the purpose of conception. 5. The plurality of integral loves, or more loves than one at the same time, which should receive the physical ultimatum in temperance, as the right of the love. These several views are a matter of course arising from the difference of mental constitution in connection with old prejudices and the new thought. The difference of opinion as to the nature of any human right, does not invalidate the right itself.

As the rule in freedom, offspring need not be had but when it is demanded by loving parents; and when this condition obtains, there is nothing to apprehend for the rights of children. Under our present system of marriage despotism, the "wife" is compelled to bear children to a "husband" who wastes in profligacy, the bread his children should eat, and there is no help for her, unless she be brave enough to defy Society as it is. And under the general prevalence of freedom, the father who would desert just one child and neglect the mother, would hardly be permitted to repeat the wrong in her case, nor to approach any woman in love, till he had made amends for the past, and given assurances of a better life hereafter. Some men neglect their wives and children now, regardless of our laws; and I think our friend will hardly give marriage the credit for all the solicitude with which women and children are at present cared for. It is in the manly heart—God implanted it there—to love and cherish the mother and her child; and under the reign of freedom, none but the most unfortunately organized men would fail in this regard. No truth is responsible for the abuses that are practiced in its name. Some may prate of freedom while they consciously indulge in licentiousness; but these will be comparatively few, and we protest against making a rule of the exceptions.

Before free love can be fully actualized, we repeat that woman must become self-sustaining. This will be effected through industrial cooperation; and there seems to be noth-

ing so very difficult about this, where the parties really want to secure independence for themselves and for each other. A few tried friends, male and female, may form a business firm, or industrial group, making no distinction on account of sex, so far as dividends are concerned. "Husbands" may voluntarily restore to their "wives" the individuality which marriage deprived them of, and make a division of their property, giving the wife an equal share, and permitting her to cooperate with the husband, or any other, as she may see fit. [Woman's Rights means nothing unless the woman is permitted the right to cooperate with a good business man who is not her "husband," if she wishes, rather than with a poor business man who is her "husband." And if she may thus cooperate with another, she may change business partners if she choose, and go where her business calls, without the let of her husband; and so Woman's Rights cuts up marriage by the roots, and annihilates the isolated household.] What is here specified as possible for woman's pecuniary independence, is at this moment taking place to some extent, and will hereafter, more and more. This is only the beginning. Free Love is a regenerating principle. It has power to renew the life and make glad the heart as no other has. The Orthodox talk of being renewed in spirit; and what are the evidences of it? Long faces and long prayers; and they go on as before, giving the sanction of their lives to selfishness and discord. Affectional freedom will mold the outer conditions, and the harmony without will correspond to the harmony within; and the dream of "brotherly love" will all be actualized under the auspices of this great freedom. The crisis will bring pain, I admit, but such is the fate of every step in progress, and this is due to the old error and not to the new truth. We are just beginning to realize the rejuvenating power of this dearest of all freedoms; and few as yet, if any, can measure the sphere of its redeeming virtue.—Our friend's demand for more light, and our demand, too, cannot be supplied in this brief space. This must be left for future volumes of the S. R., and for all the means within our reach.

THE SOCIAL DEMOCRACY.—REGISTRATION.

All of us are social; and directly or indirectly is all our work, all our life, all our happiness, social. In mountain districts where there is little social intercourse amongst the people, they are boorish and stupid. The atmosphere is healthy and the scenery fine, but these do not burnish up the humanhood of the people. The friction of mind it is that develops mind. The isolated thinker labors under much disadvantage; he has no help; he questions and wonders; is up to the armpits in the slough of Fogysm, and without the cheering voice and assisting hand of a brother, he emerges slowly. The stagnant atmosphere that surrounds him, is against his progress, and he flounders on by the hardest.

Well does your "humble servant" know how this is by his own experience. Phrenology set him to thinking, and the bible began to look crooked. All the good people about him, worshipped the "Book;" and Voltaire was bad, and Tom Paine was bad, and all the infidels were bad—so the preachers said—and had the Fates written it that I should become as bad as they? It was wicked not to believe the bible all the way through, and I tried to cure my scepticism. I took to reading Paley, Chalmers, Watson, Leslie, etc., etc., but their "clumsy reasonings disgusted me," and the more I read and thought, the more I could not believe. I did make progress despite my sincere and well-meant efforts to stumble and fall and turn back at every step; but it was slow work compared with what it would have been, if I had been favored with the assistance of friends who had been over this ground. With assistance of this kind, the painful crisis would have been measured by months only, and not as it was, by years. We are all affected more or less by the social atmosphere—the aggregate of human magnetism in which we move. When everybody about us believes an old fable or clings to an old error, it requires a mind singularly well disciplined to reject it. When everybody about us denies a great God-given truth, it requires a mind singularly well disciplined to accept it cordially. With the mass of PROGRESSIVE mind even, error has to wear out of it, and truth wear into it.—

None but a genius in originality and mental independence can discover and accept a hitherto unknown truth, when all about him are in darkness respecting it, and set in deadly hostility against it. A truth advances slowly at first; and those who accept it are thought to be perverse, wicked or mad. The number at present who really are, or are willing to avow themselves in favor of the free investigation of ALL questions of interest and importance to mankind, are comparatively few. If these could know each other, they would feel strengthened and encouraged. There would be mutual assistance in the evolution of truth, in agitation and propagandism. This is what the list of the Social Democracy proposes. Let us glance at some of the ways in which good may grow out of this unorganized society.

The list will be printed early next year, and sent to all the members. It numbers nearly 500 now, and by the time it is in print, it may reach 1000 or more; and free inquirers will realize that they have company. Some of them may get up correspondence with each other, and thus form acquaintances for the benefit of their intellectual and social natures. Lasting friendships and elevating loves may grow out of such acquaintance.—The list will fall into the hands of several reform lecturers and booksellers. These will visit members and assist in awakening thought in their various localities. The list will be sent to such liberal papers as published the Proposition, and specimens of the same, perhaps, will be sent to members, and each will thus be enabled to select such journals and such books advertised therein, as may seem to him best calculated to supply his needs.—Besides, if any one have a new thought, or a new practical scheme which he wants considered, he may address a circular to the Social Democracy, and may thus confer benefits and receive them. If any social group with a leading practical idea, contemplate actualization, it may address its circular to the Social Democracy, and so find out who are in sympathy with its leading thought. (A circular of this kind will, perhaps, accompany the first printed list.) Those who have their names and addresses registered, will thus keep "posted" in all the radical movements of the times; and if any wish for action of this kind, they will be more likely to be suited, having a variety to choose from. Theological reform is only negative. It relieves the mind of much error, but even under the name of "Harmonial Philosophy," or "Spiritualism," it furnishes but little positive, constructive, informing truth. Its harmony is but the dream of plenty in the midst of famine. It is a vision seen by the eye of faith, and it enters not into the actualities of present life, creating the conditions of harmony and happiness. Isolation, selfishness and sordidness still reign. The faith warms and vivifies; but the actual life chills and kills.—Some of the rubbish has been cleared away, but the glorious city that is to be, has not yet risen. Man stop where theology leaves them, and they know of nothing beyond; but it could hardly be so with members of the Social Democracy. They would come in contact with the actualities of a POSITIVE RELIGION which is touching the heart of humanity, and is destined to mold its life anew in the holiest relations of life; and few would be willing to stop at the threshold of individual progress.

Such being some of the benefits likely to be derived from "registration," it would seem that all who feel an interest in the progressive activities of the age, should enroll their names, and invite all their liberal friends to do so. But few yet of the subscribers of the Social Revolutionist have sent in their names; it is probably their intention to do so when they renew their subscription for the journal. While they are sending their own names and addresses, could not almost every one find more or less of a liberal character, in his or her own neighborhood, who would also send theirs? A postage stamp or so with each name, will be sufficient, perhaps, to pay the expense of enrolling names and printing and sending the list. It wants active persons in this business, as in all others, to make it go—lecturers and local agents who can reach the ears of the people, a point so necessary to be gained in any considerable wakening up. There are now registered (Oct. 8,) over one hundred names from Ohio, and only four from Indiana. There is not this difference between the two States, as to liberalism and free inquiry; but the people of Indiana have not been reached so effectually as have the people of Ohio. So there are only two names from Maine, two from Rhode Island, and one from New Hampshire, while there are twenty-six from Connecticut. The energy of one or two individuals in Connecticut, has made the difference. Will not our readers everywhere use their endeavors in behalf of this enterprise? It will cost but little in time, effort or money to make it entirely successful. The friends at any one point are not ubiquitous, and the success of an enterprise like this, depends upon the cooperation of many, each in his or her own locality; and the best that we can do is to appeal to them. I look upon this little enterprise as an important aid to the advanced movement in human progress, and I feel that too much cannot be said or done in its behalf. Address:—RISING STAR, Greenville, Darke Co., Ohio.

SEXUAL SLAVERY.

BY VIVIAN GREY.

Men are apt to view the world through the eye-glass of their own immediate surroundings and speak from their own stand point. I shall speak from mine. Many phases of life have come before me, and as a physician, I have heard and read the inner life of men and women on this point, more fully than an unprofessional man can. Strictly puritan in principle,—till of late,—I have been forced by facts in regard to the damning slavery of Marriage, to change my front and fight that as the monster evil of the age. Some say the reality is ten times less horrid than it is supposed to be. I have found it far worse than Free Lovers represent.

Perverted sexuality reigns supreme. It is a common thing for children of both sexes to excite the sexual appetite long before puberty; some with strongly marked sexual tendencies, attempt masturbation, soon after leaving the cradle. Masturbation is taught and practiced almost universally among boys and youth, and early opportunities are sought for sexual commerce. Boys from five to eight years of age seek chances for sexual embrace, with the eagerness of men; and such is the ignorance or stupidity of parents, they succeed in obtaining opportunities for ultimations which their sexual condition forbids them to complete. Whenever the children of opposite sexes bed together, or meet familiarly where they do not fear the parental eye, in play or at school, there sexual pollution is at work. Only those children very defective in amateness, escape it. The under current of talk with boys, is on this topic, and they retail to each other with the zest of libertines, low, vulgar tales, and strain their wits to invent worse. It must not be thought that this is the case with the most ignorant part of the community, for the worst boys, in this respect, I have seen, were sons of merchants, doctors and ministers, schooled and piously drilled.

Parents are too squeamish to talk on this subject to children, and do not know the real state of things. It is tabooed. Even the physician when well satisfied that sexual perversion is the cause of disease, can scarcely prevail on the patient to own it. Girls very rarely do it. Parents who suspect others' children, do not their own.

Nor is it much if any better from puberty on to manhood. Masturbation leads many to idio-cy or the grave. Others have full sexual commerce and are less prostrated. Spermatarrhea prevails almost universally among young men who abstain from sexual commerce. Get a knot of young men together, and the uppermost idea is generally low sensualism. Colleges and Theological Seminaries are not exceptions to the rule. Pious students—candidates for the ministry, who whine and pray about their sins and the Devil's temptations, take the lead in such talk and enjoy it with the keenest gusto. In connection with such conversations, I have heard a now prominent minister in Ky., assert that no young man reached the age of twenty-one without practicing masturbation or having intercourse with women; to which his co-pietists answered: "It is even so." Almost every allusion young men make about women, is low and sensual. With them the central idea of marriage, is unlimited and safe sexual gratification.

Sexual diseases and those directly flowing from them, constitute the staple of the physician's task, for which in case of the unmarried, the grand remedy with parent, doctor and priest, is marriage and offspring. Love has no controlling power with such. Lust, which has led them on to private and illicit sexual abuse, impels them to marriage for freer gratification, as an antidote for Spermatarrhea and Hysteria. With such, nightly coition is the rule, and the result, hopeless hypochondria and shattered nerves in the man,

and desperate Prolapsus and other sexual diseases in woman.

LUST, being sexual gratification without love, is the predominant feature in the present state of Marriage. Will L. A. Hine or Greeley pretend that love leads to sexual ultimatum nightly?

A most excellent man, whose praise was in all the churches of New England, being asked what he considered sexual excess, said ultimations beyond twice a week for himself and wife would be. A few years since, a work was published on sexual diseases, where it is held that congress should be had only for offspring. Yet the author, a man of mature age, in whom the fires of passion have lost the fierceness of youth, told me his rule now was, to have intercourse but once a week. If such is the best phase of this question, in married life, the minimum of excess, what horrid revelations would be given, could the inner life of married couples be laid bare to open view? The worst of husbands in this respect—men of coarse, brutish aspects of character—know no bounds to their lust, but force their wives to submission with the same relentlessness of fate which curses the slave mistress of the Southerner. Thousands of such wives have passed through a heart-sickening life, driven to sexual embraces by the husband, without the least natural attraction thereto, or resultant enjoyment. They are WIVES; they were married for that purpose, God ordained them for it, and why should they murmur against Providence? Nothing so breaks down a woman's body and debases her soul as forced intercourse and lustful coition, The prostitute's life proves it. Add, then, to the prostitution of the wife, the abortions and miscarriages she endures in consequence of that excess, which in multitudes of cases, never spares the lying-in-couch, and we have the key which unlocks the secret of the ill health of American women. Here is one grand cause of their nervousness, their hysteria, their quick consumptions, and their "peculiar diseases," which afflict two-thirds of American wives. Their nerves shattered and physical energies used up, their offspring are still-born, die in early childhood, or linger a few brief years, to become the victims of a diseased sexual appetite. An "Old Physician," whose praise is in all the papers, says that congress during pregnancy entails an annual loss of forty thousand children in the United States. "If forty thousand," he says, "are killed outright in the uterus, it can hardly be doubted that some hundreds of thousands are partly killed. They, at least, are duly prepared to become the victims, sooner or later, of actual, it may be of very severe disease." The census of the U. S., for 1850 shows that one-fifth of the deaths for that year, were children under one year of age; thirty-seven hundredths are children under five years of age. In the city of New York, six-tenths of the deaths were children under ten years of age. Procurement of abortion is a notoriously common thing in cities, furnishing lucrative employment even to Professors in Medical Colleges. Will those writers who pretend to find in the present system, such faithful guaranties of the rights of the child, tell us how forty thousand abortions yearly, and fifty thousand deaths of children under one year of age, shows that just and holy use of the maternal function, in the name of marriage, which should guaranty to the offspring a sound body and healthy conditions? The statistics we have quoted, are not hastily gathered by a fanatical Free Lover, but by an Old Physician whose observation on these points, has extended over a range of twenty-five years or more. Eighty thousand men and women are thus proven to be so insatiate in their lusts as to sacrifice their offspring. Yet we are coolly told that the barriers of the State and Church "removed, and the black list would be hugely increased." Woman who is now driven to these embraces, by threats and force, and dread of public opinion if she refuses, would stand on the streets and proclaim herself a harlot, if left free, the bigot croaks.

The crime of forced lust, is too common to shock the sensibilities of society. The Southern LEGBEE looms up isolatedly in terrible proportions, and society, in utter loath-

ing, demands his expulsion, and buys up his victims. But forty thousand Legrees, having by law and religion had their claim to their wives, sanctioned as absolute and inalienable, defy the scorn and contempt of civilization, and dare their victims to break their bonds. These wives find no vent for the pent-up loathing and agony of their souls, till the grave opens its portals. Such is public sentiment, and such the distrust of mankind, they dare not breathe their woe aloud. Now and then one more daring than the rest breaks her bonds, but scorned and spurned as worse than a prostitute by men and women, denied work, read out of the pale of good society, every stone is turned to crush her unless she returns to the legalized master. Not long since, a wife in Conn., in the desperation of her soul, applied to the Supreme Court for a divorce, on the ground of sexual excess on the part of her husband, under which her health was already broken down. Witnesses and physicians were examined, and the judge denied her plea, on the ground that the testimony was insufficient to enable him to determine what was sexual excess, and that her case was no worse than that of others—by no means uncommon! Had that man had coition with any other woman but once, his wife would have gained her suit. Marriage lust must not be abolished, decides the State, and the Church raises the standard of no divorce, with Greeley, James, Gordon Bennett and Rev. Dr. Prinne for standard-bearers.

When wives are to all intents and purposes the property of their husbands, denied all rights to the control of their own person, all protection from their masters, more than that guaranteed to the slave mother of the south; it is absurd to talk about protection given by the present system to the rights of the child. As well talk of the glorious privilege and protection of the slave child, who kicks up his heels and grows fat in the exuberance of his joy.

The slaveholder is no worse than his position and system gives him the power to be, and often better; so with the husband. The remedy lies in the abolition of ownership. Restore to woman her personality. Give her a right to her own earnings, let her have absolute control over her affections and her own person and she will enter upon a happier and holier life. Those puritanic sneaks, those dastard knaves—most of whom defend marriage for the sake of their own lusts—who claim that entire freedom for woman would make lust flow free as water, forget that in cities, where private prostitution is honorable—one of the institutions of the age, thousands of women rather than stoop to it, stitch their lives away at sixpence a shirt. "Naturally tend to prostitution unless restrained by law!" "Women are chaste only because they are compelled to be!" This calumny is base as the hearts of its authors. They judge others by themselves. They believe in the supremacy of the Devil, who only now and then takes in God as a copartner in governing the race. Words are wasted in talking to them about the divine element in man, and the controlling innate power of truth and virtue. Men who crucify their God at the bidding of their Devil, can't comprehend any such ideas. How advanced reformers can row in the same boat with these bigots, and under their black flag, we cannot comprehend.—Our motto is Freedom, Truth, Right; will they not rally under it and battle for ALL rights?

FRIENDLY CHAT WITH PATTERSON, GAGE AND TREAT.

BY L. A. HINE.

1st. Friend Patterson flings at me for not being "man enough" to refrain from assailing "the pioneers of progressive thought." Oh, Patterson! You who believe in Free Love don't believe in FREE SPEECH, which I exercise, because I am not man enough to keep still!!

2nd. Friend Patterson says Society cannot advance with "even front" because what suits one don't suit all, and "portions of the human race will enjoy fraternity and free love, ages before the great masses will."

What I say is this: that Free Love is not yet fit for any portion of mankind—if it can be realized only in Community, as friend Patterson asserts—because the smallest portion of the human race cannot sustain a communistic relation, on free principles, for the short space of five years. There are not twenty families in the State of Ohio fit for communism. This is the issue between Patterson and myself—to wit: whether community is now practicable. I say it is not. If so, then Free Love is not practicable. To discuss this issue there is not space in this paper.

3rd. My idea of Social Progress, friend Patterson says, "is based on the assumption, that what suits one individual, suits all." Not so; there have always been some discontented persons in society, and there always will be. I am dissatisfied with the Educational and Land Systems;—but I am contented to abide the law of progress for their reform. All discontented philosophers should content themselves in the same way, or they will be doomed to much unhappiness. After you have TRIED "Fraternity and Free Love" in community, you will conclude to "put up" with the law, and await the realization of reforms in their order.

Now, friend Gage, let me talk with you.

1st. You say the father "should have this right (to his child) so long as it does not interfere with the mother's stronger right or the happiness of the child." You dare not say that one parent has a stronger claim to his or her child than the other. As to the happiness of the child, who is to judge whether the control of either or both parents, is prejudicial. You would not invoke the law in such a case? If you would, why not appeal to the law in reference to ALL domestic difficulties? Friend Gage, your minor premise in this syllogism, fails, and your conclusion is not sound.

2nd. You say that Free Love will give "every woman the right to refuse the embrace of every man except when she wishes him to be the father of her child." Every woman has that right now. She can refuse the embrace of her husband continuously if she please; but Free Love says she may rush to the embrace of any other man, while law and public sentiment say no—and so say I; in God's name let the marriage bed continue undefiled, and save us from promiscuous lust! Do you deny that the wife can refuse her husband at pleasure? I say she CAN—and if the husband will not brook it, he can get a divorce on that account, and she will be free to seek another. Do you say the husband may force her? Then SHE can get a divorce for cruel treatment, and relief is afforded the discordant parties.

3d. You say that under Free Love, no woman would begin to despise her child before it is born. Then you must revolutionize society and imbue all women with the pride of motherhood, as was the case before fashion and vanity had corrupted three-fourths of the female world. The exceptions are few to the rule, that women as well as men will ultimately their love. I say they shall marry in some form to do it;—you say they SHOULD do

it at their pleasure—marriage is a humbug. Marriage and public sentiment impose some restraint on lust; Free Love proposes to remove it; and I here say that under Free Love amativeness would be ten-fold more excited and excitable than it is now.

4th. You say hating parents generally hate their children. Not so. They love their children and prefer, in nine cases out of ten, to live together and make the best of it, rather than be divorced and have the children divided between them. If your assertion be true, one would suppose either parent would be glad to let the other have the children—which was never known to be the case, except when the parent so desiring, is totally abandoned in character and bankrupt in affection.

5th. You say, in reply to my assertion that the mother has the right to the aid of the father, in sustaining the child, that “this is one of those rights which the present system entirely fails to protect.” You mean in some cases, etc. You cite the case of drunken and profligate fathers. Let me ask you if Free Love will cure drunkenness? It will add drunken amativeness. Drunkards will get children if they can—and under Free Love, they *COULD*, and more of them than now. Let me say that your opposition to my argument, is all based on exceptional cases, which is the grossest of logical fallacies, when reasoning with reference to the right relation of virtuous people. Until you correct this fallacy, there is no further occasion to rejoin to your reply. Like friend Patterson, you sustain Free Love as applicable to a true social state. You say it is essential to social regeneration; I say it would prove the death of any community in three years. I give friend Gage credit for sagacity far beyond his years. Experience will yet have much to do in shaping his opinions.

Friend Treat, a word with you:—

1st. In respect to all you say in reference to the cooperation of the whole community, for the support and education of each child, I might let the foregoing reply suffice. That community cannot be kept alive anywhere on this globe. This is the issue between us all. If we enter upon that discussion, I will put you such a social catechism as will convince most persons I am right.

2nd. You deny my assertion that Free Love will open the flood gates of vice. You will agree with me if no restraint is to be placed upon amativeness. That restraint, you say, is in all cases affection—for “material union is not to be had except when the wisdom of the harmony demands a child.” Oh, Treat! Treat!! How you talk!!! The champion of Freedom—even to the freedom of the affections—and yet you are prescribing greater restraints than any despot ever dared to propose! Besides, the very Venus of Free Love says the material embrace is the natural right of love, and you are determined all men and women shall love—and yet this natural right you trample under foot! For if one woman is to love a hundred men, instead of embracing them all, she can’t ultimate her love with one, unless the “wisdom of the harmony demands a child!!!” If you are to be a consistent friend of Freedom, am I not right the whole race will, in that “good time coming,” bathe in the dirty sea of lust? Have I not as much right to restrain men and women in their loves as you have in the results of sexual love? I begin back where it can be done; you wait with your chains until it is too late to weld them on. When two are desperately loving, they don’t stop to reason, unless some restrictions are upon them. I would make them reason beforehand, and not commence loving except under prudent circumstances. On the contrary, you remove all restraints to love, and after they are so warm they can’t help it, you walk up with your dry paste of reasons and restraints! You might as well administer the decalogue to a famishing bear.

3rd. You say that “in marriage, half the offspring of all parents would be blessed if they WERE orphans, and always had been—never had been born.” You deal by the

wholesale, and err more in that than friend Gage did on the exceptions. It is true that it would be better for many had they never been born. But how comes it so? From fashion, chiefly. Tight lacing has weakened nearly all of us, and the gewgaws of the genteel that so engross the attention of many women that while they are mad to marry, they despise motherhood. Scrofula and other diseases that the nonsense of the world has inflicted are causes of this state of things. Physiology, Education and Land Reform will correct all the causes of the calamity you state in so extravagant a manner. Free Love will only make it worse.

4th. In reference to my conclusion, "thus far I am for Freedom of the Affections," you say "is equivalent to 'Beyond this I am for Enslavement of the Affections.' What a record to go down to the future, and forever signed, L. A. Hine." I am willing to let it slide thus signed, for all who examine it in all time to come, will understand my doctrine to be all the freedom that is consistent with virtue. But, friend Treat, hold your horses! You wish to enchain most of the love that is now free, by prescribing the restraint of no "material union—the natural right of love—except when the wisdom of the harmony demands a child." I submit the case.

5th. But friend Treat thinks he got a glorious victory, in his second article, and I am almost benevolent enough to let him enjoy it;—truth, however, forbids. He says I assume that some natural rights must be sacrificed to others, to keep the peace. Not so. Human life is a harmonious system when every act of man is measured by truth. All truth and all right should stand. But every right harmonizes with every other right—and is limited by the rights of others. I have the right to as much land as I can cultivate, but I have no right to rob another to get it. The child has the right to the nurture, protection and instruction of the parents, and if the exercise of Free Love on the part of the parents, would interfere with the child's rights, they have no right to go away from each other for sexual love. It would break up the family, and either rob the child of one parent, or throw it entirely upon the care of strangers. Friend Treat, like the other apostles of Free Love, would annihilate marriage and break up all family relations! It wont do, neither can it be done, except by apostates to God and outlaws to Nature. That man or woman does not live that would take the same care of others' children that they do of their own. I know of some Free Lovers who would not take care of even their own children—one who abandoned his beloved soon as she became pregnant, and the mother and child are now in beggary. Another who abandoned his wife and child, and the mother lately died in the hospital of consumption,—and many a heart has ached to see her reclining her emaciated form upon some straw, and stitching away her life for the support of her child!

6th. You say that every human being has a right to love whom he pleases, and to be loved by any one who can love him or her. In the sense that love means universal charity, it is all right. But to go out of the family for love, is to stab fraternity and society to the heart;—for society is composed, and always will be composed of cooperating families, and to dissolve all families is to annihilate virtuous society, and make whoredom, robbery and murder the only social bonds. When the relation of parent and child terminates, the parents have the right to go asunder and seek love where they can find it, provided they do not seek it at another's expense. I have heard of Free Lovers who made it their chief business to step in between harmonious parents and plant the apple of discord. Better burn down their houses, cut down their orchards and plunder all their property! Love is excited as often by cunning as by artlessness; and who dare say that one has a right to play the foul game in love, as it can be done by any attractive man or woman?

7th. You say "every individual has a right to flow to the general attractions and

sympathies of society." Yes, if he can; if he can't, he has no such right;—rights are often limited by one's power.

8th. You say that "every father and mother has a right to such a state of society as will surround his or her child with harmonious and happy conditions." Yes, if such a state exists and he or she pleases to take advantage of it. If such a state does not exist, and he or she cannot cooperate with others to establish it, they have no such right.

9th. You say "every child has the right to be born of parents who love each other, and who choose each other to be the parents of that child." The presumption is that every child DOES NOW enjoy this right; there may be some exceptions. But, indeed, friend Treat, don't make yourself ridiculous by talking of the rights of a NONENTITY!

10th. You say that "every child, after birth, has a right to nestle in the love of parents who mutually do love and flow to each other in a great and beautiful harmony."—Yes, yes; therefore, stand aside, ye Free Lovers; veil your faces in shame for encouraging the breaking up of this "great and beautiful harmony," by telling every woman she has a right to win the love of that father away from the mother by her arts; and by telling every man that he is in duty bound to seduce that mother away from the father of her child, if he can! "I thank thee, Jew, for teaching me that word."

11th. You say "every child has the right to Association." Yes, if he can get it; otherwise not. It is absurd to talk of a right to an impossibility. Every right raises an obligation, and Mr. Treat is grossly fallacious when he attempts to establish rights on the ruin of duty or moral obligation. His whole opposition to my views is based on that extravagant assumption.

My reasoning is sustained; my views on Free Love are sound, as logic demonstrates, and time will prove. Be assured of that, gentlemen.

TO L. A. HINE.

BROTHER:—Your "friendly chat" opens with a sophism. 'My neighbor may make a donkey of himself, but it don't follow because I condemn the act, that I oppose his freedom as a man or a donkey. If any one says I should be gibbeted for my advocacy of Free Love, it don't follow that I am opposed to free speech, because I exercise its privileges in expressing my convictions as to the cowardice and cruelty of such a one. And so I am not guilty of treason to free speech, when I use it in questioning the consistency of your course on social reform. You say I believe in Free Love, but not in Free Speech. Was it not through my free consent as editor of a free journal, that publicity was given to your free speech against Free Love? Then, if you be right, my practice is better than my "belief," and that is what you can't say of many. I would rather be judged by what I do, than by any assertion of yours as to what my faith is or is not.

You are not the first attorney of despotism that has said no part of the people are fit for freedom. That has been a standing declaration with all such for centuries. But the people assert their rights and take them, despots and alarmists crying all the while against the depravity of human nature and the licentiousness of liberty; and so it will be when they claim the rights of affectional freedom. Despotism always has and ever will set itself up as the conservator of all "virtue;" but a growing humanity is gradually trenching upon its dingy realms, and its scepter is passing away. Various groups are at this moment entering upon the fruition of fraternity and free love to an extent which you might not be willing to admit. As to their fitness, you assume a prerogative in deciding against them, which they will not grant you. You are only permitted to judge your peers! You may decide for yourself and for those in sympathy with you in this old love of social despotism; but for such as are not in sympathy with the selfishness, injustice

and impurity of sexual monopoly, you cannot decide—at least you need not, for they do not acknowledge the jurisdiction of your court; and your master in this regard, and once theirs, the Elf of Fogysm, will find them an invincible band of rebels.

Kindly and respectfully.

“FREE LOVE.”—A REPLY.

NOTE.—The following article was written in reply to an article against Free Love, which appeared in a number of the *Civilian*, Yellow Springs, Ohio. With that number the publication of said journal closed, and the Editor returned my article with the request that it be published in the *S. R.*, and himself permitted to review it. This proposition is cheerfully accepted, and our friend's “review” will receive a hearty welcome, without any condition whatever, except in that which relates to space; and in this, as our journal is small, it would rather seem that the “Reply” should be the measure of the “Review.” Freedom of speech in this journal, resolves itself into a question of mechanical capacity; and whoever wants to speak through this organ, must make his words as few and telling as possible. There is a MUST even in freedom, and God himself is circumscribed by NECESSITIES.

MR. EDITOR:—You think that Free Love is not a reform. Whatever Conservatism wants to oppose, it says is no reform; and that you still want the slavery of love, it is not strange that you make this objection to the freedom of love, “Affectional freedom is not compatible with the nature of things around us.” Very true; and if things around us were right, this would be a very conclusive argument against the freedom of the affections, and would forever prevent its installation. And so you indorse “the nature of things around us.” No wonder you oppose freedom. Despotism in the realms of the affections has created its own conditions, and you war upon freedom to save these. The Republicans of Europe cry for political freedom; but the fat and aristocratic despots tell them: “You cannot have it; the freedom you want is incompatible with the nature of things around us.” The chattel slave asks for freedom; but the master replies: “O, no, Cuffie; your freedom would be incompatible with the nature of things around us.”

You “purpose, in the first place, to prove from the law of nature and of reason, that the marriage relation is a natural institution;” and so you refer us to certain animals that pair off, such as the Polar bear. Now this is very fine, but it proves too much entirely. The higher order of animals; the more intelligent, gentle and docile; those most useful to man; all the gregarious tribes do NOT pair off even in their wild state. The males contest with each other for possession of the female, and the conqueror propagates his kind; and so should man do, if your logic be good for anything. Let me tell you, my friend, that this going to the lower animals for the laws which pertain to man, is rather a dangerous business. Man is more than all the animals put together; and if we want to find the higher laws of his being, we must study man himself, and not the brutes. The lower animals are content with routine and monotony; and so are the lower tribes of men. A higher development gives the divergent and comprehensive activities of the upper brain, and variety and change become indispensable conditions of individual growth and happiness.

You tell us that “man saunters forth intuitively,” not for many, but for one love only. It would be a great wonder if he did not, when custom, public opinion and law forbid him doing otherwise. Polygamy is sanctioned by more than half of mankind; and there a man does “go forth intuitively” in pursuit of more than one companion. But then these are nothing but polygamists, and if their INTUITIONS of right and happiness differ from ours, we shall hardly give them the credit of being humans at all! And then some of our free lovers of both sexes, having got rid of contracted prejudices, derived from a

lower plane of humanity, do love more than one, and think they find it happifying and ennobling; but there is no end to the folly of people who think that love, the paramount element of human happiness, should be free, and we shall rule out their testimony!

You claim that marriage is natural, and so we should have laws to enforce it. Eating when we get hungry, is natural, too, and so it ought to be enforced by law! Freedom for the affections would permit change and variety, and this you say, would be disastrous. Disastrous! Would there be so general an abuse of freedom? Sure enough, mankind must be totally depraved, or next thing to it, and the old dogma is about right, after all! And so we must have man-made law backed by the police to compel us to observe the law of nature and reason! How lucky that there be some so regenerate as to make such good laws and direct the God-like bayonets!

You draw a fine picture of domestic bliss; pity there is so little of reality in it. I fear there is more of this article of domestic bliss in the imagination and on paper, than elsewhere. The mere fustain of rhetoric will not save a system of things that is doomed.—Woman, you say, wants a “protector.” A protector in the midst of a civilized and Christianized people! And a man will consent to become that protector, provided the woman consents to give up her person to the protector, for the gratification of his lusts; and if she will not thus consent to become a lust-machine for him, exclusively and hopelessly, we have your authority for it that he will not become her protector! Don't tell me that this sexual abuse is not a part of the price she pays for protection. Show me one woman who does not suffer from her protector, and I will show you a HUNDRED that does; and these, too, among the intelligent and religious classes. The gauze of well turned periods will not long conceal the fetid cess-pool of legalized prostitution. The facts now being collected, go to show that most of all does woman need to be saved from her protector.—But why need a protector at all? Because civilization is but systematic discord and rapine; and brother is at war with brother more ways than one. There is general deprivation and dissatisfaction in existing social relations; and man becomes a depredator against “female virtue;” and she wants just one brave man to protect her against all the rest.—And here we have the family—the blessed family; and O what an education the children usually get under “the genial [discordant] influences of the home circle!” For the children's sake, if for no other, I shall war incessantly against this bedlum of civilization, with the hope that one day, its discords and pollutions will not corrupt the young heart of humanity.

You seem to be of the opinion that free love would deprive the children of the care of both parents. This might be true if none would avail themselves of freedom but the unprincipled. Libertines may assume the garb of philosophy to cloak their lechery in; but nearly all that I have known to accept of free love, are such as I very well know would no more abandon their offspring in freedom, than you would, sir, under any circumstances. This charge against freedom, is a slander against the human heart, and the man that makes it, is either ignorant, prejudiced, or dishonest. The father who now cares for his child because compelled to do so by law, is a worthy parent really! Such a monster would be a noble aid to the mother, and a great exemplar to the child! And so you would hang this millstone about the mother's neck for life, curse a numerous progeny with such a parentage, and call it holy!—Install freedom, and such a man, if he show his villainy, will be “exorcised” from fatherhood and “all the holiest relations of life” till he learn to be a man. Let a father desert his child, and the wilting rebuke of sovereign woman will reach him more effectively in freedom, than your laws now can. And yet you are afraid of freedom! The cowardice of injustice and tyranny, ever! Not a cruel master in the South but is afraid of freedom; not a despot of Europe but is afraid of freedom; not a Jesuitical priest but is afraid of freedom;—cowards all! And I don't envy you your company!

The most wily who secretly practice free lust, are at this moment openly committed against free love. The women who have the faith in themselves to accept of freedom, are not the game for libertines. Fill the soul of woman with the love of worthy men, and libertines would be cheated of their prey. It is woman's necessities now that make her their victim. The disappointed lover or the half-loved or hated wife becomes an easy prey. In freedom there will not be this affectional starvation and suppression on the part of woman; and a man will have to prove himself worthy to receive the boon of woman's love.

Your closing paragraphs are lugubrious indeed. To say that by the abrogation of marriage, no one would be able to recognize his father, and that "mankind would wander up and down the earth, having a home everywhere, but in fact, nowhere," betrays the mean opinion you entertain of woman. If she would thus become a harlot in freedom, she is of course restrained from it now by our righteous laws—and the faithful husband who sees that they are well observed! Any one who appeals to vulgar prejudices, as you have done to bring odium upon the noblest and dearest freedom that has ever come with joy to the great heart of humanity, is, in my opinion, more unfortunate than the veriest despot that lashes a Russian serf, or a negro slave. If you have expressed candid sentiments, you must remember that I have done the same. I cannot but deprecate such an article as yours and regret such a prostitution of your pen; yet I entertain no unkind feelings, whatever, toward yourself. Be assured of that, my brother.

Onslaughts like this of yours, make the soldiers of freedom sad but strong; and you must excuse the earnestness of one who has even a divine faith in free inquiry, free speech, free love, and individual and universal freedom. Attornies of despotism, ye shall all have your day—make the most of it; the glorious future is ours!

QUESTIONS FOR THE ORTHODOX.

BY W. D.

Who was it that tempted the devil to sin?
 And how did such mischief in heaven begin?
 And why was the crooked old serpent, unslain,
 Permitted on earth to work mischief again?
 Why was he not chained in some cavern below,
 Where chance there was none to breed sorrow and woe?
 Pray, what kind of evenings and mornings were those,
 Of which Moses tells us, before the sun rose?
 And how did the earth in its gallant course fly,
 Before its bright center was placed in the sky?
 How was it that Adam so easily fell,
 Exposing the world to the torments of hell,
 When fallen humanity over the land,
 Temptations by thousands so nobly withstand?
 If God cursed us all for the fault of one man,
 Where, then, was his justice who uttered the ban?
 Pray, where was his mercy, his love, or his grace,
 For the weakness of one, thus to taint the whole race?
 And why did he make man to live here at all,
 Well knowing beforehand that Adam would fall?

Did six days of work make the Deity tire?
 If so, then, the author of life may expire;
 Jehovah's works fail like the labors of men,
 And all Nature sink into nothing again.
 Who was it that Cain married? Give us some light.
 "His sister." His sister! Could incest be right?
 The offspring of such an unnatural lie
 Would certainly dwindle to pigmies and lie.
 Whence came the deep water that over all stood,
 When mountain tops were but as snags in the flood?
 And where, can you tell, did those vast oceans fly?
 Did comets take off the abundant supply?
 How was it that God favored Jacob, the knave,
 And made him lord over Esau, the brave?
 If God favor meanness and cowardice, then,
 The safest at last, are the worst of all men.
 If God is a spirit unknown to the sight,
 Who was it that wrestled with Jacob all night?
 And whom saw the elders of Israel, when
 God gave his commands to the children of men?
 Who gave to the Jews the grand charter of death,
 "Your enemies slay, every one that has breath?"
 And how can the God of that blood thirsty crew
 Be loving and merciful, gracious and true?
 Was God once an infant, the child of a maid?
 The filler of space in a rude manger laid?
 And did the Almighty grow stronger each day,
 The Lord over angels with little boys play;
 The maker of worlds and the ruler of spheres,
 Did he as a carpenter work for some years?
 Was he who owned all things, by charity fed,
 No place on his own earth to pillow his head?
 When Jesus Christ knelt on Gethsemane's sod,
 Did angels from heaven strengthen their God?
 And did he abandon himself, when he cried,
 "Why hast thou forsaken me, God," and then died?

BIBLE PROPHECIES.

BY W. D.

PROPHECIES RESPECTING TYRE.

Tyre was a very ancient city, and after Sidon, the greatest in Phenicia, a narrow strip of country, lying along the Eastern shore of the Mediterranean sea. It is mentioned as early as the time of Joshua, and was then called, "the strong city Tyre."

Much dispute has taken place, at various times, respecting its situation; some contending that it was built upon an island, and others, on the continent. Both appear to be correct. All the scripture passages referring to its situation, agree with the idea of its

insular position, and some cannot agree with any other. In Ezek. xxvii: 3, it is said to be "situate at the entry of the sea;" elsewhere, "in the midst of the seas;" and Isaiah, speaking of the people of Tyre, calls them "the inhabitants of the isle." It is very probable that the city was first built upon an island or peninsula, and afterward extended to the shore.

The Phenicians were the Yankees of older time, and Tyre became enriched with the wealth of the nations. Like some of their American brethren, they traded in their fellow men, for Joel reproaches them with having sold the children of Judah unto the Grecians. The Jews ever ready to denounce and curse those nations and cities that they could not plunder and destroy, and especially those near their borders, who retaliated on them for their boundless cruelty, fulminated their anathemas against Tyre. Isaiah, who is supposed to have prophesied about 712 B. C., says, "Howl, ye ships of Tarshish, for your strength is laid waste. And it shall come to pass in that day, that Tyre shall be forgotten 70 years, according to the days of one king; after the end of 70 years shall Tyre sing as an harlot. And it shall come to pass after the end of 70 years, that the Lord will visit Tyre, and she shall turn to her hire and shall commit fornication with all the kingdoms in the world, upon the face of the earth. And her merchandise and her hire shall be holiness to the Lord."—Is. xxiii: 14-18. This appears to teach, for it is difficult to tell what its precise meaning is, that Tyre should be desolate for 70 years, and at the end of that time, should be rebuilt and its inhabitants trade as of old, but what they obtained for trading should be for the Lord.

Bishop Newton supposes this to have been fulfilled after Nebuchadnezzar went against Tyre, and, as he says, took it, but if so, then Ezekiel and Isaiah directly contradict each other. Ezekiel says in the 26th chapter of his prophecy, that Nebuchadnezzar should go against Tyre, break down her walls and lay her stones and timber and dust in the midst of the waters and that SHE SHOULD BE BUILT NO MORE. If she was built no more after that, of course the time prophesied by Isaiah never came.

Not only so, but there is no period in the history of Tyre during which she was forgotten for 70 years.

Ezekiel, as I have before stated, lived at Babylon while Nebuchadnezzar reigned there. It is not surprising, therefore, that he should prophecy that Nebuchadnezzar would besiege Tyre, and he might very reasonably suppose that the Napoleon of those times would conquer it and obtain great spoil. This he prophesies; but "the best laid schemes of men oft go amiss," and so it was in this instance. He says: "I will bring upon Tyre Nebuchadnezzar, king of Babylon, a king of kings, from the North, (if he had said, from the East, it would have been more correct,) with horses and with chariots. He shall slay with the sword thy daughters in the field, and he shall make a fort against thee. With the hoofs of his horses shall he tread down all thy streets; he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground. And they shall make a spoil of thy riches, and make a prey of thy merchandise. And I will make thee like the top of a rock; thou shalt be a place to spread nets upon; thou shalt be built no more, for I, the Lord, have spoken it."—Ezek. xx. In the next chapter, he recounts the glory of Tyre and reiterates her utter destruction; (verse 27:) "Thy riches and thy fairs, thy merchandise, thy mariners and thy pilots, thy calkers and the occupiers of thy merchandise, and all thy men of war, that are in thee and in all thy company which is in the midst of thee, shall fall into the midst of the seas, in the day of thy ruin." (verse 36:) "The merchants among the people shall hiss at thee; thou shalt be a terror, and never shalt be any more." This is all plain enough. Nebuchadnezzar was to besiege and conquer Tyre, slay its inhabitants, make a spoil of its riches and merchandise, destroy the city and it should never be built again. But Ezekiel was mistaken. Nebuchadnezzar besieged Tyre for thir-

teen years, and the Encyclopedia Britannica says that there is no evidence that he ever took it. Jerome, one of the Christian Fathers, says "Nebuchadnezzar sustained incredible hardships at the siege of Tyre; and when the Syrians saw themselves closely attacked, the nobles conveyed themselves and their richest effects on shipboard, and removed to other islands." So that when Nebuchadnezzar took the city, he found nothing to recompense him for the toil which he had undergone in this siege. Rollin says "before the city was reduced to the last extremity, its inhabitants retired with the greatest part of their effects, into a neighboring isle, a mile from the shore, where they built a new city." He does not state where he obtained his information from, and I think it is more than probable that Nebuchadnezzar never took the city at all. This much is certain that Ezekiel's prophecy which stated that he should destroy the inhabitants of Tyre and make a prey of their riches and merchandise, was never fulfilled, Ezekiel himself being witness. Ezek. xxix: 18-19. "Son of man, Nebuchadnezzar, king of Babylon, caused his army to serve a great service against Tyrus; every head was made bald, and every shoulder was peeled; yet had he no wages, nor his army, for Tyrus, for the service that he had served against it. Therefore, thus saith the Lord, behold I will give the land of Egypt unto Nebuchadnezzar, king of Babylon; and he shall take her multitude, and take her spoil, and take her prey, and it shall be the wages for his army." How he had the countenance to prophecy again after the failure that he had made, I know not. Nebuchadnezzar must have been credulous if he believed him the second time.

But after Nebuchadnezzar destroyed it, it was never to be built again. Instead of this, the city continued to flourish and was in a very prosperous condition, when more than 200 years afterward, it was besieged by Alexander for seven months, who with great difficulty made himself master of it. Eighteen years afterward, it was again besieged, so that it must have recovered rapidly after being subdued by Alexander. At the time of the crusades, it was a flourishing city, and remains still, though reduced in size, its present population being 5,000 or 6,000.

Many of the Jews having been sold by the Syrians, Joel prophesies that in like manner the Jews should sell the Syrians. "And I will sell your sons and your daughters into the hands of the children of Judah, and they shall sell them to the Sabeans, to a people far off, for the Lord hath spoken it."—Joel iii: 8. This, like the rest of the prophecies, was never fulfilled, or if it was, all history is silent respecting it.

Falsehood may reign for a day, but the Kingdom is Truth's, and she shall reign forever.

"CONTRACTED VIEWS."

REPLY TO E. L. CRANE.

BY T. P. WRIGHT.

Comparatively speaking, it signifies not how much reformers may contend for the necessity of an entire change in the whole system of society, before their ideal of a truer and purer life can be realized. They are still, when advocating principles which are in themselves, true and applicable to the changed conditions contemplated,—frequently met by conservative minds as though they advocated these principles as applicable to present conditions. My views would indeed be "contracted" were I guilty of this folly; and I should be equally guilty of "contracted views," were I to attempt to BEND principles to present conditions. False customs and habits may, will, and do continually change; PRINCIPLES

NEVER! The conservative element in society is as necessary and useful as any other.— You, brother Crane, have taken hold of a wheel of the car of progress, and are exerting a considerable influence; “HOLD ON TO IT LIKE A MAN.” But alas for the puny efforts of an “atom” against the “Universe!” The mighty car rolls on, Doctor, and you must either change by letting go one SPOKE after another, or be changed by being carried under.

You do not attempt to refute the principle, that “there is not an atom in the Universe precisely the same for two consecutive moments,” but admit it as a fact. If you will read my article again, you will find that I say, “the time will come when there will be neither marrying, nor giving in marriage;” not that it is so now: nor is it either desirable or possible that it should GENERALLY prevail now, with the present amount of enlightenment and knowledge. It will come in its own good time. But there are even now in the world, some who are bound to do right by a higher motive than a promise or a contract, and though you are personally a stranger to me, from the reading of your articles in the Phonetic Advocate, years since, I am inclined to think you are one of them, and that some day, when you are tired with your exertions at the “wheel,” and have let go to “spit on your hands?” the car will get such a start of you, that, having had a moment to reflect, the WHOLE TRUTH will flash across your mind, and whirling you high in the air, you will cry out with the enthusiasm of a young convert, “LET HER RIP?”

Ceresco, Wis., Sept. 15, 1856.

IT WILL WALK.

BY WM. HALLER.

“J. H.” concludes that because his or some person’s piano was up ended, therefore, it was the work of those who have shuffled off this mortal coil, and having made the assertion, then calls on one of your contributors to disprove the same mathematically—said contributor seeming to be possessed of mathematical proclivities.

Perhaps it would be quite as logical in “J. H.” to prove to mathematical doubters that the phenomena he describes, was the result of spiritual causes. For one, I do not see that the argumentum a posteriori involves a spiritual cause, or that one who has managed to rid himself of his physiological organism, has come on to the stage of action once more, minus his corporeal frame, and is engaged in acts of illuminating us who reside this “side of Jordan.” I have lately had some experience in my wooden home here, on “Brush Creek,” in Spiritual matters, that was quite beyond my powers of comprehension, and it has puzzled my brain sorely. But then there was such manifest physical laws obtaining in connection with the physical demonstrations, that at last I was forced to the conclusions as follows: That if spirits who were once animated, were capable of producing such sensible phenomena, then the spirits were also capable of being demonstrated on the physical plane, which last conclusion would “upend” my notions on Spiritualism in the entire. Yet I will not give in my adherence to either side until the phenomenon has been explained so that the senses can as fairly grasp it as they do other subjects of science; and if my sensations are able to once grasp the cause of these wondrous Arcana, then, as before said, the spiritual or disembodied existence of that cause will be proved to be false at once. The fact that such remarkable things do occur, and that we are not able as yet to give a scientific explanation of the cause, does not warrant the conclusion that they are, therefore, men that have “passed over Jordan.” In conclusion, let me ask, has not this spiritual idea been the foundation of all the priestcraft that has come down to us from olden times, by which mind has been enslaved and kept subject to the most intensely “patriarchal despotisms” ever erected over man, such as a man having died and rose on the third

day and has gone up on high, etc. Yet those poor deluded wretches were willing to, and some did seal with their blood their faith in all the mummery that was taught. Also, you are aware, that they saw the person who rose from the dead and had the privilege of sticking their fingers into the nail holes that were made in his hands; and the wound in his side was quite a subject of investigation. Now my opinion is that the world has been afflicted with such stuff and nonsense quite long enough without a fresh batch being got up in the 19th century, and rammed down the throats of unborn innocence, by a systematic detailed account of such impositions, as truthful history.

Waggoner's Ripple, Adams Co., O.

WHO ARE THE MARTYRS.

BY MARY A. CHILTON.

We hear certain reformers caution the advocates of Freedom, against preaching its doctrines, or living its life, because, they say, the time has not yet come to realize Freedom in social relations, and, consequently, the attempt to do so under existing forms of society, must result in the martyrdom of those who try the experiment. Now with due deference to the opinions of these fearful and cautious preachers of reform, we beg leave to differ with them.

We think the time has fully come to introduce truth into the most intimate relations of life, and to abolish as rapidly as possible, all the selfish, mercenary, bread and clothes considerations that now form the basis of nearly all marriages. It is notorious that even in marriages of mutual attraction, the inducement to form the legal tie, to assume the chain, is protection against poverty, combined with a purely selfish fear of the condemnation of the world, should the lovers follow their intuitions and obey the dictates of their hearts by simply remaining lovers.

What if somewhat of the good opinion of the worldly wise be sacrificed? What if some of the popular smiles change to frowns? What if sun-shiny friends turn the cold shoulder? What if the good things of this life be reduced to the bare necessities? Is the good opinion of the outside world; are the smiles of holiday friends and the luxuries of external life, and all that a false society can give so valuable, that health of body and soul, that purity and truth, that God and heaven should be sacrificed for the chance of possessing them? We think not. And is there, on the other hand, any security in the legal bonds, against martyrdom? Oh! cautious and conservative reformer, look about you and see the careworn faces of your respectable married friends; listen and hear the sighs and groans of heart-broken sufferers! What does all this sickness and misery mean that we see everywhere? Are not these prudent people really the martyrs, and not the brave and fearless, who leave home and friends, and position and luxury, for the love of Freedom and the freedom of love? Not they the martyrs; no, you will find the martyrs among the respectable and those deemed comfortable, and certainly cared-for portion of the community.— Could you look behind the scenes, you would find manacles on arms that in secret are raised to Heaven, imploring relief; you would find hands and feet transfixed by nails, suspending them to heavy crosses; you would see blood flowing from sides pierced by spears; there you would see the crown of thorns, binding the throbbing temples of many, many victims.

Then, too, you might see the vinegar-soaked sponge of respectability, tauntingly offered in mockery, to the fevered lips.

We ask, have not these martyrs been tortured long enough? Is not the divine spark almost extinct even now, or would you wait until a God-forsaken humanity disorganizes into

a death from which there is no resurrection? We beg you, timid reformers, to study this picture until you grow strong in the truth, and resolve for the sake of humanity, to be up and doing, preaching the gospel of deliverance, the gospel of Freedom to all the bound and imprisoned—the legally, but most diabolically married ones, the world through, until the divine law of attraction shall confer health and happiness, and all our children shall be born to an inheritance of wisdom, beauty and love, instead of hate, disease and crime, as now.

SOCIALISM.—HOW TO COME AT IT.

THE WHOLE THING IN ONE VIEW.

BY JOSEPH TREAT.

Come, it is time to begin to do something besides talk—we might write on this way forever, and not reach any result. What shall we go to doing? How shall we make a beginning? And let us all shake hands over this, that the something shall be done—that the end shall be brought about—that we WILL live in Association! Say, one and all, that we WON'T stop till we are there. We've been cursed this way, infinitely too long, already.

And it need not take long to land us at our goal, either. Only a few months, if we will but take hold. A preparation of four or five years to "harmonize" us, is not only entirely unnecessary, but, in the light of true philosophy, quite impossible. Noble Emerson! I know thy high oracle has given forth the response, "Before there can be union of two, there must first be union of one;" but for once, it must be owned the oracle is at fault. The "one" made not himself discordant, but Society; and then not till Society is "harmonized" can he be. What made, itself must unmake, our ills; and all dream of getting ready for Association, till we are actually in it, is a chimera. Try the experiment, who will: they shall only point the proverb, "Cart before the horse."

The next great Movement on the world's grand chess-board of Reform, will have to do, not with the honorable and professional vocations, of doing good, and saving the race into virtue and happiness—not with evangelizing nor yet civilizing, nor even educating, nor at last, at all instructing, mankind—not with the use of Eloquence, (the tongue,) nor the Pen, nor the Press, in effecting these results—but with the vulgar common-place of looking out for ourselves, and minding our own business; the homely matter of living; finding a place where to dwell, and then dwelling there; gathering our subsistence from the fruit of our hands; and giving ourselves up to work out the great Destiny of our existence—Culture, Unfolding, Happiness. And this Movement will take on the type of Eclecticism: we shall not find our homes all over the world, promiscuously: we shall cull from the mighty multitudes among whom we now live, and elect out those who shall dwell with us: we shall gravitate to our attractions, and like will draw like: those of kindred affinities, will flow together to one place; and those of yet other affinities, together to another place: and so we shall dot the whole land with Elective Colonies, Neighborhoods, Settlements. And then this Movement will take on the type of Communism; for, being alike, and so loving each other, we shall be just to each other, and refuse to injure another to benefit ourselves; being all one in fellowship and sympathy, our interests will be one—the interest of each, that of all; and the interest of all, that of each: so we shall help ourselves, by helping everybody else; and everybody else, by helping ourselves: we shall UNITE to achieve the means and ends of life, and share the resulting fruit in common: and so we shall sow the whole land with Phalanxes,

Associations, Unities. And by this time the Movement (not for this instituted,) will be a Reformer—yes, the great Reformer of the World: we shall be beckoning all others to do what we ourselves have done: our Example will be a living and an infinite Sermon, pointing to this True Fabric of Society, as the sure road that will lead mankind on to Harmony and Happiness: in saving ourselves, we shall have saved the Race!

Supply is equal to Demand: Humanity's great Need ripens into Humanity's great Travail—and at once, this Movement is wide-spread and universal. From the Old World, where it was cradled—nursed into existence by Fourier and Owen—it leaps across the great waters, and quickly strikes soil in our more congenial clime; takes root, and sends up shoots, wherever men have become most humanized: develops Leagues, Mutual Insurances and Protective Unions, in almost every Town; gathers the elements of affinized Groups and Societies, in various centers: and at last plants the true Phalanx in almost every State in the Union. What it has done is but a small part of what it is doing; and but the beginning of what it will do. Let the ultimated results of these two or three years, and especially of this very year, not yet waxed to more than to its working noon [July 30th,]—seen in the large European Colony, led on by Victor Considerant, in Texas: in the laying out of a City consecrated to Individual Sovereignty, at Modern Times, Long Island; and the realization of such a City, consecrated to Absolute Communism, at Lake Zurich, Illinois: in the projected and actually begun Associations, at Mitchell, Iowa; Harmonia, Michigan; Hutchinson, Minnesota; Esperanza, somewhere; and many another locality yet: and more than all, in those two already-marvels, and prime wonders of Socialistic enterprise, the Octagon and Vegetarian Settlement Companies, in Kansas—bear me out in the assertion. Let the thousands and true tens of thousands everywhere throughout the country, who are literally dying to join some of these, or yet other Associations—sick, O! so sick of these lives of isolation and antagonism; and longing, as for nothing else in the blessed Universe, for society, and freedom, and love; and so for a Home of Harmony that will bring all these—let these longing thousands be my proof. And let the hundreds of thousands, even up to million, scattered the whole length and breadth of the land, who are beginning to think of Association; and to ask, if in this, at last, is not to be found the long-sought for antidote to human ills; the sovereign cure of the world's slaveries and discords; kind Nature's own panacea for the sin and suffering of her children—let all these be witness to the truth. Aye, let it go forth and be said and sung; proclaimed from every house top, and wafted on every breeze—that this mighty Movement is from this very day inaugurated! "Revolutions never go backward;" but forward, ever, are their thickening shadows flung! Socialism is henceforth our polestar, our Goal, our Redeemer, our Heaven. * *

But there are four advantages which we must, without fail, combine in our Site.—Very well, we can possess them all, and yet select sites anywhere, everywhere. Health? Nothing is easier. The least possible need of fear on that score. Nature has been very accommodating to us in that particular; and we have only to take as good care of ourselves as she has done, to be well anywhere. NATURE is healthy; it's WE that are sick! With wit enough to abate any occasional and exceptional nuisance in our neighborhood, and living physiologically, there is not a tract of five miles square in all the Western country, where we may not enjoy good health, the whole year round. No, we shall yet find that we need not be sick. Especially may we defy that grand terror of new settlements—fever and ague—to do alike its prettiest and its worst, with us—it can do nothing. What if, at first, some should experience an attack from it? They would soon get well, for they could take time: and that's the only reason why physiological people living in isolation, don't get well of the ague—they can't stop long enough. One of the beauties of our civilization!

Water? We can have the very best water in the world, wherever it rains—have it pure and clean and sweet to drink, and ice to cool it at that. The roof of our Unitary Dwelling will pour water for a thousand, to say nothing of all the other buildings. Water is the universal tea; and coffee and liquor are nowhere.

Cold? It wont be too cold wherever we may be attracted to go. It wont be too cold to live; to live infinitely happier than we do now; to live in a perfect paradise, in spite of the cold. All we shall have to do, will be to "acknowledge the [cold] corn?" and live accordingly. We shall simply have to dress for a cold climate. Most people moving West or North, forget this. They expect to dress there about as they do here; and so it is not strange that they get finely come up with. In fact, here we make much less difference between our Summer and Winter dress than we ought to do. Nature clothes her buffaloes and white bears with heavy coats, of long, shaggy hair; and when we migrate to higher latitudes, we must turn buffaloes and bears. [The men will be hirsute enough for beards, then!] Encased in our furs, robes and moccasins, we can sleigh-ride all day, against a North-Wester, in Minnesota, and not begin to dream of feeling cold.—And besides, we shall not be such fools as to be out in the Winter—Nature never intended it. Winter is the night of the year; and Nature as much bids us rest from toiling and recruit for the next season, as she does the vegetable tribes. The Shakers might teach us this lesson; who, expending their strength on their farms, during the Summer, and thence creating perfect abundance for the year, need not, in Winter, more than to work in their snug shops for exercise. So we shall give up our cold months to culture, and society; to the development of our moral, intellectual, physical and passional natures, and at last, to Happiness. Winter will come to be the great school-time of our life.—And the cold will not kill us off for need of something to eat; for wheat and the Winter grains we can grow anywhere throughout the whole North and West; and Yankee corn ripens all over the district of Pembina, 500 miles above St. Paul, and those who live there say there is no country more delightful, nor that will more readily grow all kinds of crops. And the day will come when the entire North American Continent, as far up as you have a mind to go, will be thickly settled with people, who will all live just as happy as larks, for all the cold—clear up to where Dr. Kane found the thermometer go down to sixty degrees below zero, when he brought the Pole home with him? The Frozen Zone will be the Human Zone, sure as there's any land there. May have a turnip patch on that pole, itself, yet!

But the Fruit? Well, that's the other thing—the last of the four. But it wont be so cold that we can't have fruit. Nor, for any other reason, will it be impossible to have it. Of course, not all fruits can be grown everywhere; but yet all fruits can be had everywhere, and in their ripe, or natural condition—thanks to railroads for transporting, and ice-houses for preserving after transportation. Already we can currants and huckleberries in small quantities, to keep for a year; but we shall yet learn to seal up whole hogsheads of grapes and plums that will keep forty years. And chemistry will soon help us to methods a vast deal easier than exhausting the air. So one Community will grow fruit for another, and receive a return commerce in something else. But we shall want to grow our own fruit. Well, we can do that—raise fruit of almost all possible kinds, and in almost any climate where we could be tempted to go. The two difficulties will be: Frosts, late and early, and Winters severe enough to kill the trees.—But the hardy trees will live, and we can MAKE the peach trees; and everybody knows that the grand interest in this matter of fruit, will always cluster round the peach. We must have peaches, and we—can have. We can have them almost everywhere. Say or think what men will, there is no mistake in this. By having a little wit in our heads, and knowing how, we can raise peaches better all over the North and West, than we now do

raise them here in Ohio, or anywhere, perhaps, save in New Jersey. If it isn't exactly Nature, yet we can make it Nature, and shall; for depend upon it, all these millions of people that are going to live over half this Continent, are not going to do without peaches.

* * * * *

Yet if any one feels that there are, after all, drawbacks on the score of difficulty with respect to any of these four advantages; or another one which might possibly have been particularized—proximity to markets—still, if he is a true Associationist, all these drawbacks must go for nothing with him; they must not for one moment be magnified into obstacles; they must not at all be permitted to stand in the way of instant experiment—experiment, too, that from henceforth must forever be counted all one with success! Health, Cold, Fruit, Markets, we can get along as to all these, and we'll run all the risks: but we can't get along with this isolation; we can't possibly put up with these mocking apologies for lives; we can't bear this famine in the heart, this longing for society, this pining for love, this death-agony for freedom—we can't do it and we won't do it! No, no! give us Association, for all stickling about such trifles as these. All these without Association are nothing: Association, even if it give not all these, will yet to our yearning hearts be a Paradise!

So that it still remains, that the whole land is open to us; even to literally offering us Sites without number, for our Harmonic Homes. For the present, indeed, we may regard the Slave States shut against us; for bad as is our civilization, theirs is yet infinitely beneath it—a perfect and an unredeemed Barbarism: otherwise Virginia, Kentucky, Tennessee, Arkansas and Missouri might have attractions for us. But Michigan, Indiana, Illinois, Iowa, Wisconsin, Minnesota, Superior, Pembina, Kansas, Nebraska, Utah, New Mexico, Texas, California, Oregon and Washington—all these with their million upon million outspread acres, are waiting to receive us, are beckoning us to come! All these with their indefinite diversity of soil, and climate, and productions, and every possible variety and excellence of location, are stretching out their arms to us, and calling upon us to make haste out of our discords, and hie us away to the shelters where we may be happy! All these—not to speak of our own Ohio, nor of all the region still back of us to the East. Almost may we sing now, as in time we assuredly shall:—

“No pent-up Utica contracts our powers,
But the whole boundless Continent is ours!”—

though yet with

“The world thus all before us where to choose,”

still, emphatically and especially,

“WESTWARD the star of empire takes its way,”

and for the most part we go with it.

For—once for all, and with literally an infinite emphasis—these homes are to be homes of Freedom—Individual Sovereignty! Not only that the world may not tyrannize over us, but—and much more—we may not tyrannize over each other. No possible dream of coming to our new abodes, while yet we bring with us the despotism, and monopoly and exclusiveness of the old! On the contrary, that is the very motive of our coming—escape from this tyranny. It is the very thing we are dying for—freedom. It is precisely what we are agonizing to grasp as ours—love: but this is freedom. It is the great want which our natures have been so long craving—society: but this is freedom. No, no! it is too late; the question is already settled: it is forever a foregone conclusion—we must, and we will be free! If any of us wish to flow together in pairs, we shall; for that is our freedom—voluntary pairing is not despotism. But if the man wishes to flow so, and the woman does not, then that woman is just as free as if she had never seen the man, even

if she has been his wife before. Let not that man dream, because he held his wife in the home of isolation, that, therefore, he shall do the same thing in the Home of Society; for assuredly he shall meet with an utter rebuff. He has no more claim on her than any other man—all his claim is his attraction. And if he cannot put up with this, let him stay away; but let her come; for she has an eternal right to come, even if he does not. Association knows no husbands nor wives; but only men and women. Let the very "heavens come down," but let all this individuality—this Freedom—be ours! * *

Let as many of us as are so attracted, take instant steps to flow to some Association already in existence—just whatever one we may for any reason like, or think we should like best. If we don't know as much about the Association as we wish to, sit down and write to it, and find out—nothing can be easier. Or better yet, start off and go there, and see for yourself, and for your neighbors, too; for then you can tell them all about it.—Perhaps some of them will go with you to see, or at least bear part of the expenses of your going; and so, by the means, you may be able to take a number of them along with you, when you move, and not be compelled to go alone. When all things are ready, if you are a Land Reformer, as I am, exchange your improvements with some one who can afford to pay you for them; or if you don't find such a one, give your farm away to those who need it: [It's theirs anyhow, if you don't need it?] but if you don't believe in all this, then sell out; and in either case, take the means you consider legitimately yours, and off with you—and it is done. You have brought a reinforcement, both of numbers and of money, to the Association; besides finding for yourself the paradise you have so long sought. * *

But there will be some of us who will not feel our attractions fully met in any Association now existing. We shall want something different—perhaps freer; perhaps not so much devoted to any one idea—but at least more congenial; more like ourselves; more truly our own. And then we must have it, and the very next year we can have it. Only, "what is everybody's business, is nobody's;" and so we must each go to work. And to insure that we shall go to work, and so something be done, we must get together—hold a Convention; and we may need to hold two or three Conventions. But if we can hold one, that will take care of the others. True, we might perhaps get along without the Convention. One, two, or three of us might assume the responsibility, fix upon a place and start; and the rest of us afterwards approve the steps, and so come and join the little nucleus, and at last, all go on together. But such a favorable termination of the experiment would at best be uncertain, and might be impossible. It will be far better to have help in deciding the questions that will press upon us; besides that, acting in concert may be the only certainty of our acting at all. Above all, getting together, and finding how many there are of us, and how large a capital we can command, and how much of it we are agreed to invest in the first purchase; may be absolutely indispensable even to the preliminary work of fixing upon a place—certainly of buying it. And the Convention will not involve the waste of very much time, nor money, though yet we shall cheerfully consent to spend all we need to of both. As many of us as can attend, must; and we can bring reports from those in our neighborhoods who can not attend: (so that our "congress" shall, as far as possible, represent the means, wisdom and preference of all,) and they can mutually aid in defraying the expenses of our coming. * *

But of course we shall not be restricted in our search; and we may think it necessary to send out agents of our own, to explore. Still, I for one, do not favor the idea of going out of Ohio. And I feel it to be something more than the mere accidents of birth and residence that makes me cling to this old Reserve. In truth, I am most heartily in favor of Francis Barry's selection. I am here on the ground to see for myself; and really, I don't believe if we try five years, we shall find a better place, and I honestly doubt if we

shall as good. In fact, taking absolutely all things into account, my sober conviction is, that now there is nowhere a location equal to it.

But, whatever the final decision as to our Site, there will be time enough this Fall and Winter to do the whole business up, and be ready to start with the opening of Spring.—No use of any “hawing and beating about the bush,” nor need. Six months will be amply long enough to find a place, report on it, adopt it, buy it, and make all necessary arrangements to move to it. We don't need to find the very best place; perhaps we couldn't if we should try; when we have found a good one—first rate—that is enough; let us be content with it. So let us call our Convention immediately; and as immediately, follow up these other steps which are to come after it; and so again, as immediately, consummate the whole undertaking; and that's the same as to say once more, as immediately, **LIVE IN OUR ASSOCIATION!** Brothers! sisters! too—why should we wait? Next Spring, next Spring—O! yes, next Spring! * * *

But after all, there will be those of us who will not be able, from various impossibilities, to connect ourselves with any Association. Then they must do the next best thing—carry out the social principle on a smaller scale; but still honor it and carry it out.—Where there are two or three families in a vicinity, attracted to each other, and all attached to this principle, give up all the homes but one, and live there; either in one house or in two or three houses in the same yard; and then derive the common subsistence from the common labors on the farm, or the proceeds of a saw mill, small manufacturing business, or whatever handicraft they may be able to follow. I know a farmer in New Hampshire who offers to parcel out his place of more than a hundred choice acres, between any ten good men he can find who will cultivate it and live together in harmony and humanity. And in Michigan, I know of a family of brothers and sisters who wanted to make their own homestead—devoted in large part to fruit, of which it grew a perfect wealth, both in quantity and quality—the welcome home of some loving and attractive group; to enjoy all in one, the goods and beatitudes of a truer, greater life. Flow together thus, all ye who can, if only by twos and by threes; the little germ ye plant, may yet grow and ripen into the absoluteness of a wide-spread, all-enfolding Unity!

Let this Social principle, too, failing so much as to do even this last work—band men together in life—at least band men and women together in Society, after the example of the noble but outlawed “League” in New York, under Stephen Pearl Andrews; and again in another manner and degree, after the example of the “Spiritualists' Home, Fountain House, Dr. H. F. Gardiner, Boston;” for all this is yet Socialism, though only in the bud. And Spiritualism, true or false, is nevertheless even a good, because it is yet Socialism—its genius, and especially the inspiration of Davis, pointing on to that Goal.

So rolls on the glorious car, guided by the mighty Spirit of Progress, and sped by a million willing hands to its Rest. Discords and inharmonies cease: the earth children stand up redeemed, and Socialism reorganizes the world!

THE BERLIN CONVENTION.

BY FRANCIS BARRY.

This Convention was well attended, six states and Canada being represented. The public meeting for the discussion of general principles, was addressed by Towner, Treat, Cook, Wright and Barry. The intelligent audience assembled, listened attentively to the most radical utterances. The Convention proper was deeply interesting, though

mainly so as a social gathering rather than as a Convention. The most perfect harmony prevailed, with an entire absence of the spirit of rivalry and jealousy. Perhaps never before on this Planet has there been brought together so many of the truly brave, far-seeing and free. There was the enthusiastic Joseph Treat, with a soul as large as the Universe; the genial, practical, lovable Towner; the cool, reserved, philosophical Patterson; the critical and scientific J. H. Cook; the good-natured Polyblank, "with his heart in his face, and his soul in his eyes;" the modest, far-seeing Thomas P. Wright; and last though not least(!) the open-hearted, bare-footed Frank Barry? Other brave souls were there, less known but not less worthy or free; and WOMAN, too, last mentioned, but first in our hearts, and always in our thoughts;—our brave and loving sisters, whose only fault is, that they have not made themselves more widely known, but who are yet the mightiest power, in saving our poor, marriage-damned world from its hell of lust and foulest corruption; they were with us, inspiring us with new courage to fight the great battle of Freedom.

As to practical results, they cannot at present be estimated. There will be no general action as an immediate outgrowth. Indeed, such a result was not desired by all, and was confidently expected by but few. There are a few, including the writer of this, who are abundantly satisfied; some are in a measure disappointed, while all, I trust, feel well paid for their trouble, and that the Convention, in its ultimate results, will prove anything but a failure.

In regard to the location in Berlin that has been spoken of, all seemed much pleased with it, and to feel that the lack of capital was the only serious objection to a united effort at that point.

It is a gratifying fact that none seemed discouraged, but that all are working on for the consummation so long labored and prayed for.

Interesting letters were received from Dr. Haskell, A. Longley, P. I. Blacker, A. Rickel, John Dey, J. K. Moore, J. W. and A. Marchant, C. Stearns, C. Hawley, N. Potter.

All interested are invited to correspond with F. or C. Barry, Berlin Heights, Ohio, or Joseph Treat, Garrettsville, O.

TO THE READERS OF THE SOCIAL REVOLUTIONIST.

I have just perused a well bound book of 360 pages 12mo., price one dollar, by my friend James A. Clay, entitled "The Prisoner's Voice, Or Truths and Pearls." It was written during the fulfillment of six months sentence in Augusta Jail, Me., to which the Author was sent, by the Supreme Court, for daring to obey his attractions, and to love in freedom. I know the Author, and the history of his sufferings and persecutions in trying to live a truthful, free and loving life. I know him to be unselfish, sincere, upright, kind, truthful, and loving. He has suffered in a glorious cause. He is poor and has incurred a debt to publish his book, which on perusal, will be found to be rich in Love, Purity, and Freedom.

I am authorized to say that the work will be sent to the readers of the Social Revolutionist, post-paid, for 62 cents, which barely pays cost. Will you send for one copy or more, and thus benefit yourself, the Author, and the world. Orders may be addressed to Bela Marsh, 15 Franklin St., Boston, or to the Author, James A. Clay, Gardiner, Me.

J. H. COOK.

HEALTH REFORM TRACTS.

As introductory to a series of tracts on Health-Reform I intend to publish an eight page tract, 12 mo., entitled "Drug-Medication Self-Condemedned." Health is ruined and life blasted by the present absurd and destructive use of drugs. Light is needed, and those who have it must give it.—Reader, will you aid in the work. If so, send in your orders at once for copies. Price, single copy, 5 cents; 25 copies, \$1.; 100 copies, \$3. Address Dr. W. S. Bush, Rising Star, Greenville, Darke Co. O.

PROSPECTUS OF

THE VANGUARD:

A FREE WEEKLY DOLLAR PAPER.

ALFRED CRIDGE, ANNE DENTON CRIDGE, WILLIAM DENTON, EDITORS.

The present condition of movements for Practical Reform, demands a Weekly organ in this State, the population of which is among the foremost in progressive movements. A weekly paper is needed, which unites courage with discretion, earnestness with refinement, and freedom with dignity. Nearly all the nominally reform periodicals are more or less afraid of free discussion, beyond certain limits. Their faith in Truth is weak and wavering. They aim to present just so much of it as their readers are willing to receive and pay for—no more. The "VANGUARD" is for those who believe in "proving all things," and that only evil fears the light. Its projectors have the fullest confidence that to such they can give ample satisfaction in every respect.

Harmonial Education, Practical Socialism, Land Reform, and Universal Freedom will be its most prominent topics. It will aim to furnish the earliest intelligence of all reform movements, and to record, from time to time, the statistics and general progress of all Socialistic organizations. As the only weekly organ for associative movements in the United States, unconnected with any form of religious dogmatism, it will doubtless be acceptable to all earnest Socialists.

Space being limited, articles must be clear and condensed.

Though such a paper is needed, and certain of ultimate success, yet experience demonstrates it to be unsafe for one or two persons with limited means to undertake such an operation, unless assurance of some support is previously received. Though we have the means of starting it and the type-setting will be done by the resident editors, which will diminish expenses very considerably, yet these will be unavoidably great, to an extent which would render its continuance for any length of time without receipts difficult, if not impossible.

This being so, and much injury having been done to Reform literature by incompetent persons engaging in such undertakings without counting the cost, and failing to carry out their contracts with subscribers, the Publishers think it advisable to solicit those desirous of subscribing, to send their names at their earliest convenience to William Denton, Dayton, O., or to Alfred Cridge, Cincinnati. In this way its commencement and continuance will be secured. Provided a sufficient number of names are received, it will be commenced on the 1st of January, 1857; or whenever, after that period, sufficient assurance of support is received.

As important Associative and Educational Reform movements are about to commence, the place of publication is not now decided on; but will depend upon the facilities that may be offered for the prosecution of the undertaking.

LIST OF BOOKS.

THE FOLLOWING WORKS, AT THE OFFICE OF THE SOCIAL REVOLUTIONIST, MAY BE ORDERED BY WHOLESALE OR RETAIL.

CHARLES HOPEWELL; OR SOCIETY AS IT IS AND AS IT SHOULD BE.

By JOHN PATTERSON. An Exposition of the Evils of existing Society, and a careful Investigation of the Cardinal Principles and Practical Details by which the Societary Conditions of an advanced Humanity may be instituted. It discusses the Nature of the Individual Mind in reference to its Origin, its Education and its Future, and considers the quality and uses of the Property Instinct and the Theoretical and Practical Relations of Labor and Capital, together with the Law of Distributive Justice, by the observance of which, Fraternity, Harmony and a just individualism would be secured to all. Pp. 300. Price, 50 cts. per copy, paper cover; muslin, 75 cts.; postage pre-paid. A very large discount is allowed to those who purchase by the quantity.

"I have been a reader of all the Philosophical and liberal works that have come within my reach, for some time; but I will say that the six and seven chapters of Charles Hopewell contains the best philosophy in the least space of anything that I have ever seen. I do wish there was a copy of that work in every house, throughout the land."—G. T. Rockford, Ill.

"I am pleased with the plan and execution of the work. It evinces a thorough investigation of the Social Systems already promulgated, and an extensive knowledge of the difficulties to be obviated, and the reasons of those difficulties. The subject is one of such a peculiar character as to require more than ordinary boldness and ingenuity to present it in a popular dress. The work is admirably adapted to prepare minds for natural liberty. After all, this is the work of this age. We need preparation. A few minds are ready, and a part of these are restrained in durance vile."—J. B. W., Moundsville, Va.

"Thinking persons who see that present claims on property lie at the base of our anti-social relations, should read and consider it for the simple, clear and important truths which are more distinctly brought into view than I have seen them elsewhere."—AMOS GILBERT.

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PSYCHOMETRY.

Mrs. ANNE DENTON CRIDGE will give Psychometric delineations of Character with a degree of accuracy far surpassing that of the most skillful Phrenologist, on receipt of a letter or portion of one, written by the person whose character is described. In order to ensure the right person's character being given, the letter should not have been lying with other letters, or long carried in any one's pocket. A letter recently written, is best for the purpose. Terms \$1. Address, Cincinnati, O.

SOCIAL DEMOCRACY;

A SOCIETY RECOGNIZING THE PRINCIPLES OF MUTUAL TOLERATION.

If such as accept the abnegation of Sectism will send their names and post office address, with a few postage stamps, at their option, to defray expenses, we propose to print a list of the same and send it to each one. Let it be distinctly understood that this project has no ulterior purpose which does not appear on its face. Its only object is to enable the most liberal minds to become acquainted with each other. The list of names will be given that each may make the most of it in his own way.

The list will appear when a sufficient number of names have been received. Address, JOHN PATTERSON, Greenville, Darke County, Ohio.