

Vol. III. No. 4.]

Say Chapel.
[April, 1857.]

THE
SOCIAL
REVOLUTIONIST;

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.

CONDUCTED BY JOHN PATTERSON AND W. S. BUSH.

CONTRIBUTORS.—Alfred Cridge, Mrs. Anno Denton Cridge, Wm. Denton, T. P. Wright, J. H. Cook, J. W. Towner, E. C. Cochran, Francis Barry, J. M. Stahl, J. B. Wolf, J. P. Davis, Joseph Treat, Minerva Putnam, C. M. Overton, Lily White, P. I. Blacker, La Roy Sunderland.

[FOR CONTENTS, SEE LAST PAGE OF COVER.]

PUBLISHED BY THE RISING STAR ASSOCIATION.

L. H. BIGAREL, PRINTER.

FOR SALE BY M. BLY, 160 VINE STREET, CINCINNATI; BELA MARSH, 15 FRANKLIN STREET, BOSTON; C. BLANCHARD, 76 NASSAU ST., NEW YORK.

Terms, \$1 a year in Advance, or five Copies for \$4; Specimen Nos. 10 cts.

Our Post Office Address:—Greenville, Darke Co., Ohio.

1870

RECEIVED

THE UNIVERSITY OF CHICAGO

LIBRARY

CHICAGO, ILL.

1870

LIBRARY

CHICAGO, ILL.

1870

THE SOCIAL REVOLUTIONIST.

THE ENTIRE FRONT OF REFORM.

CHAPTER IV.

GOVERNMENT.

POLITICAL CORRUPTION, LAND MONOPOLY, AND WAR.

The Race is progressive, and so must political institutions change. Governments are projected from the needs of the people governed, and their form depends not only upon existing necessities, but upon what the ancestry were and the institutions descended from them. Any people may have more government than it needs, and it may be governed otherwise than it wishes; but this obtains, because the children outgrow the institutions of their fathers. If there were no progress amongst the people, there would be no cry for progress in the type of their political institutions. The character of the government and the character of the people mutually act and react upon each other. In Eastern Asia, the forms of government are shells which do not grow and cannot be moulted, and the people and their institutions correspond to each other, and are stationary from age to age. In Europe, there is more change, and in some of its governments, there is progress; but whether there be stagnation, or movement backward or forward, the people and their political institutions correspond to each other. The Anglo-Saxons of America are the most restless of all people, and the least bound by their social and political institutions.— Here, organic laws are framed with reference to future change; and as the people advance, they may reflect their progress upon the form of their government.

Political reform has a wide scope. Political government has to do with slavery of all kinds, with the rights of the sexes, with the tenure of lands, with education, with prison discipline, war, etc., etc. Most of these I shall treat under separate heads, referring now, only to such points as seem to belong more naturally to this connection.

Connected with the vast machinery of government, there must be a treasury. And the same power of money which carries on the government, likewise sustains the individual and the family, and procures the gratification of fashion and vanity in all their variegated forms. Hence, in every government, the treasury attracts a crowd of patriotic expectants, who are eager to thrust their hands into it and help themselves. This heap of gold can only be got at through the gateways of office, and hence, intrigue and bribery are resorted to for power and place, and the investment pays, once the incumbent gets hold of the keys that unlock the public safe. Legislation affects property relations, and there is no grander method of making a fortune than through corporate privilege, and hence, corruption creeps into the halls of legislation and infects the law-makers and law-menders. I regard political corruption as an irremediable necessity of political government itself.—

As long as the people demand this vast machinery of government, there must be a vast treasury to keep it going, and this treasury will breed corruption. I see no cure for this evil but in the exhaustion of the treasury and the destruction of political patronage.—The people may foist those into office who cry, “retrenchment and reform,” but these are no sooner installed than their fingers are as long as those of their predecessors. How can they help it? The necessities of sustenance and social position breed cupidity, and when any one gets a chance at the national, state, or county treasury, where money is plenty, who can blame him for taking what he needs?! It is not necessary for him to take more than the law permits, for the law-makers, grateful for the chance they have of helping themselves, can afford to create fat offices for the benefit of others. The honest yeomanry wink at the swindle and help it on, not knowing what they do, and political gamblers play to each other's hand against the people. And why shouldn't they? They are all honorable men, and they must sustain the dignity of their positions, and the greater the spoils of any office, the more honor to strut its incumbent. It is “money makes the mare go,” and it is money makes the man big. Society has made it so, and government perpetrates the robbery, and the people made society and the government what they are. Then, what is the remedy? Education—the means of developing the people up to the point where they will demand a better form of society, with elevating rather than debasing conditions. Not only must there be a better society made, but government with all its cumbersome machine-work, must be UNMADE. Some are now crying out against government as a nuisance. It is a nuisance to them, perhaps, and I am not sure but we have too much government generally, but the preponderating mass of the people, and their rulers as the exponents of their will, want just this much, and we shall not have any less except through the unfolding of the people into the consciousness of more exalted needs. The people must be developed above government—above any particular form or function of government, before they can dispense with it.

That form of political corruption which calls most loudly for reform, is connected with the public lands. Extensive grants of land are given to corporations as a bonus for the investment of capital in the construction of railroads. The roads are accordingly built, the tide of emigration rolls on, the stock pays a large percentage, adjacent lands are settled, and the company realizes immense wealth in its monopoly of real estate. These railroad grants are obtained for the most part, through corrupt influences, yet it must be considered some mitigation of the wrong, that the public improvement associated therewith, is a great good—one of those goods which arises out of evil. The enterprise which is thus constructing permanent improvements and facilitating communication with all parts of the country, is desirable, notwithstanding the vehement protest of certain reformers who take one sided views of the subject. The monopoly and the aristocracy which it supports, are to be deplored, and it is well that we study their nature and tendencies; but they are evils which belong to the existing stage of social progress, and we shall have to endure them and take comfort from the good with which they are associated.

We may tolerate with a pretty good grace the fraud through which a great public improvement is effected; but when it comes to ordinary land-jobbing, where there is no good designed or accomplished, where there is no risk incurred, where bribery is resorted to, government officials bought up, the best tracts secured and kept from actual settlement, retarding the improvement of the country, we have a combination of meanness not often equalled. No one has a right to more of the soil than is necessary for his own use.—This is a principle absolutely true, whatever may be thought of it in a relative point of view. If one man holds more of the surface of this planet than is his by right, his monopoly robs others. The speculator who secures thousands of acres of the public domain, re-

taining it in its native wildness, operates against the convenience and prosperity of those who settle in the vicinity of his possessions. The neighborhood remains sparsely settled from necessity, mills, shops, stores, etc., must in like manner, be few and far between, schools cannot be supported, there can be little friction of mind in any way, and ignorance and boorishness prevail amongst the people. The settlers labor under disadvantages imposed by the speculator, and not till their toil has quintupled the value of his original investments will he relieve them from their embarrassment, by selling his lands to those who need them. Speculation in public lands as usually carried on, is more ignoble and worse in its immediate consequences, than even the working of slaves. The man who inherits his chattels, may be noble and generous, and still retain them in servitude, as the best that can be done under the circumstances; but jobbing in public lands is so purely voluntary and unmixedly selfish, without risk or the least motive of good in its immediate consequences to any human being, but evil only, that I cannot but give the professional land speculator precedence over the slaveholder in the scale of inhumanity. Many a Free State man opposes slavery because he knows its legalization in the territories, would thwart his schemes of speculation in the public lands.

The people of these United States who ostensibly govern themselves, see the wrong of speculation in the government lands; then, why in the name of justice do they not right it? Here is my answer: The cannibalism of existing society WILL have it so, and as long as the condition of social antagonism exists, so long will there be monopoly in all its shapes and with all its attendant evils: under the existing social order, selfish strife for the means of physical subsistence and social position concentrates upon property or its representative, money, as the lever of power, and money dominates the government. We may cry lustily for land reform, and appeal to the people, but commercial strife and land monopoly, the warp and woof of civilization, and woven by habit into the very texture of the hearts of the people, will be proof against our assaults. Civilization is a whole, an individual thing, and as long as civilization exists, it will preserve its own integrity.—Land monopoly is a part of civilization, and it is folly to seek its overthrow but in the destruction of the system of which it is a part.

The public lands of the United States are fast going from the control of the government into the hands of settlers and monopolists. Land reformers will have to make haste if they reach this form of the evil through the enactment of a prohibitory law. But if they fail to put down this form of land monopoly by law, there is still another form upon which they will have ample time to try their skill. Improved lands will still be held by individuals in quantities which are not justified by the principle of individual need, and we may limit, (if we can,) the number of acres which any one individual shall control. It seems to be a natural tendency of the present state of things to concentrate the ownership of the soil into the hands of the few, and, hence, there should be abundant incentive to land reformers to interpose the arm of the law or some other counteracting force to prevent such a result. Notwithstanding the injustice of one man's holding hundreds or thousands of acres of improved lands which he cannot use himself, but which he taxes others heavily for using; yet it will be a difficult matter—very difficult, indeed, for land reformers to procure the enactment of a law against it. All the power of wealth will stand in the way, and land monopolists will give reformers a harder fight than rumsellers did. But the law prohibiting the manufacture and sale of intoxicating drinks was enacted, and we will suppose the same of the law prohibiting land monopoly. But it has been very difficult to enforce the Maine Law, and the prospect is that it will soon be erased from the statute books; and I am not able to see, that the law against the monopoly of real estate will fare any better. Intemperance belongs to certain stages of human develop-

ment, when the supply of aliments to the integral needs of the individual are not adequate to the demand, and the passional energies rush out in consequence into unnatural channels, constituting the various forms of intemperance and perversion. We have a specific form of society of which the family is the basis, together with its selfish acquisition for family purposes. The great mass are precisely on the plane of this system, and have no just conception of anything above it. The scramble for wealth and distinction, which at present obtains, is greater than at any previous period in the world's history. There is a reason for this. The basis of society may be essentially the same, yet the progress of man develops activity in the higher class of faculties, and he claims in consequence, a wider range of freedom. Old despotisms shackle him, and what he cannot get in one direction, he will have in another. If he craves in consequence of his superior development a larger sphere for his social and religious faculties, and cannot get it, he becomes restless and uneasy. He casts about him to find a channel open for adventure, and as the road to wealth is that which is most accessible at present, he is almost sure to take it. Now, close up the road to the accumulation of splendid fortunes, and you have added, through the despotism of law, to the list of privations which the dissatisfied individual already suffers. Let this point be noted well. Before your law was enacted, the individual who was unhappy at home, or whose affectional wants were only partially supplied there, could go into unlimited speculation, and in this manner, divert his mind, obtain compensation in some measure for his deprivations, and make life tolerable. How long do you suppose property mongers from this or any other feverish incentive, will tolerate your prohibitory law?—Those who need the law most from the necessities of ignorance and penury, have little influence in the government, even when they vote, while those who hate the law most, having practical force and business enterprise, will control the government, just so long as it is their good pleasure to do so. And though I have presumed the enactment of such a restrictive law, for the sake of illustration, yet I have no thought that any such monstrosity of a law will ever be placed upon the statute books of any State. If the evil of monopoly cannot be successfully stayed by restrictive legislation, what is the remedy? Human development through all possible educational influences, development above monopoly, above the law which recognizes it, above the selfish and contracted familism which generates it. Until man has progressed beyond his present social institutions into the freedom of a higher plane, we must not expect him to deny himself the freedom of the lower plane, whatever the injustice or misery involved therein. Elevate the people to a plane above monopoly, and they will burst the bonds of the central despotism of civilization, as Samson did the cords with which the Philistines bound him; and they will not only consummate justice in the distribution of the soil, but they will dispense with political government itself, and revolutionize society.

Those who would retain the selfish and exclusive order of the family, and find contentment and plenty for all, will have to go backward, and not forward. Though as we find among existing people, types of all the grades of humanity that have ever had being, there is no need that they should go back in time to find the essentials of their ideal.—They may go to Northern and Eastern Europe, where the working men "with whom is neither enterprise nor ambition, neither extended commerce nor individual liberty, are far better off for all material comforts than our own, in the heart of our rich, free, powerful countries."—[North British Review]. These contented and happy people are all bound by various industrial obligations to superiors. They are an ignorant, stolid, and satisfied people, who make no trouble, and, hence, they fare well at the hands of their masters. Their contentment and comfort is the legitimate accompaniment of their stupidity. Develop their manhood, and they will become restless in their present circumscribed sphere,

and will go on claiming and taking one right after another, till all the shackles of direct tyranny will be broken. But still the worker is not redeemed;—he now becomes the subject of indirect tyranny more refined and cruel than the other, and he suffers more than before. He cannot reverse the course of destiny and go back to the more comfortable quarters of serfdom, tutelage, or feudalism. It is equal folly to seek in the despotism of legislation a remedy for the evils which grow out of other legal and conventional despotisms. The new tyranny might neutralize the old one under the impulse which led to the restrictive policy, but it is not in this way that the effects of any form of despotism will be permanently annulled. The despotisms themselves must be cut up by the roots. The only remedy is to be found in the means of growth beyond the laws and institutions which involve the tyranny and the wrong. The hopeless conservative says we must return to the relations of patronage and dependence for peace and plenty; the half liberal says, we must give labor its just rates that the worker may live worthy of his manhood; the land reformer who is more liberal, and sees still farther into the relations of cause and effect, says that before labor can receive its just award, monopoly, which is the basis of privilege and oppression, must be destroyed—knocked on the head with the war-club of legislation; while the ultra socialist goes still farther back, and says, you cannot get rid of social dependence, oppression, and misery, but in the subversion of those institutions which generate and nourish monopoly itself. We must get rid of selfishness, exclusiveness, and consequent deprivation of the isolated life of the family, and this will only be effected through humanitarian development up to a higher plane.

Land reform as usually urged, is as hopeless a work as temperance reform. Legislators cannot graft the truth upon false institutions. The laws which regulate the use of beverages, the rates of usury, the privileges of pre-emption, etc., are cob-webs which the big flies are constantly breaking through. But as the agitation of all fragmentary reform has its uses, so has the agitation of land reform. It will call attention to the injustice of the existing system, to the suffering which it brings to the monopolist as well as to those whom he robs; and when the superficial remedies now proposed are applied and found wanting, failure itself will lead to a general recognition of the real cause of the evil and the means of its extinction. There may be a palliation of the wrongs of monopoly, but no effectual remedy short of social reorganization. Individual sovereignty must be installed through industrial co-operation and the dissolution of the discordant familism of civilization. Provision must be made in the loving brotherhood for the higher wants of our being, and then will monopoly and all its attendant evils perish, because the conditions which generated and nourished them, will no longer exist.

Peace reform has some features in common with temperance and land reform. The people make government, because they know they need restraint, and the same people that need the machinery of government, need as well the machinations of war. The same restless, aggressive propensities which need to be held in check by law, will breed war and wage it. Whilst we have government, we shall have armies, and armies will not want for something to do. Some want less law than we have and more freedom, but the great mass of people and those who control them, want no such thing. So a few want no more war, but the great mass, with those who have purposes of ambition to subserve, enter into the adventure and achieve the glories of war with great zest, and as long as this state of things obtains, occasions will be made by restless and ambitious rulers for the gratification of the martial spirit. The success of any reform is not an arbitrary work to be achieved whenever certain parties desire it. A machine may be invented and set to going in a day, because the action of the machine depends on mechanical principles which had existence already; but the general success of a reform depends on the state

of development to which the minds of men have attained;—it is relative, and cannot be installed till the people are prepared for it. The collection of facts and statistics showing the character of war, the vivid delineations of its ravages and miseries, and the earnest appeal to the sympathies of the heart, though useful in their way as educational and progressive forces, will not bring the reign of peace on earth, whilst the preponderating mass of the people and their rulers are down on the war plane. The way to get rid of this, as of any other evil, is through human development. Social and educational influences must be such as divert passional activity from the lower to the higher faculties. Despotism and war go together, but when the plane of human activity is elevated, and men shall have relaxed the despotisms which they have fastened upon themselves, and given full play to all the holy energies of their manhood, they will no longer need the stirring adventure of war, and its demon will be exorcised.

REMARKS ON SPIRITUAL EXISTENCE.

BY ALFRED CRIDGE.

I have noticed in the Social Revolutionist, various articles aiming to prove the non-existence of spirits, and that the death of the body is the dissolution of the entire being. As many arguments are based upon the analogies and phenomena of nature, attempting to prove the materialistic doctrine, I desire to review the indications of nature, and ascertain by accepted principles of reasoning, what bearing they have upon the question of spiritual existence.—I will first present the basis of evidence and the form of reasoning;—seeing, hearing, feeling, smelling, and tasting, are regarded as the foundation of all knowledge of the external world. When several persons realize either of these sensations at the same time, and in the same manner, some existing entity is presumed to cause it. The testimony of several credible witnesses to similar sensations, is regarded as truth—seeing implies light, and light exists independent of the thing seen, as the substance exists independent of the light it reflects;—sound implies motion, and motion implies physical power;—the sense of feeling is more varied;—extension, solidity, and weight are felt; heat is also felt as an entity, distinct from the substance which radiates it; pain and tickling, or tickling, are forms of the sense of feeling which indicate entities as causes, whether visible or not. There are still more remote modifications of this sense, considered from a pathological point of view—as diseases caused by infections or malaria. The sense of an electric shock as well as the sight of electric explosions, indicate an entity distinct from all others. Chemical experiment is reliable as establishing certain truths which no other means can effect. So far, the basis of evidence. I will now notice some forms of reasoning.

When an apple is seen on a tree and a spear of iron on the ground, it is received as truth that they are two distinct and independent entities. Two different sounds indicate two different causes. When two substances, as salt and sugar, are alternately tasted, it is received as a truth that there is some distinct entity in one that is not in the other, whatever there may be in common. When two substances are swallowed alternately, one invariably producing pleasurable sensations, and the other, painful feeling, it is a truth that one contains some entity entirely distinct from the other. When two substances give distinct odors, or even colors, as a characteristic difference, it is a truth that one contains some entity distinct from the other. When two bodies influence each other at whatever distance, it is a fact that some entity extends from one to the other.

It is received as a truth, that many substances, carbonic acid for example, are received (the same identical substance,) many times into the organism of plants, and given out again in the course of a certain time. When the same identical substance, carbonic acid for example, presents at different times, entirely distinct properties and characteristics to several senses, it is a truth that some entity entirely distinct from the carbonic acid, resides in it.

What are the various forms or kinds of entities known to us? The solid, extended, ponderable materials of the globe are recognized among the first. Each of these materials must occupy its own distinct portion of space. No two of them can fill the same identical space at the same time. In some forms of combination, they are capable of affecting all our senses at the same time. Chemical experiment has reduced them to comparatively a few (as far as is now known,) simple elements. These elements are distinguished from each other by certain characteristics which one or more of the senses recognize. By way of parallel illustration, the sounds of the human voice and their representative characters may be alluded to. Besides these elements, there are known to be other entities which have the quality of residing in and about the ponderable material, as caloric, light, electricity, attraction, etc. These entities are more subtle, and many of them pass freely through solid matter without affecting its properties, or being affected by them; as the same word spoken with a different degree of force, or inflection, or connection, conveys a different idea. These "imponderable agents" pass apparently freely through and independent of each other. Some of them, like some of the material and solid bodies, are known to us through remote evidence, owing to the subtlety of their natures or the intricacy of their relations. Their existence has been recognized by the legitimate sources of knowledge. Among all the indisputably recognized entities in existence, there are all grades of capability to affect one or more of our senses. Some can affect the five senses; some four; others three; some two, and a large number but one. As new entities are being occasionally discovered, it may be regarded as a truth that some yet exist which are not now known, nor ever can be known. New planets and other bodies are occasionally discovered. The reasonable presumption is, that many exist yet to be seen, and many never to be known. Should the outermost visible planet show by its movements that some influencing body beyond the reach of the telescope, modified its motions, (as Le Verrier was discovered through similar movements in Herschell,) it could be regarded as a truth that such a body existed, though it might never be seen. So of the various entities existing about our globe. It is proved, then, that there are an unknown number of entities, many of whose properties are not capable of affecting our powers of recognition.

All the known entities are found in various combinations with each other. The reasoning is valid that the rule extends farther, to the yet unknown. There is a species of entity-intimately concerned in all combinations, viz: attraction or affinity. Several kinds of attraction are recognized. Although they resemble each other, is there not as much reason to believe that they are as distinct from each other as lead, tin, silver, and zinc? Caloric is an agent well-known, to change in a remarkable degree, the external form and properties of bodies—caloric being the cause, not the effect. Electricity and galvanism are also known to exert as causes a remarkable influence in changing various material compounds. No chemical change can take place without a change in the electrical and calorific conditions of the substance. Almost always, if not invariably, the changed substances exhibit modified conditions of other imponderables connected with them, as color, light, odor, taste, and some kinds of attraction. Experiment and observation, then, serve to prove that all chemical change is caused by the direct action of some imponderable entities, residing in and controlling the material solids into their various forms. There

is much additional evidence to establish this hypothesis. Two inert substances, as oxygen and nitrogen, compose the air we breathe. The same two material elements will form five other distinct compounds. Why should these six compounds exhibit entirely distinct characteristics to all the senses, unless there be something beside oxygen and nitrogen in them? It may be said that each combination has different proportions of the two elements. True; but how can so different properties be brought out of so simple elements? How is the case, where two identical elements combine in precisely the same proportion, and present in one, entirely different properties from the other combination?

For example, oil of roses and olefiant gas are each composed of equal parts of hydrogen and carbon. It is not reasonable to assume that different combinations of some imponderable entities,—perhaps some we have never known before,—reside in the material combination, and manifest these different qualities. Are not oil of roses and olefiant gas as distinct in their predominating qualities as phosphorus is from iron? But when carbon and hydrogen combine in proportions of five to four, they form eight distinct compounds, each differing in all those properties which address the senses. Does not the presumption amount almost to demonstration, that the imponderables have variously combined to present the different properties through the same identical solid material? Will any one pretend that the various properties of these compounds reside inherently in the combining elements? Admit any supposable hypothesis of their atomic arrangements, can so many different qualities and properties, tastes, odors, colors, medicinal effects, etc., be attributed to the two combining materials, with any more claim to rationality than that the various tints of the rainbow are inherent in the rain-drops? Do the numberless ideas which the forty-two sounds of the human voice, or their written characters express in their various combinations, reside inherently in those sounds or characters? Do not our senses and our reason combine to establish the doctrine, that the material elements of nature, like the letters of the alphabet, are employed as mere vehicles by an unknown number of subtle entities and imponderable agents, in which to form their interior organizations? This idea is strengthened by every step of progress through the various departments of animated nature. The vital principles of plants derived from the more simple inorganic compounds, reside in corresponding material combinations. It is a well-recognized truth that the vital forces of plants effect changes in chemical substances which inorganic matter cannot. Evidently the organizations of the imponderable entities in plants, are superior in power, to those in minerals.

The subtle agencies of the earth not only form to themselves innumerable compounds of earthy elements as residences of greater or less beauty and complexity, but seem determined to take advantage of the progress thus gained, and push themselves into the still more wonderful and intricate forms of vegetable life. In doing this, the conditions of vegetable life indicate a persistency in the progressive tendency of their interior organizations. Plants consist of a few simple material elements; all else, and that is very much, is a remarkable organization of subtle entities of singular attributes.

For the perpetuation of these higher organizations, certain conditions of sexuality were established, and the tendency to procreate, strongly implanted. It is the predominative quality in plants. A continuously living principle seems here to be established, dependent, as yet, upon matter for its existence, or, at least, for its manifestation. Any plant that continues the existence of its species for centuries, manifests this. In every successive step of organization, from the simplest binary compound, through the more complicated (so called,) inorganic, to the simplest vegetable, through their gradations to the animal development, are found corresponding evidences of its increased importance. Plants

exhibit the first idea of self-perpetuation and preservation. Their wounds heal, their losses become supplied, and in many other respects, they assume conditions of defense against aggressive external forces. Animals exhibit still more marked capabilities in these directions. Endowed with higher power of sensation and voluntary motion, the self-perpetuating, self-protecting instincts are more prominently perceived. In whatever sphere, circumstances, or relations, these developments are placed, persistent self-preservation is their leading characteristic. This instinct is second only to that irresistible impulse which the subtle forces of vitality manifest in pushing themselves out into forms of life. Even with the higher developments of man, these natural phenomena are no less distinctive and remarkable. How indescribably wonderful is the organization of a highly developed human being! How numerous his elementary faculties, powers, impulses, and emotions! How completely is every one of these powers supplied with its exciting stimulus! Each organ seeks its stimulus, is delighted with action; and through action, there is a continual unfolding of new life and strength. The multiplied complexity of human nature, creates corresponding relations. No known entity in the Universe, but has an influence to affect man's happiness. But the guardians of his welfare are adequately numerous and reliable, although the absolute safety of all organized beings is limited by the general conditions of nature. Man, the ultimatum of the physical universe, exhibits in his development, a remarkable climax of another kind. The instincts of procreation and self-preservation, physically, seem to reach a crisis in the progress of his development. beyond which they become the perfect subjects of a deliberative and dignified intellectuality, which causes those instincts to seem matters of indifference. The blind procreative impulse of the lowly organized becomes subdued in their advancement to the decisions of wisdom and harmony. Combative self-preservation and the fear of death are banished by the illuminating influence of hope. The thinking principle of all the beings of the human race, with few exceptions, is furnished with a conviction more or less strong, that it will survive the dissolution of the body and is destined to a conscious immortality. Throughout all animated nature, a few simple elements contain all the innumerable forms of vital and mental manifestation. It is gravely said: "All these manifestations are the result of material organization." In the same sense is all this writing the result of a pen and ink. Organization is an effect. What is its cause?—Does any one presume that the inherent properties of oxygen, hydrogen, carbon, and nitrogen, caused the innumerable different organizations with a countless number of distinctive qualities? This is but going back to the first points which have been explained, and the reasoning need not be repeated, except in recapitulation.

THE WORK AND ITS OBSTACLES.

BY JAMES W. TOWNER.

The work which Social Revolutionists propose to perform, according to the conception of the writer hereof, consists in the liberation, education, and elevation of man to a life of obedience and concord with all the laws of his being, physical and spiritual. It is desired to see each individual enjoying all the rights which inhere in human nature, or, in other words, perfect Equality of Being; to see each individual enjoying the liberty of performing all the duties or functions which those rights include and of deciding what those duties and functions are, without dictation from others, or, perfect Liberty of Doing; and to see each in-

dividual, likewise, conceding to every other what he or she claims for self, standing side by side on the common platform, or, perfect Fraternity of Acting in all human relations.

To the realization of these objects, our higher nature dictates that we address ourselves with an earnestness of manner, a steadiness and persistence of purpose, commensurate with objects of such magnitude and importance, objects so pregnant with good to ourselves and our race. But what a vast amount of labor is to be done ere anything like this work can be accomplished! How many and great are the obstacles to be overcome, not only in the shape of the inequalities which now exist, between human beings, but in the powers and forces which cause and maintain those inequalities. The inequalities between priests and laymen, kings and subjects, masters and slaves, employers and employed, monopolists and their dependents, and last, but by no means least, between man and woman, must all be destroyed ere anything like Equality of Being can be enjoyed—as long as men are denied, under priestly rule, the right to think and believe what seems most true, the right to enter into the Holy of Holies, each for himself, and repudiating all mediators, to commune with the Infinite face to face, there can be nothing like the enjoyment of the "right of private judgment" in matters of this kind, nothing like worship according to the dictates of one's own conscience—as long as rulers, whether they be kings or majorities, assume the prerogative of enacting their law above the higher law which is written on the soul of man—as long as men are coerced into toil by the lash of the master, or the equally terrible lash of poverty and want, laboring for a bare subsistence, while others reap the profit of their toil and roll in luxury without labor, simply because they have the land, the key to the store-house of nature in their hands—as long as man assumes to prescribe the sphere of woman, and she is denied the right to decide for herself what she will do in all the various relations of life, and, more especially, in the spheres of love and matrimony,—there can be no such thing as Liberty of Doing, or Fraternity of Acting, and neither philanthropy nor justice can "see of the travail of its soul and be satisfied."

A comprehensive work is this, to overthrow despotism, whether it come with crown and scepter, with mitre, canons and creeds, or in the shape of a time-honored custom; to demand and take and exercise, as far as possible, the right of self-government, or Individual Sovereignty; the right to eat, drink, dress, labor, play, as shall seem to be most consistent with health and productive of comfort; the right to think, speak, believe, and love, as we list, provided we do not infringe upon the great principle of fraternity, the right of every other one to do the same: to seek to destroy all caste, upon whatever based; to abolish and damn to the uttermost all ownership of one human being by another which tends to absorb or impair the individuality of that other; to establish self-ownership, the right of each to dispose of himself or herself as shall promise most good; and to institute the practice of equity, the life of harmony and peace. What obstacles are to be overcome in its prosecution? What errors must be corrected, what truths inculcated, to pave the way for the accomplishment of such great objects? What pleas in favor of existing despotisms, castes, and inequalities, must be shown to be unfounded and false?

The first in importance of these, is that these despotisms, castes, and inequalities, are Divine; they are instituted and sanctioned by God. From the Pope down to the deacon of the least of Protestant churches, it is considered that each dignitary holds his office as in some sort, of Divine appointment, considers the exercise of his functions as a sacred trust for which he is to answer to his Divine Master. Rulers, from the Autocrat to the country squire, exercise dominion and judgment, as a sacred trust also; they are "ministers of God," as Paul says, invested with "Divine right." The lovers and supporters of caste, from the Chinese mandarin to the American "negro-hater," plead for it as of Divine ordination. Man, in the pride of his intellectual and animal strength, claims Divine au-

thority for his selfish and brutish rule over woman; God made her for his use and convenience, "a helpmeet for him." So with the master over the slave.

Now, who or what is God? The popular belief regards him as a mysterious and awful being, who made the Universe and all its inhabitants for his own glory; an absolute sovereign who makes and destroys worlds as he pleases; institutes such laws as he chooses, and annuls them when it suits his fancy or caprice; creates weak and ignorant beings and leaves them a prey to hostile forces—devils and fiends—condescending occasionally to interfere in their behalf from sovereign GRACE, not on account of their merit or value; dispensing riches and poverty, health and disease, beauty and deformity, plenty and want, liberty and slavery, rank, power and subjection, life and death, according to his sovereign pleasure; who says to every man, "wo unto him that striveth with his Maker," and commands that, whether made unto honor or dishonor, the thing formed shall not presume to say to him that formed it, "why hast thou made me thus?" Now it is plain, that as long as men have faith in such a being as this, they will support despotism and caste of every form; God is a despot; he favors inequalities, and to interfere with them is fighting against him. God, then, is an obstacle in the way of the work under consideration, and a serious one too. He is in an antagonistic position to it; there can be no compromise between it and him. The work can not be done while God is in the way, and we have first to oppose and put him out of the way. We must be atheists to such an idea of God.—When men stand up and say, God justifies and sanctions despotism and inequality, the answer should be, there is no God, in your sense at least. Here we strike at the root of the matter. To destroy this "Almighty Convenience" of despots and tyrants, as friend H. C. Wright has termed the God of the popular faith, is the first thing in order in laboring with the world at large. This is the first obstacle to be removed—this "Almighty" obstacle in the path of the religionist.

Another plea in behalf of despotism and inequality is, that they are taught and sanctioned by the Bible; and the Bible is an infallible revelation; its doctrines are all true; its precepts are all good; its prohibitions are all just; its dictum is not to be questioned.—The priest goes armed with such weapons from the armory of divine truth as the following: "Obey them that have the rule over you and submit yourselves, FOR THEY WATCH FOR YOUR SOULS, as they that must give account." How presumptuous for a man to undertake to think or act for himself in spiritual matters, when there is such a master over him!—What impiety to think of setting up to do his own thinking, to watch for his own soul, when he has one "over him in the Lord," to do it for him! Civil and political despotism has similar authority. Hear the Bible: "By me kings reign;" "God setteth up kings;" "Fear God and honor the king;" "Let every soul be subject to the higher powers; the powers that be are ordained of God;" "Obey every ordinance of man for the Lord's sake;" "Rulers are ministers of God;" "Whosoever resisteth the power, resisteth the ordinance of God, and they that resist, shall receive to themselves damnation." There, is despotism enough and authority enough for despotic rule in all time to come. The Bible is the platform of Louis Napoleon and of Border Ruffians. Their "law and order" find in it ample sanction.

The slavemaster, too, has the sanction of the "Lord." "Servants, in all things obey your masters according to the flesh, in singleness of heart, fearing God." Thus are masters justified in exacting service; they may demand it in the name of God, and are limited only to the employment of "moral threatening." Allow the Bible to be authoritative, and the master is furnished with an impregnable defence, behind which he can retreat when he is assailed, and successfully repel all attack.

Man has the same authority for his rule over woman. He opens the Sacred Volume and finds its author saying to woman: "Thy desire shall be to thy husband, and he shall

RULE over thee;" "The HEAD of the woman is man, as the head of man is Christ, and the head of Christ is God;" "Wives, submit yourselves unto your husbands as unto the Lord;" "The woman is not suffered to teach, but required to be in silence, and to learn in silence with all subjection." Man claims that he does not prescribe the sphere of woman; but that the Bible does it, and in seeking to maintain his position as the head of the woman, he is only carrying out its requisitions. Thus the Bible is in antagonism to the work of Social revolution which would initiate and establish the conditions of equality, liberty, and fraternity. And while it is regarded as authority, as an infallible repository of truth, despotism must stand with head erect and whip in hand to lash its subjects into obedience. Faith in, and study of the Bible fails to make men friends and advocates of equality and freedom. The democrat, and abolitionist, and Woman's Rights advocate, become such in spite of its teachings; if they use it in support of their doctrines, it is by disregarding many of its plainest injunctions. The Bible, too, must be removed out of the way. Dash it from the clutch of despotism and tyranny, and their arms are greatly paralyzed. Speed the day when this shall be done! The work of reform has advanced, and will advance in spite of Bible authority, and it may not be absolutely necessary to meddle with it: but the shortest way seems to be, to enter at once into the temples of Bibliolatry, cast down and break in pieces its idols, that their devotees may become pervious to the power of nature's truth. Let us push the work bravely on.

A LETTER FROM J. P. DAVIS.

FRIEND PATTERSON:—I deem it due to the friends of reform that I make public a few facts, which I am in possession of, relative to Social Reform.

About two years ago I came to this conclusion: That if a large tract of land could be secured, which was naturally a desirable abode for mortals, in a few years a large number of liberal persons, representing the different schools of reformers, might be gathered together, who could, and would form themselves into groups and neighborhoods as kindred sentiment and feelings might dictate; and that the whole series of groups could unite in some general regulations, such as a mercantile house, college, form of government, (if needed,) etc. No plan was laid down to govern the groups. This was left to the groups themselves. And for the present, nothing to be aimed at, but securing the location and presenting the scheme to reformers. I took a tour through Northern Ohio, presenting the plan. It met with universal approbation amongst all kinds of Socialists. The invisibles too, seemed anxious to monopolize every medium I met with, to inspire us with hope and urge us on—said that thousands would join us. A location was pointed out through two mediums living in different States, without any co-operation with each other or any personal acquaintance.

There were so many indications favorable to success, that in the spring of 1855, Lasley's family and ours, with the addition of two females, started toward the "promised land." But not being backed up as the visibles and invisibles had promised, we anchored at West Union, Iowa, for a year, waiting to see what the friends would do as well as say. We soon found that the flock was divided; some, looked toward Texas, some, Minnesota, some Kansas, some, Iowa; others thought the older States preferable, suggesting Ohio, Tenn., and Va. The James River site was therefore abandoned. But an excellent location was found where I now write from, which has proved to be even better than I represented.—

I will say now, what I now, and then believed to be true—that it is the best point I ever saw.

We did not succeed in entering land when the Land Office opened. We did not know soon enough, that the officers had to have a bribe to let us have good lands, so the first and second choices went into the hands of such as had some of the "placer" to hand over to the officers, as a bribe—government pay not being sufficient for them. (Several have informed me that they could get no lands until they had learned this fact, and that afterwards they could get a quarter section for about \$20.) This game was played at night.

But to return. I purchased 160 acres at \$7. per acre, and 80 acres at \$12.50. 120 acres more were added to the domain at \$5., by some who wished to co-operate. The whole was surveyed into five acre lots, and offered at cost to such persons as would unite with us.—I published the plan first in the *Spiritual Universe*, next in the *S. R.* After you published my note, letters came in freely, proposing to join us. I have hunted up over fifty letters, which I have received at this point, from persons scattered over at least ten States; selecting only such letters as contained proposals to join us immediately. At least fifty persons wrote that they would be here last fall or the early part of winter. Not one has reached here yet. Some would write that they would be here in a certain length of time. In a few weeks, the same would announce that they were going to Texas, or with the *Kansas Vegetarian* or *Octagon Companies*; then again, that they would soon be here. Others, would change round between *Berlin Heights*, *Ceresco*, *Sheboygan*, *Greenville*, and this place. While quite a number made but one spasmodic effort, and ever after held their peace. *Josiah Warren* once wrote me, that the fourth only of those who PROMISE can be relied on. I think it not safe to depend on so large a fraction.

The reasons that these various persons have for this instability and non-performance of what they voluntarily propose, are best known to themselves. Of course, each one thinks them valid, and to him they are. To others they might not be so excusable, especially when they are involved.

I purchased one-half of this land on credit, not having the means to pay for all, and relying on getting funds from the sale of lots, in season to meet the time payments. In answer to every one, I think I urged the necessity of immediately securing lots, stating that I could not save the location without receiving at least one thousand dollars, before January 1857; and that if we should not go on here, the lots would sell for double what I asked for them; (and it is now a fact that one of our company is offered three-fold what I asked, for poorer lots than mine.) Not one cent has yet come to hand.

There are five families on the domain; the group is of good material, and every mail brings additional propositions to join us. Some of them from old veterans in the cause, who evidently mean what they say. Others evidently, are from young converts, who see the article in the *Universe* or *Revolutionist*, and immediately write a letter under excitement and never after think of the matter, or if they do, have some other idea by that time.

I regret to say that from pecuniary considerations, our efforts in the direction of *Social Reform*, are suspended here.

My experience, here and elsewhere, has satisfied me of a few things;—

First: As soon as it is announced that a scheme is on foot to change social affairs, (which of course, always proposes saving labor, living easier and more in harmony, etc.,) immediately such as are too indolent to work, or who laboring cannot accumulate, joined with others who are excitable and petulant, think the discord, which in the main, no doubt, they cause themselves, is all traceable to society or to an uncongenial companion, rush into the embryotic enterprise and break it down. Some come who have no money and scarcely decent wearing apparel, thinking to find a home for humanity where others will supply the

wants they are too stupid to provide for. When their impositions can no longer be borne, they raise the cry of "hypocrite," "not a reformer," etc., etc. Others leave uncongenial partners, thinking that all will be peace and harmony if they only can get into a community, just as an orthodox Christian thinks he will be happy when he dies and goes to heaven. One of this class was a Free Lover, and when he could not find any one to love him, became frantic, threatened to kill himself, etc. The fact was, no one could love such a crazy loon. Another was a medium—spirits sent him here; left his tavern bill for friends here to pay; strutted round in kid gloves, ordering the women to hand him a drink of water, put his hat up, etc. He proved a lazy, filthy drone.—But enough of this. I might fill several articles with sketches of this kind of humanity, "who are tired of society as it is," "panting for higher life," etc. And they, no doubt, need a higher life than they are able to make.

Secondly: I feel confident, that if funds sufficient to secure a good location should be lodged in the hands of a judicious committee together with funds to remunerate them for making the selection, lands could be purchased, held by the company, and sold to co-operators at cost. On this plan, I am confident that a company could be assembled within four or five years, that could effect changes in active life worth the effort, and far more.

My letter is already too long, or I should say more, by way of warning, to all who wish to experiment. I deem it not only reasonable to suppose that there are thousands who have outgrown old forms and want and need better, but that it is unreasonable to think it possible to be otherwise. The first thing to do, is to secure enough terra firma to operate on. The second, is to avoid being run over, disjoined, and disheartened, by the lower order of humanity.

Meanwhile I shall labor and wait—"cast down but not destroyed." Not even disheartened, I shall go on thinking, speaking, and laboring, as I think will profit most. We have made no worse failures than did John Finch, Robert Fulton, and many others, who have attempted to demonstrate a great truth to the world. There is no such thing as failure.

MITCHELL, Mitchell Co., Iowa, Jan. 22, 1857.

FREE LOVE THEORY AND PRACTICE.

BY J. H. COOK.

There are now quite a large number of theoretical Free Lovers, who privately or publicly, directly or indirectly, advocate the entire freedom of all human loves. Only a few of this number have had much if any experience in attempting to practice this freedom of love. When I speak of love, I mean LOVE, whose organ is located high in the coronal region. Those who have, as yet, only theorized upon this subject through the intellect, and look forward with high hope to the time when they shall enjoy this freedom and all its concomitants, can hardly estimate or appreciate the cost that has been paid, or the difficulties which have been encountered, by the few who have dared to try to realize, in part, the true life to which they aspire. It often costs much to make changes in the material or business world, where the advantages to be gained are more apparent to the common mind; but it is far more difficult, costly, and dangerous to attempt to make changes, so exalted and spiritual as are involved in the practice of Love's freedom. Not all those who can say amen to this doctrine through their reason, could say amen to the position in which it would place them, for a while at least, should they launch out upon the unknown sea of freedom, and become subject to the free play of human attractions

and repulsions. Not all those who write so ably and beautifully in favor of freedom in love, are prepared to stand the severe ordeal of its realities. It is not science or philosophy that makes us really and practically free. It is something freer, higher, more expansive. The top-head developments—the social, spiritual, loving, benevolent, hopeful, trusting, and conscientious faculties; those “fruits of the divine spirit,” whose fields of action and objects of love and regard are boundless and unnumbered, make us truly free when in the ascendancy. “Where the spirit of Christ is, there is liberty.” But the spirit of Christ is found only in those who have this free, high nature in predominance.— Many wise persons are wanting in love; many loving souls are wanting in wisdom. If all free love theorists were as well developed in the entire top-head, as they are in the front-head, they would be much nearer “the kingdom” than they now are. There is, however, an important idea to be borne in mind in this connection, and that is, the strong attraction that love has for wisdom, and wisdom for love. Love and wisdom are not often both largely developed in one man or one woman. When one is largely developed, if the constitution be refined and spiritual, it is naturally drawn to the other when largely developed in some one of the opposite sex. A man of much wisdom is blessed in imparting his wisdom to a loving woman; and a woman of much love is intensely happy in imparting her superabundant love to the deep philosopher. The road to the high fruition of such ecstatic bliss is full of asperities, and most of those upon it are faint and weary travelers. If one has more strength than another, let him be kind and charitable towards his weaker brother, and let Free Lovers become willing that each one should step as fast and as far as their internal and external condition will permit.

THE REPRODUCTIVE UNITY.

BY J. H. MENDENHALL.

I now write to be instructed, not to teach. Have long felt that the present state of society is not the best obtainable. Have also labored in my feeble capacity for some years, to change the present conditions of man for better ones. Have grown tired of the present system of isolation, and have looked to associations for redemption. But, as yet, have seen their failure. Have found government unadapted to the production of the “good time coming.” Have seen all churches (as it were,) without a soul. Have seen the marriage institution made a bed of licentiousness and degradation, instead of purity and spirit-elevation; and amidst all these, I am made to cry out: “What shall I do to be saved?”

I now take the Social Revolutionist. In it, I find the doctrine of “Free Love.” Well, I am in favor of Freedom in all things; but we are so constructed in our nature, as to measure other intellects by our highest conception of right; hence, the difference of opinion in the world. I have long been an advocate of Freedom. But what is Freedom?— Does it harmonize with the law of our being, or with its violation? Has it no bounds which might be termed the law of equilibrium? If so, where are these bounds? and can these bounds be trespassed upon with impunity? To me, these seem to be proper questions. If so, surely, there can be proper answers given. At present, I propose answering them myself, and then will hear thee or others.

First, then, I think there is a law or line of equilibrium to which all things are attaining. This law constitutes the bound of right, or Freedom. For instance, I have a right to exercise my body, yet I have not the right to exercise it at the expense of my intellect.

Both claim their individual rights, and when obtained, ultimate in health, strength, and happiness. Again, I have a right to exercise my acquisitiveness, for without this, I cannot secure to myself the comforts of life. But how far shall I give freedom to this faculty of mind? Just so far as I can accumulate and apply to a good and benevolent purpose—no farther. Here benevolence steps in with its claims or rights. They shake hands on half-way grounds, which I call the law of equilibrium. Just so, I think, with all the faculties, or groups of faculties of the entire mind. They each and all have their bounds, and these bounds are made by their individual functions. Now to the point.—How far shall amativeness go to reach its own true bounds or rights? Wisdom seems to have answered this query by asking another. Here it is: What number is required to constitute a perfect number of productive unity? The positive and negative elements flow together by affinity, and beget their own likeness, which results in a trinity—a family circle. Seeing, then, that two is the requisite number of productive unity, and since this is the true function of amativeness, is it not reasonable to conclude, that this number (two,) is adequate to supply the demands of this faculty, (amativeness,) when exercised in harmony with the entire mind?

Please publish an answer.

Cerro Gordo, Ind.

ANSWER.

Our friend's principle when resolved into its real significance, is not new to the readers of the Social Revolutionist. This principle would exclude me from the love of more than one woman, because one with myself, constituting two, is the requisite number of productive unity. As I understand it, an abstract statement of the principle would be: Reproduction is the object of love, and as offspring results from the sexual union of the twain, therefore, sexual love is exclusively dual. Now, even upon this principle, I cannot see why I may not form such productive unities at different times with different individuals of the other sex. But if this minimum necessary to reproduction, be the limit of my love sphere, and I am legitimately confined to one love through all life, then is there another limit equally binding with this. The single sexual act alone is necessary to reproduction, and whoever transcends this minimum, sins as greatly against the principle in question, as he who loves more than one woman. If we are confined by this principle to the love of one individual of the other sex, we are confined by the same principle to the single reproductive act. Hence, brother Mendenhall's view of this subject, leads us directly to the Nichols' "law of progression." But this feature of the question has been abundantly discussed already, in this and the last volume of the Social Revolutionist, and I have no wish to enter upon it here. I may just state my faith, however, that sexual love has other uses and other necessities governing it, than the mere reproduction of our kind, and that a greater number of material unions in love, and a greater number of sexual loves than are barely requisite to reproduction, are just and holy for a higher humanity, one sex having equal rights and privileges with the other.

WHAT IS CONJUGALITY?

MR. PATTERSON: DEAR SIR:—As I am sure many of your readers desire “more light” on this matter of the Conjugal Relation, will you suffer me to propose a few questions, to which, it is hoped, either you or some one of your coadjutors, will be able to give satisfactory answers?

1. I inquire, then, first, what you mean or understand by the conjugal, (or as Swedenborg calls it.) the Conjugal Relation? I suppose the life-relations are five in number: the conjugal, paternal, filial, fraternal, and universal. From the conjugal, come each of the others. The filial cannot be dual: that is, the child can have but one father, but one mother. And from the fraternal, comes all we know of Individual Sovereignty, Equality, and Justice. Hence, if individual sovereignty be the true doctrine of manhood, then this sovereignty must correspond to and grow out of these life-relations. Now, if one of these relations which originates from the conjugal, cannot be dual in the nature and constitution of things, how do you prove that the first, or conjugal, can be *DOUBLE*? The question is not in respect to marriage; not whether a man may not sustain the conjugal relation nominally to a dozen women successively. The question to which I wish an answer is this: Can the conjugal relation be dual? I understand as implied in the conjugal relation, a harmonious, perfect, and satisfactory union of one man with one woman. The divine, or highest form of love is female; and the divine, or highest form of wisdom is male. These elements, male and female, enter into the nature and the constitution of things—positive, and negative. They are everlastingly attracting, and being attracted; whence come all forms of life in the mineral, vegetable, and animal kingdoms. The conjugation of the divine love and the divine wisdom develops all that we know of life.—But this conjugality is not and cannot be dual. Hence, the highest forms of conjugality, would seem to be monogamy. That is a beautiful description of the male and female, given by Swedenborg, when he says:—

“The male is the wisdom of love, and the female is the love of that wisdom.”

Please bear in mind, that I do not wish to dogmatize here; I only desire to throw out these few hints to assist the candid inquirer after truth. If it be not somewhat as I have suggested, how is it?

2. What do you mean by “Freedom,” or “Free Love?” As far as man can be said to be free at all, all love (or will,) must be free; that is, from the necessities of our nature, we *WILL* what we love. Now, do you mean that the sexual instincts shall not be under the control of the life-relations? These relations do certainly and absolutely forbid all indulgence of the sexual instincts in certain cases. Indeed, all the duties of life grow out of these relations, as I have attempted to show in my Book of Human Nature, page 372, 395. Life is consistent and harmonious, only when it is in perfect agreement with each of the life-relations and the principles which those relations involve. We understand the true doctrine of manhood, or individual sovereignty, to imply that each is at liberty to act always at his own cost. But how can the sexual instincts be mutually indulged, when it would interfere with existing relations? If your act interfere with the conjugal, or parental, or filial relation which another sustains to me, does the “Free Love” doctrine teach that you have any right in goodness, justice, and integrity of character, to commit such an act? Suppose that my wife do not love me at all. There is no real conjugal relation between us. But we have children, and we sustain the legal relations of husband and wife, and I am legally held to support her and her children. Now, query,

has my wife any right to perform an act (from which all the relations of life spring,) which would interfere with the relations she sustains to me and to our children? Suppose I and my children object to it, does "Free Love" say that she may consistently and rightfully cohabit with another, consistently with existing relations of life? If any course of conduct can be shown to be inconsistent with either one of the life-relations, I take it we shall all agree that it ought not to be performed, because in all such cases, we do not and cannot bear all the cost of our own conduct.

3. All the life-relations are involuntary, except the conjugal; this is voluntary, and can only be formed by two individual sovereignties who become joint and equal partners to the contract. Now, tell me if this contract can be dissolved by the mere volition of one of the contracting parties? That is, if both parties agreed to be bound by the other's wishes in the indulgence of the sexual instincts, can one of the parties consistently act out the Free Love doctrine against the wishes of the other?

4. Has any one a moral right to sexual intercourse with my child, my brother, sister, father, mother, or wife, if such intercourse is more or less at my cost; that is, involves me in trouble and expense against my consent?—expense and trouble for which the life-relations make no provision. As you will see, what I wish to know is, whether the life-relations do not or were not designed to restrain sexual intercourse exclusively to the conjugal relation? And if not, what restraints do these relations impose in regard to it? If they do impose restraints, how can it be said to be strictly "free?"—Affection, or the element of love, may be free, the same as the taste is free; but the exercise of our taste in the indulgence of appetite, is a very different matter.

Any light shed upon these grave matters, will be gratefully appreciated.

Boston, Mass., March 10, 1857.

Yours truly,

LA ROY SUNDERLAND.

THE DUAL PRINCIPLE IN MAN.

BY P. I. BLACKER.

As there seems to be much confused writing and reasoning on this principle of our nature, I submit a few remarks in hopes of eliciting truth, and thereby coming to a scientific solution or understanding of the subject.

The common idea of monogamic societies and religions is, that a male person is but one-half, and a female person the other half, and both halves must be joined together in order to make the perfect Man. The only reason for limiting one of each sex to one of the other, in most cases is, that it makes a more equal division of the women than the system of polygamy does, and that male and female are born in about equal proportions.

In other cases, it is assumed that the male is the positive, and the female the negative principle, and this is the dual nature of the species, and the union of the two is required to make up the perfection and happiness of the two which in reality are but one; and farther, that two persons once united, cannot change partners without violating a law of nature.

My view is this: Each person contains all the elements, and is, in fact, a world within himself. Each person is both male and female, both positive and negative, in different degrees, and it is a nice point to settle, where man begins and woman ends. We constantly see men who seem to all intents, to have a preponderance of feminine quali-

ties in form, gait, voice, having no beard, and manifesting a taste always for what are considered feminine pursuits and tendencies. I have read of cases where milk has been extracted from the breasts of men. We also see the same variety of degrees in women, the masculine preponderating in some to such an extent that nothing but their dress distinguishes them—masculine countenance and expression, with sometimes a decent beard, and a voice fully masculine, square, broad shoulders, and muscular and energetic frames. It is also well known that there are those in whom nature has manifested this principle of duality, or double sexuality, in the formation of the generative organs.

Now, to me, it seems reasonable to conclude, that the dual principle is in each individual, and that we have amativeness as we have spirituality, ideality, acquisitiveness, etc., and we are attracted amatively or spiritually and intellectually, by chemical affinities, and by interest to those who minister to our acquisitiveness. The cook, man or woman, does not become a half or part of me, because we mutually supply each other's wants; and I can see no reason why individuality is merged by simply supplying the wants, reciprocally, of one or more classes of our faculties and organs.

 WHAT IS.

BY JUSTICIA.

MR. EDITOR:—You ask for FACTS on this question of marriage. Could the women of our country gain courage to but whisper the half of what IS, your pages would quiver in anguish 'neath the crimson tide of woe. Some must and will answer. FACTS are potent in the hands of the earnest, and they will be given. And who can give them as woman can? But everywhere she shrinks, and dreads, and fears; her whole nature revolts at the terrible disclosures she might make; and only the utter misery of a breaking heart and the agonizing yearning for sympathy, has ever led her to open her soul's secret chambers to even the best heart-friend. And now, only the longing to save others, the earnest wish of mothers that their daughters may be saved from this holocaust of death; only this loosens utterance, only this makes them strong. To have these things made public, needs a yet more comprehensive fear, a more unselfish care, and a philanthropy world-wide in its benefactions.

I am young, and the polluting touch of marriage has never crushed nor dimmed my spirit, save as I took on from my mother's life its blasting influence. These facts have come to me from both the voice of warning and the despairing cry for sympathy.—Only one case will I now give. A MOTHER'S warning first sounded in my ears; but only in a general way, was I advised never to marry. I wanted to know the WHY, and claimed it again and again; but the spirit was not strong enough; her sensitive nature shrank from the revelation. How could she give a girl of fifteen summers, such a lesson? "No, no, my daughter; you cannot understand me."

I had just commenced reading Fowler's works; I went to my pillow one night, I well remember; my mother had been sick, and cross and tender by turns; she had driven me from her with harsh and bitter words, and I was utterly wretched. I spent my night in tears, though as the small hours of the morning came, I was roused to THINK. Why did my kind, good mother act thus? Why was she often times so sad and pale? Why would she not tell me the cause of the hot tears that had traced deep channels in her whitened cheek? Did not I GUESS? and should she not tell me all—child though I was? My mind was fixed, and in the early morning when the hours of quiet came, I sat down

beside her, told her all I thought, and bade her unburden herself to me. I COULD "understand." I WOULD know, and with will overpowered by my vehemence, and heart all bursting with its long-pent sorrows, she unrolled to me the record of her life, putting in at every sentence, however, some kind word for HIM, with woman's ever-faithful instinct to shield the loved one's fame. I had thought, but I had gotten only into the shadows, the black darkness I could not reach.

Of course, young and short-sighted, I cursed my father, and felt that all his goodness was but a cloak to conceal his diabolism, and he was really a very fiend incarnate. I could comfort some, but yet terrible invocations were mingled with my sympathy, and I beat my heart in agony when I felt there was no way to help it, for was not MARRIAGE right? and was it not beautiful to love and have blessed babes, as the true heart craves? I could not see. Of course, this mating of marriage, was right, when two loved each other, and I could see no way of escape from what untoward events might follow. I did not see that the wife was necessarily a slave, both from law and public sentiment, and I tried to think how the trouble was to be alleviated and yet hold to the idea of marriage.

The years went on; I soothed and pitied the one, and in my heart, prayed that the other might DIE!—weak, foolish, unphilosophical, all! But I have sat beside her bed, and listened, with heart beats stifled in the intensity of my indignation, to these facts in the terrible life she led: how, sick, worn, exhausted, she would plead with him for REST, but all in vain; how children were being continually born to her, though all her woman's instincts were outraged, and all her woman's nature humbled in the dust; how, when a babe of TWO DAYS lay upon her pillow, he had compelled her to submit to his insatiate lust; how, though fifty winters had frosted their locks with silver, he yet demanded almost nightly submission! Reasonings, pleadings, showing up the baseness of the life, availed nothing. "You are my wife, and what else do men marry for? I have bought you, I've paid for it, and it's mine by law! Don't I own you, body and soul? What can you do, etc?" The blood seems like molten lava in my veins, as I write; yet I must! Though my pen be dipped in my MOTHER'S HEART-BLOOD—as it almost is—I must write! Don't talk to me, nor to my mother, nor to hundreds of daughters and mothers, of the HOLINESS OF THE MARRIAGE RELATION! Show us the charms of the infernal pit; bid us hear sweetest music in the wailings of the damned; ask us to smile happily as you show us the blackest regions of the nethermost hell; but—TALK NOT TO US OF THE HOLY MARRIAGE SACRAMENT!

When these revelations came to me, and I would pray her to resist; "ah, RESIST even to the dagger's hilt—as in my frenzied moments I DID do;"—she would look at me in wild terror, trembling at what she had done in unfolding to me her life of woe, deprecating the yearning that had led to it, and bewailing the fact that she had caused me to hate my own father, answering: "It will only make matters worse," and so lived on. Sometimes I would not pity; she ought to stand out a WOMAN, against such fiendish outrage. "It would do no good; he would be so bitter against me; and now he will not speak to me for days if his wishes are not met. I suppose he is no worse than other men; don't ever marry!" And thus she has lived; borne near a dozen children in loathing and agony; had her highest aspirations crushed; her yearning for a true and beautiful life thrust back upon her, until the rising tide of woe has well nigh ruined her. I look upon her noble brow, scarred with care, yet regal in its native intellect, and think what "might have been."

My father was a good man, aye, GOOD; the world looked upon him as a pattern man in most respects—benevolent, kind, genial, intelligent, moral; a Christian, just to all, easy with his children, lenient to servants or debtors; in short, outwardly, one every way wor-

thy and good. How could all this be, and yet he be the devil incarnate I knew? It is plain to me now; she was HIS, in his power; the law said it, public opinion said it, and both these he revered; besides, it was true, and she felt there was no redress; that it was a necessary condition of things—a sort of inevitable; though unlike hundreds of others who thus suffer, she did not feel it duty; did not accept the bible injunction—"Wives, submit yourselves."

I have risen above the plane of blame, and see that false conditions necessitate false actions. I see that no man, though a very angel in goodness, should ever have power over another; as, he could not have, would every woman be her true self, and in the majesty and glory of her womanhood, say to the world: I am sovereign of my own self, and none shall have power over me. All act as their organizations and their surroundings compel them, so we have no anathemas to utter, but only heroic work for the upbuilding of better men and better conditions. I know and feel my father to be far above the common minds of the day. His intellect is clear enough to relish with a gusto, the teachings of L. A. Hine; he is a believer in Woman's Rights, (all except this VITAL right, without which she can have none others—the right to herself,) where still he is with L. A. Hine. He is a Spiritualist, but yet cannot apply their teachings, nor those of Mr. Hine, to this old idea of legal marriage, and its conferring RIGHTS, (as it does,) and so he is all the tyrant and despot we have seen him here.

Let me give a sequel that is worth something. Since myself and others have talked our Free Love, or freedom for woman, his demands are less frequent and tempered by gentleness; and she who feels she loves him, despite all, as woman will, says, that however much he may say against the faith, its heaven is working and is making him a better and purer man. So these are facts on both sides of the thing, and though the world spits its venom at us for our faith and our labors, "our eyes with smiling futures glisten."

TO J. W. TOWNER.

BY JOSEPH TREAT.

If my heart was not VERY kind to you, I would give you a real straightening-out? As it is, my very article which you criticise, is all that I need throw back at you. Never again undertake to reply to a piece, till you have analyzed, digested, compared it. When I make a brief statement, think it ALL out, before you charge it with "stultifying itself."

There are seven strictures in your critique. First, the contradiction, that "lies don't bless," and yet, that "in the low stages of unfolding, men perhaps need immortality."—Well, "lies don't bless" as "lies;" but yet they may as truths; for they are truths to those who believe them: but this is no reason why we should not try to teach them the real truth. You were once a Universalist. "Hell-fire" restrained some persons from doing wrong, and in that sense, made them better; but still you (as was well and needful,) sought to teach them something better than even that "lie" of "hell-fire."

Second, the contradiction, that "it is not men's doctrines" which make them thus and so, and yet, that "immortality" makes them so and so, and "no immortality" would make them something else. The entire of my article was this: That "it is not so MUCH men's doctrines or beliefs," etc.; thus unequivocally asserting that it is these SOME. Another time, do me justice—which you meant to this time, but did not, for want of that thinking.

Third. As to "low men" believing in immortality; first, almost all men now living, or who ever have lived, believe and have believed in immortality—the exceptions are not worth the name. Secondly, all these men (both of the present and past,) are "low men" compared with those of the future, as, indeed, they are nearly every one absolutely "low." Thirdly, now it is a fair question: Will these in the future—these, not "low men"—believe in immortality? I am certain they will not.

Fourth. The point you make, that the "eternity" I speak of, is not the same with the "immortality" you speak of. You wrong me. The two are precisely the same—in your own words, "the eternal continuation of the Now." And I again and most emphatically assert, that THAT "eternity" would and does, in the case of many, "prove an infinite temptation."

Fifth. Your begging the question—taking for granted the very point in dispute—when you say, that this "eternity" is the great motive to right. Speak for yourself, brother James! It is not so with me. I believe the day will come when it will not be so with anybody. I believe it really is not so with hardly anybody, now. I believe you and all the rest are mistaken in thinking this of yourselves, just as you used to tell folks they were mistaken in thinking "hell-fire" kept them from doing wrong. It did help keep some; but most—ah! you knew better than that.

Sixth. Your call for some "proof," that "there is a point where immortality is changed into a hindrance." Read my last paragraph, (not what refers to myself,) and think a little. And read this very statement of your own, on which I have just commented, that so far as doctrine has any influence," it is this "eternity" which constitutes the mighty motive to right. And for myself, I have J. W. Towner for "proof;" for—

Seventh. You say, "It is just as easy to be self-reliant and self-living in relation to spirits, as it is in relation to men"—to which I beg to reply, that it is necessarily and self-evidently false; and I feel, from my own knowledge, that my good friend James is a living illustration of its falsity. And yet, from that same knowledge, I boldly assert that he is less so than one in a thousand.

RESPONSE TO BROTER JOHN.

In my demonstration, I expressly admit that men's "beliefs do make some difference in their character and conduct; and so I am perfectly consistent in the further statement, that "the idea of immortality is a positive evil, a real injury," in that it "dwarfs the foremost minds of the planet," and through them, "absolutely curses the Race;" and then what becomes of your "medley of contradictions?"

And as to the influence of no immortality on myself, you can run Free Love into the ground, by the same argument you employ against me: If it makes you happy to love more than one woman, then, to be consistent, you must fall in love with ALL women; and if you stop short of that, you fail to carry out your own principle. Or, in accordance with your (and the common) doctrine of sexualism; if you have a right to have connection with woman one night, not for offspring, then you ought to have it EVERY night!

But you will agree with me, that even the fate you so graphically picture for me,—of "seclusion on that lonely isle"—would be welcomed by a great, manly nature, rather than to drink in the dicta of "spirits," with the simple greed of most believers.

JOSEPH TREAT.

[If I had claimed that I were happier for deprivation in love, as Joseph claims he is happier for deprivation in the term of his individualized existence, he might have run a parallel between my doctrine and his; but my position with reference to love, is just the

reverse of his position with reference to immortality;—he mistakes contrast for analogy, and, hence, the sophistry of the second paragraph above.—P.]

TO J. B. WOLFF.

I must rebuke the SPIRIT of your article. You must have learned it when you were a priest. If I had served an opponent so, I should think it dishonest, mean, cowardly.—Make as much fun of a man as you will, but never again try to misrepresent and blacken him—wrenching his words even to CONTRADICT their own meaning.

As to what of your performance is ARGUMENT, as I do not wish to obtrude a discussion upon the S. R., I should be perfectly willing to leave people to read my article and yours together, if they would only THINK. But if there ever seems a call upon me for a straightening-out of your kinks and a rationale of your objections, you will be sure to get them.

JOSEPH TREAT.

AN EPISTLE TO PETER.

FRIEND PETER:—Be patient whilst I quiz thee a little. I am curious to know the cause of so vast an expenditure of precious time and fine talent to the unworthy purpose of lowering man's principles of action to a plane corresponding with the perversions of his lower nature. Why this anxiety to impose check-reins upon those who aspire to a life of integral purity? Canst thou not endure to have others attain to a purer life than that THY grovelling nature seeks?

"Analogies between eating and material union," I conceive to be far more extensive than thee or friend Gage have shown. Alimentiveness, like amativeness, has been most wofully misdirected and abused. Thou sayest: "We take food because the appetite craves it." Aye, verily and greatly to our sorrow too, many times. We often experience a craving very like hunger, when our "intellectual decision" is in favor of total abstinence from food, well-knowing that the seeming hunger is but the result of former abuse or inherited tendencies to gormandize. So, too, is the sexual desire experienced as the result of hereditary transmission, together with various other sensualizing causes. Would Peter advise taking food that the hunger-pain might be temporarily relieved? Would he advise us to submit the wisdom of our superior nature to the gross demands of a morbid sexual nature?—increasing the demand we would quell—aggravating the ill we seek to cure. Nay, verily! no poison will act, as its own antidote, however faithfully we repeat the dose. How can we wholly remove an evil but by removing the entire cause? How hope to emancipate ourselves or our descendants from the tyranny of lust, if we condescend to yet tamper with the foul fiend? Can curses be heaped too heavily upon humanity's chief curse? If celibacy, or even the law of progression, BE an extreme, pray, what short of that can counteract the extreme of licentiousness in which our race has blindly wallowed for ages? Should we now practically accept the divine law of purity, as taught by Treat, Nichols, & Co., how many ages, thinkest thou, 'twould require for man to reach the mesne between the present extreme of vice and that ultimate of purity conceived of and hoped for by only the few? Thou deniest that "children born under the 'law of progression,' are equal, morally, to those even that are born under the abuses of wedlock." Art thou right sure thou hast seen a sufficient number of the first specimens, to insure thee a rule under that law? But, candidly, Peter, didst thou ever see one child who was clear of all perverting ancestral influences—whose ante-natal history presented not one sullied page?

"The demand illustrated in the case of the 'dear sweet girl,' will assert itself as the rule

in healthy individuals of the Race, through all time; and as often as you deny its naturalness, I shall re-affirm it." (Tut, tut!)

Allow me to inquire if thou KNOWEST what thou asseratest, and if so, how thou knowest it? (Hast thou a programme of the future "through all time?")

Dost thou know, or hast thou known a "dear sweet girl" who was unstained by hereditary taint—unblemished by the falsities that surround her on every side, directly tending to stimulate and pervert the sexual nature?

Those "healthy women in the country," were they, too, exceptions to the law of hereditary descent? Were they slighted by the sins that are usually so faithful in their visitations from parents to children, "even to the third and fourth generations?"

Thy arguments, favoring frequency of material union, are strikingly analagous to those often presented in favor of the use of tea, coffee, and tobacco, and about as convincing.—(I am rather apprehensive, too, that they are dictated by the SAME propensity; we are so prone to attempt to justify our own short-comings.)

Various instances of superior health and extraordinary old age, have been cited to me by the devotees of tea, coffee, and tobacco, as evidences of the felicitous effects of using those poisons. And "my own observation confirms" me in the belief, that there are many with constitutions sufficiently analagous to that of a ho—swine to endure poisoning through a long series of years, and yet retain the semblance of health. Very few are wanting in this taste—often amounting to a passion—for tea and coffee, even "among healthy women in the country."

Yet, was I never philosopher enough to think of accepting such facts, numerous as they are, "as the rule?" I imagined it an INHERITED perversion of taste, which had been unfortunately increased by exercise. (Am open to conviction, however.) But seriously, is Peter Socialist a philosopher—a believer in man's progressive nature? and can he content himself with accepting EXISTING facts, amid all the discordances of this miserably developed age, "as the rule" for guidance "through all time?"

The Shakers? Humph! "a fig" for THEIR health or their chastity!

"Wilted nuns!" And they were more "repulsive" than the poor, diseased prostitutes thou hast "passed on the street," eh?

Wert thou right sure that those "wilted nuns" were not the helpless, hopeless victims of treachery and lust of their lecherous old father-confessors? Are nuns generally supplied with air, exercise, lively society, and the various healthful amusements accessible to thy "healthy women in the country? Unless they are, and have nothing but chastity to wilt them, and thou art SURE the majority have that, thou hast no right to refer us to them for examples of the "extreme of celibacy." She who penned these lines, is a woman with as perfect health and good habits as this age often produces; yet, would she be quite unwilling that HER desires should be received as the standard? Ah! no; she would rather elevate them to a correspondence with her higher intuitions, believing that the model to which our lives should be adjusted, is not yet born; and that we should be true to our superior natures, rather than for divine principles substitute crude facts.

2d Month, 20, 1857.

Kindly for truth, thy friend,

RUTH.

ANOTHER NUT CRACKED BY PETER.

The points of Louisa's case are these: 1, She is a healthy, working woman. 2, Occasional submission. 3, Its paralyzing effect upon herself. 4, The child born with diseased constitution.

In disposing of this case, I would make the following points: 1, Amongst healthy, working women, the rule is, first, very hard work, and secondly, excessive coition during pregnancy; yet, they rarely have children thus diseased.

2, I have no doubt but Louisa's condition after coition was the principal, if not the sole cause of her child's morbid affections. But right here is the important question to settle: Why did the OCCASIONAL act of coition have this effect? It may have been due to one, or all, of the following causes: first, the health of the subject may not have been as good as she supposed; secondly, debility from over-work; thirdly, the want of sexual adaptation between herself and husband. That the last named cause had its influence, I am persuaded, from the modicum of desire the subject has experienced. This is not that of a woman in health, loving one who is sexually adapted to her.

"But this woman and her husband loved each other." I do not question it; it would be odd if they did not, having united to share the fortunes of life together. They may love each other above all others, and yet there may not be anatomical adaptation; and what is equally to the point in this case, there may not be spirituo-sexual adaptation, such as justifies the sexual embrace and the parentage of a child. I have a lady friend, who, if she had to give up all the world beside, would choose one—a man, between whom and herself there is mutual love, but in whose presence she is amatively passive. He has little or no power to arouse her sexuality. And yet she loves another who has this power. This is not owing to the fact, that one of these men has absolutely more amative power than the other, but to the relation which obtains between her sexual sphere and theirs. She believes herself, judging from her own experience, to be sexually adapted to the one and not to the other. Many are thus mated in marriage—happy as loving friends, but sexually unsuited to each other. These are apt to have no children, or such only as are degenerate. And, furthermore, our marriage system favors this kind of unions. This question of sexual adaptation, and the utter impotence of all the prevailing marriage systems to secure such adaptation, is a fruitful theme for inquiry and contemplation, but I must not pursue the subject any farther in this connection.

SPIRITUALISM—FREE LOVE.

"The world has expended a vast amount of indignant virtue, in charging upon Spiritualism a tendency towards Free Love and all sorts of licentiousness. And this is just what might have been expected—not that the world has ever had any virtue to boast of—but because, in the absence of both virtue and decency, it may hope to gain some credit by making up faces at vice. This same world, if we take the testimony of its inspired teachers, has been an infamous harlot, from the times of David and Solomon, to say nothing of Abraham, Isaac, and Jacob, down to the present day. If this is nature, for the love of truth, let nature have the credit of it. But we deny that God ever disgraced himself by giving to mankind propensities legitimately leading to results so deplorable. They are rather the out-growths of foolish and wicked institutions, and will cease to exist just as soon as those institutions shall be repudiated and laid aside. And the fact that such evils have existed, and still continue to exist, is a standing and palpable impeachment of all the plans devised for their removal. There must be some radical defect in a civilization, under the direct influence of which, licentiousness flourishes with so rank a growth! And what must we say of a religion, which, with all the aids of heaven and hell, has failed, during nearly nineteen hundred years, to save either the world, or the church, from the curse of licentiousness? * * * We will not listen to homilies upon morality which come up to us from the dark dens of prostitution, instituted and liberally sustained by a civilization like ours. It being certain that no change can render the condition of mankind any worse than it is, we insist upon it that almost any experiments which reformers may make,

are alike demanded by the wants and woes of mankind, and justified by the sound rules of expediency.

"Concerning the existing LAWS relating to marriage, we have only to say, that they have been proved a thousand times over, as defective as ignorance could make them—rendering woman a slave, and transforming man into a brute. They ought to be repealed, or essentially modified; and they will be, just as soon as men and women come to understand their inalienable rights, and gain strength enough to demand a restoration of them. But marriage itself—the union of one man and one woman, it being an ordination of nature and of God—will continue to be a sacred institution; and, if consummated on earth, will survive all mortality, and continue to be one of the chief joys of the supernal spheres through a limitless eternity. * * *

"We do not advocate the idea that love OUGHT to be free—therefore we are not a Free Lover! Let the world give us credit for this! But we unhesitatingly affirm that love is free! Let the world curse us for that, if it dares to do so! And then we go on to say, that all laws, institutions, ordinances, usages, customs, fashions, or despicable policies, which attempt to impose restraints upon this divine principle, are both foolish and wicked—foolish, because no good can come from such attempts, and wicked, because they manifest a disposition to meddle with the soul's rightful prerogatives. And if we are right in entertaining this conviction, then love exists in conformity to an eternal law, and marriage is not only a natural result, but an eternal and imperious necessity."

SPIRITUAL UNIVERSE.

COMMENTS.—Fogies call one an offshoot of the other, to sink both as objects of contempt. An over-zealous radical, to gain a fictitious notoriety and authority for his hobby, may claim Free Love is a doctrine of Spiritualism. The dastardly meanness of the one equals the short-sightedness of the other. Mediums have spoken in favor of Free Love and against it, as they have spoken for and against the Bible, the family relation, church organizations, etc. Were the spirits infallible, mediums are not, and their ipse dixit is NOT to be received as authoritative and unquestioned, by any thinking mind. This phantom of Infallibility has cursed the Race under every form of priestly rule—has invested Synods, Conferences, General Assemblies, Bishops, and Popes, with the function of authoritatively deciding what is Divine Truth. The moment they have the falseness of the Bible, in a scientific or moral point of view, shown them, they demand that you produce an infallible revelation. They will experiment, and analyze their processes rigidly, to develop nature's laws, but moral truth must come to them, at once, and forever, so full and clear, that the most undeveloped man need not mistake it. So this class of minds, when forced to admit the facts of Spiritualism, invest mediums with a sort of Divinity, and ignore their own manhood in blindly gulping down their utterances. This blind acceptance of dogmas is the vampyre which sucked out the life-blood of Orthodoxy long ago, and has, from the first, threatened a very large class of Spiritualists with the same fate.

We have analyzed the tendencies of Spiritualism, since its inception, quite as closely as its enemies have, and the only just sense in which it can be said to tend to Free Love, is that it tends to FREE THOUGHT! If this be a crime, make the most of it. But, whatever vagary may be announced by a Spiritualist should be placed where it belongs—due, not to the faith, but to the idiosyncrasy of the individual. Some prominent Spiritualists have just gone over to the Romish Church. Does it therefore tend to Catholicism? If so, then extremes meet—for Free Love is nothing, but Individual Sovereignty in the Affectional sphere! Infidel Free Love kissing the Bible at the feet of the Pope!

Shall we infidels, give up Spiritualism, because some of its devotees are endeavoring to twist it into the support of the Bible or the Pope? No: We adopted it, because it accorded with reason and truth; and on the same ground, we believe in Free Love. If true, no power in the Universe can stop their progress: if false, they must, and will perish. No unjust odium attached to Free Love can kill Spiritualism, if true. No factitious

endorsement of spirits will save Free Love from its natural death, if false. Each stands independent of the other.

"Love is free," in an abstract sense, as truth is; but each has an essential condition for its enjoyment—complete freedom of the recipient, entire self-ownership. Or, chattel slaves are as free to believe and love, as friend Everett. The very fact that he demands abolition of the present marriage laws, is an unimpeachable witness that men are not free to love. Cast off the shackles of custom and law, and step upon the platform of Individuality, and you have a stand-point from which to begin to determine what is natural, and what is not. Eternal mating of one man and one woman may be "an ordination of nature and of God"—"a sacred institution"—but we decline appealing to the infernalisms of Civilization to settle the point. The Fogies affirm constancy and duality of love-relations, and show their lack of faith in their affirmation, by threatening us with fines and imprisonment if we do not live their dogmas. We deny it, but do not ask the aid of law to compel men to practice variety in love. Men whose soul's wants have been satisfied with wedlock may think they have found their eternal complement, and do not wish variety; but, till they have tested freedom their verdict is *ex parte* and inadmissible as to the real wants and capacities of human nature.

E.

 PROGRESSIVE MOVEMENTS.

The Annual meeting of the National Dress Reform Association is to be held in Syracuse, N. Y., on the 17th of June next. The Call enumerates the great preparations being made to give it an imposing appearance. We quote the essential parts of it.

"That no one may lack ample time to make all needful arrangements to attend a Convention of a Society which has set itself to work to give to woman freedom of body as well as of mind, the committee thus early call attention to the anniversary. Come then, if you have to stay at home and eat the bread of carefulness for the next three years.—Come to this great redemption meeting, and you shall see noble women and noble men, and take their hand, and hear words that shall do you good as long as you live."

"Freedom of body as well as of mind;" does this mean anything more than the right of woman to dress just as she pleases, in the opinion of the committee who issued that call? To us, the words mean the right to choose, when, where, and at what, she will work; the right to her own earnings; and the right to entire control of her own person, especially in respect to the maternal and sexual functions. "Freedom of body," if it be not a mere phrase, means all this. The true advocate of that, is something more than a hater of crinoline and long skirts. No man has had better opportunity than the writer of that call, Dr. Jackson, to know the intense and damning slavery to which wives are subject. It has baffled his skill when patients were with him, and dragged them back, when at home, from health to beds of suffering, where self-loathing, hate of the husband, and resolves to commit suicide, by turns possessed them. There is a loathsome ulcer concealed here, which is sapping the physical health of American women, and ignoring it for the sake of gaining respectability for Dress Reform and avoiding odium will never cure it. Dalliance with popular prejudices will not free woman, physically.

The Tribune found fault with country cooking and in reply has been deluged with hundreds of letters, in many of which, "the writers complain, in the roundest terms, in the bitterest Saxon, that they are the drudges, the household slaves of money-getting husbands."—"We do not make these charges, but they come thick and heavy in various letters, the writing of which may be bad, but the thoughts come hot from the heart and brain.

What, asks one lady, is a farmer's wife as often found? 'A drudge, a slave!'

"We are implored, conjured to appeal to 'the blunted or undeveloped senses' of many men in the country in regard to their treatment of their wives, docking them to a "dreary slavery in the Free States.' A girl, we are told, is married at say 17, 'and from that her slavery begins: children come thick as blackberries; births follow in furious succession; and the matron is but the cook, washerwoman, dairy-woman, housemaid, scullion, nurse, slave.' The husband in this case, 'what is he but a tyrant?'"

Here is an unimpeachable witness to the fact, that the household slavery of wives, is no myth. It reveals, too, the sexual bondage, involving unwelcome maternity, which finds its equal only in the slave-breeding of the Slave States. Till the chains of this bondage are burst, it is useless to talk about Dress Reform bringing to woman physical health and freedom. As well prescribe it as an antidote to avarice which fosters chattel slavery, as to expect it to avail anything against the unbridled lusts of husbands. If the friends of Dress Reform mean to be true to their manhood and womanhood, they will not fail to investigate all of the causes which produce the enslavement of woman, and point out with the same fearlessness, and battle with the same earnestness, against them all.

One-idea-ism has crippled every reform movement to which it has been applied, and will prove no better in achieving woman's freedom. Is Dress Reform to follow in the wake of Liberty Parties and Maine Laws? We hope not—we trust the coming Convention will be free for the discussion of this question in all its bearings, and it may with some justice claim to be "a great redemption meeting."

Are we, or are we not, to take the fine words which have been, and will be uttered on this topic as mere rhetorical flourishes to produce a sensation? Who will tell us. B.

STILL IN THE FIELD.

It may be recollected by some, that last summer in the *Spiritual Messenger*, I gave a notice to all, or any who might wish to heed the call, to come and help me enjoy a "happy home." I have received a number of communications in answer to my proposal; also several visits, which have been satisfactory, I hope, to all, and very pleasing to myself. I find that the soul of man is no more to be content with the ills which have grown out of superstitious education and civilized life. Discussions, and investigation of principles have become to some extent the order of the day; and vain is the attempt of Fogyism or Orthodox Divinity to stay the torrent of Progressive Reform, as it rolls like a tornado through the length and breadth of our land. And, although I am aware of the many damning ills which seem almost inevitably to cling around our earthly sphere, and to which in some degree we inadvertently submit, (having been educated in the school of religious and political dogmatism,) until "darkness has covered the earth and gross darkness the people." Yet the day is dawning—the victory will be won. Link after link will be broken of that chain, which has been so artfully entwined around the very soul and body of man. Freedom and happiness are our destiny.

Well, I was going to say, I have succeeded in attracting four or five good philosophers, as harmonial citizens; but we have room for several more; houses now vacant, and waiting to welcome any good reformer to a permanent home—the sooner the better. In union there is strength, and in the concentrated action of harmonial numbers there is great gain. We maintain, and grant to ALL, perfect individual sovereignty—yet, we acknowledge the very vast importance of social and combined action.

Our first main operation, out of doors, is to be gardening, which we are fully persuaded

Will pay: also, mechanical, musical, and other scientific departments of active life, can be made both pleasing and profitable here. We have a good music-band, in daily practice. A good Library near. Intend building an Independent Free Hall this summer, to be under our own control. Have a small Store, which with some additional stock and aid, as I am tired of said business, would be quite worthy our attention. Our neighborhood is healthy, pleasantly situated; good roads; Railroad nearly completed, one and a half miles distant; many radical reformers and Spiritualists, (though we wish more.) Houses and lots for sale, or rent, very cheap to the right kind of philosphers. Business ready to "pitch in" at the drop of a hat; and, some cash to "pay the bearer on demand."

Now Friends,—it may be well for some of you to give these things a serious thought; and if any shall be so circumstanced as to heed the invitation, please address, or come and see. We are ever pleased to hear from our friends, both far and near.

Address, Cottage Grove, Union Co., Ind.

WILLIAM HUDDLESTON.

EDITORIAL MISCELLANY.

INVESTIGATION.

Some two months since, an investigating class was formed in New York City, which meets every Sunday evening at the house of Charles Partridge. It has before it a list of thirty "questions for elucidation by spirits and mortals." Six or eight have already been disposed of. The design is, I believe, to finish one every night. The questions relate to life and death, this world and the next, God, Jesus, the Devil, etc., etc. They are airy questions—spiritual and elevating, perhaps, as they keep the inquirers safely up in the regions of theory. Not one of the thirty touches the actualities of everyday existence, except in a remote or general way. Why is this? Why not come down to the homely affairs of everyday life? There is to my mind, a very simple and satisfactory reason: It is so much more comfortable to philosophize than to do. So long as reform is fine-spun theory and splendid generalities, it is grand, but when it directly touches the actual life, there is dodging. Inaugurate the investigation of SOCIAL questions and we catch the signs of revolution and tremble. Such investigation would not pay, for we do not like anything that threatens to jostle us out of our social habitudes. The "Investigating Class" and its organ, the Spiritual Telegraph, must adapt the supply to the demand;—it is so nice to believe in the communion of spirits, talk about truth, and live on the good old way.

A series of meetings with similar objects in view, commenced in Boston, March 10th. This seems to have been projected by the spirits, and the list of questions propounded for investigation, has rather a formidable look, but the editor of the New England Spiritualist and others were found to act on the committee of arrangements. The subjects to be discussed, are as follows:—

- 1st. The relation which Man bears to the mineral, vegetable, and animal kingdoms.
- 2d. The grand principles of the Masculine and Feminine, as exhibited in each and all of these kingdoms.
- 3d. The whole subject of Reproduction, as it relates to the mineral, vegetable, and animal worlds.
- 4th. The whole subject of Marriage, both as a natural, a moral, a religious, and a spiritual relation.
- 5th. The subject of Education, in all its various ramifications.
- 6th. The whole subject of Individual and Collective Rights.
- 7th. To consider the wisdom of taking incipient steps toward forming a new Confeder-

ation, wherein distinctions of clime, of color, and of sex, will be no bar to equality.

If thorough work were made of these several propositions, the investigation might lead to revolutionary results; but we do not much expect from this source, anything so alarmingly heretical. Spiritualists generally, are remarkably endowed with the faculty of circumspection, and the spirits are not very apt to communicate what their friends do not want to hear. It is not very apparent how this investigation can be a very thorough one without unmasking the deformity of many an existing social institution. No considerations of a gingerly politeness prevented Jesus and Luther from attacking the corrupt institutions of their day; and even now, our spiritual reformers do not hesitate to expose the sophistry and hypocrisy of the church and clergy, but when it comes to social institutions—especially the sacred institution of marriage—why, then the angel of inquiry must fold his wings, and we must all bow in profound humility—while the world stands still. Such investigation would damage our reputation as lecturers, weaken our influence as writers, and curtail the circulation of our papers. I am not faulting anybody. It is proper to adapt the supply to the demand;—that we cannot do a thorough work, is not sufficient reason for not working at all. The field is wide enough for all grades of reformers, and this note is not made to prove anybody wrong, but only to record a certain fact or state of things.

I repeat that people do not want their social habits molested, and whoever undertakes innovation in this quarter, will find it an up-hill business all the way through. From this we learn two things: First, not to be sanguine of the sudden and general inauguration of great social changes; and, secondly, the greater need there is that those who are brave enough for this work, enter upon it with renewed energy, and pursue it with an unflinching and indomitable spirit. We must be shown the rotten timbers, leaks, and rat-holes of the old house, before we will undertake to build a better; and while we are making the old house do, we had as well be laying the foundation and collecting proper materials for the new one.—If reported, I shall watch with much interest, the course of the Boston investigation.

SOCIALISTS UNDER DISCIPLINE.—Friend Davis' article may not be to the taste of some, yet I am glad he has written it. We could add a chapter of the same sort, and may some time. Our experience is, that socialists are less reliable than outsiders in business matters generally, and in the business of locating, especially. We have found in our intercourse with people, that when a civilizee forms a business purpose with reference to a change of residence or anything else, the rule is, he will carry it out; but that when a socialist does the same, it is most likely that several counter purposes will intervene, and the original one fail entirely. I certainly attach no blame to socialists for this, and I trust it is not friend Davis' intention to do so. It would not become him or me to censure, in that we ourselves are guilty. I have changed my mind on several points connected with theoretical and practical socialism within the last year, and I hope still to progress. And friend Davis once designed to unite with the Rising Star Group, having visited its locality, and then corresponding with reference to the union; but he changed his mind for reasons which were no doubt valid to himself at the time, just as the reasons, which have kept his correspondents from locating at Mitchell, are valid to them. Socialists—and I include myself—are in theory, the most changeable, [progressive,] and in practice, the most vacillating class of men I have had experience with. This does not proceed from want of moral balance—very far from it, as I think, but from a nervous, restless temperament, and a brain which is constantly observing and thinking, and so procuring new data, and changing theories and schemes to suit. And in the matter of "locating," social-

ists greatly desire better conditions than they have, and yet they have no abiding assurance of realization, and, hence, their vacillation. As a class, I think socialists are higher in "firmness" and perhaps in "integrity," than any other class, but yet they have not that practical cast of mind and persistency of purpose which a different temperament would give.— We should be glad to know our foibles, that we may devise the ways and means of overcoming them. As a class, we have great need to cultivate practicality more, and castle-building less. And when we manage to develop ourselves more fully into practical life, let us beware that Mammon does not blast the humanity in our hearts.

I am not so hopeful as friend Davis, about getting up an Association, in four or five years, on an extensive tract of land. From what I have observed in the play of the social elements the past year, I have no expectation that socialists of the several schools will group together, or that large numbers will locate at any one point. Josiah Warren, in speaking of Equity Villages, has made a practical suggestion worth considering. [See Social Revolutionist, current volume, page 63]. Let those who are practical, and who know each other, group together, and add such as they attract—such as come to their hearts as true brothers and sisters. These groups may, in time, exchange members for a season, become acquainted, and then unite. All socialists want freedom; but there are many shades of freedom; and the various shades WILL NOT INTERBLEND. They will only unite according to affinity; and the distinctive views of the sexual and property questions will be elements of that affinity. But, even in this molicum of realization, I feel that we have much reason to rejoice; and there is every incentive to agitate in all possible ways, and to work, meantime, as we have opportunity.

THE LECTURING FIELD.—Mrs. H. F. M. Brown and Mrs. Laura Frankenstein are lecturing in concert in the northern part of this State; their efforts being characterised as thrillingly eloquent and powerful for good.

William Denton has lectured through the winter, speaking at Cleveland, Buffalo, and elsewhere. He has just finished a discussion at Richmond, Ind., with Rev. Mr. Bement, on the Bible question. Reformers should secure his services for the agitation of thought development of progress in their respective neighborhoods. No one who has heard from him "thoughts that breathe and words that burn," but will wish to listen again to the outgushings of beauty and truth from his lips. Address him at Dayton, O.

D. W. Hull, a young, able, and energetic advocate of Free Thought, will respond to calls for reformatory lectures. Will speak on language, health, political, theological and social reform. His address is Russiaville, Clinton Co., Ind.

We wish there were more self-sacrificing and soul-stirring lecturers in the field; and there would be, if people but knew the good these lecturers could do them, if they would make a small outlay to secure their services—but the lecturer, often, must toil on, brave opposition, work at his own cost, and be thankful that he gets the slightest appreciation at that! Why, good folks, you may send your sons and daughters to school or college a year, and they will make less progress in true brain and soul culture, than during a short course of lectures from such advocates of progressive ideas as these. Sustain the lecturer then, not grudgingly and at starvation prices, but as will show that you appreciate their labors and the cause they are devoted to.

B.

SOCIAL DEMOCRACY.—Since our last issue, we have printed and sent to the members, the lists due them. If any have been overlooked, they will oblige us by giving notice of the fact. We also sent a call to those who believe in variety of love, to send in their names with nine or ten cents each, that they may be registered as VARIETY FREE LOVERS, the list of which will be printed by the 4th of July next, and sent them in a pre-paid

sealed envelope. Already the response has been cordial, far exceeding our expectations. Let radicals make themselves known to each other. Who will respond? B.

GREEN MOUNT COLLEGE.—We call the attention of radicals to the advertisement of this institution. President Royce and Prof. Henkle sustain a superior reputation as teachers, and will not fail to give satisfaction to those under their care. B.

L I T E R A R Y N O T I C E S .

EDINBURGH REVIEW. Vol. XLVI. No. I. January, 1857. L. Scott & Co., 54 Gold St. New York. \$3. per year.—This Quarterly has held a proud position ever since the days when Horne, Brougham, Sydney Smith, and Jeffries gave it a world-wide reputation.

It contains, Philip II., and his Times; Prescott and Motley: Human Longevity: Convocation: Fergusson's Hand-book of Architecture: Macauley's History of England:—Rights and Liabilities of Husband and Wife: French Society under the Directory: Scottish Lawyers and English Critics: Parliamentary Committees and Railway Legislation: India, Persia, and Afghanistan.

LIFE ILLUSTRATED. Weekly. \$2. per year. Fowler & Wells, 308 Broadway, New York.—As a family paper this has no superior among the weeklies. Its tendency is liberal and upward, manifestly imbued with the spirit of Progress.

SPIRITUAL CLARION. \$1. per year. Auburn, N. Y.—This spirited weekly, edited by Mr. and Mrs. Uriah Clark, is devoted to chronicling the progress and advocating the principles of Spiritualism.

AGE OF PROGRESS. Weekly. \$2. per year. Buffalo, N. Y.—Edited by the veteran Spiritualist, Stephen Albro. It is a neat, interesting, and able sheet of sixteen quarto pages, which no one can read without rising from its perusal invigorated in spirit.

NEW ENGLAND SPIRITUALIST. Weekly. \$2. per year. Boston, Mass. Edited and published by A. E. Newton.—More practical and comprehensive than the Telegraph, less daring and free than the Universe. We are glad there is such a power as this at work in Boston to agitate the stagnant elements of its conservatism.

THE EUROPEAN. Weekly. \$2. per year. 153 Fulton St. New York.—A museum of social and political intelligence. It advocates the European ideas of liberty and government, and is valuable and suggestive to thinking minds in this respect.

BENN PITMAN discontinued his Phonographic Magazine at the close of the last year, on account of the pressure of other duties; but he now issues in connection with Prosser's Phonetic Journal, a monthly two-page octavo sheet of engraved Phonography. The price of both being but 75 cents per year. He has for sale bound volumes of the Magazine and Reporter of last year's issue, a variety of Phonographic books, and a Phonographic Chart 39 by 59 inches, which is sent by mail pre-paid for 75 cents, copies mounted on rollers, \$2.; all in Pitman's unequalled engraved Phonography. Address him at Cincinnati, O.

TIFFANY'S MONTHLY, and other magazines, received too late for notice this month.

ERRATA. DEAR JOHN:—Forgive me. But your printer makes my cheek turn crimson, and my heart fear to look up for shame. Excluding all angels, and so holding that all MEN should be angel, my delicacy did at length give way to the utterance, (forced from me, as I felt, under the circumstances.) "My consciousness witnesses to the humble but soul-full breathing. Every way, I am more a Man and an Angel." But though I did say this, still I never could have said, in one independent and absolute ASSERTION, "Every way, I am more a Man and an Angel," as your printer, by changing my (.) after "breathing," into a (.), made me say. Everybody pardon the indelicacy. JOSEPH TREAT.

J. B. Cook

CONTENTS OF THIS NUMBER.

The Entire Front of Reform,	97 To J. W. Towner,	117
Remarks on Spiritual Existence,	102 Response to Brother John,	118
The Work and its Obstacles,	105 An Epistle to Peter,	119
A Letter from J. P. Davis,	108 Another Nut Cracked by Peter,	120
Free Love Theory and Practice,	110 Spiritualism—Free Love,	121
The Reproductive Unity,	111 Progressive Movements,	124
What is Conjugality?	113 Still in the Field,	124
The Dual Principle in Man,	114 Editorial Miscellany,	125
What is,	115 Literary Notices,	128

THE SOCIAL REVOLUTIONIST.

The bravest periodical of the day, the most original and radical, and one of the most searching and profound. It is too brave to be popular: for, upon the principle that the Cause of Truth is best promoted by Free Inquiry, it fears the investigation of no question, and is emphatically FREE,—its readers say, "The only free Journal in the world."

There are two phases of reform: the Negative, which unmasks error; and the Positive, which points out Truth and the means of reducing it to practice. It is not enough to believe Truth; we must live it; and Religion must be redeemed from the blight of mere talk and externality. It is not enough to pull down; we must build up, and the Social Revolutionist aims at signal efficacy in both, especially in the work of reconstruction. It would seek every means to promote the revolution of Progress. Engaged as it is, in the investigation of central questions, and reaching as it does, the most active agitators and propagandists of the day, it is destined to the exercise of a pervading influence, widening and deepening as it reaches into the Future. It originates in the country, and radiates toward the cities, reversing the usual current of Literature. Every independent thinker should have a copy. Will not every friend of Progress assist in sustaining this Organ of FREE THOUGHT?

The SOCIAL REVOLUTIONIST, now in its third volume, is a Monthly of thirty-two large octavo pages, besides the cover, conducted by JOHN PATTERSON, Author of "Innovation Entitled to a Candid Hearing" and "Charles Hopewell; or Society as it is and as it should be;" and W. S. BUSH, A. M., M. D., with the aid of an able corps of Contributors; and published by a group of independent workers, at Greenville, Darke County Ohio.

Single copies, one dollar a year; five copies, four dollars; specimen numbers, ten cents each. It may also be had of BELA MARSH, 15 Franklin st., Boston, Mass.; C. BLANCHARD, 76 Nassau st., New York; and M. BLY, 160 Vine st., Cincinnati, Ohio.

☞ Newspapers copying the above Prospectus and sending us a marked copy, will be entitled to the Revolutionist for one year.

INDIANA LIBERAL INSTITUTE, OR, GREEN MOUNT COLLEGE.

This Institution, which has from its first foundation, been a practical illustration of the benefits arising from educating ladies and gentlemen together, is noted for its healthy and beautiful location, one and a half miles south-east of the city of Richmond, Wayne County, Indiana.

It has hitherto enjoyed a fair reputation for proficiency in the Exact Sciences, and it will be the aim of the Faculty to make the range of studies more complete, by additional lectures in the purely Intellectual, Moral, and Literary Departments.

Due attention will be given to Modern Languages, the Study of Literature, and Practical Surveying, and the higher Mathematics. The most concise and best practical methods of teaching are adopted—adaptation to practical life being the primary object.

The next term of twenty weeks, commences April 19th, 1857, and closes July 3, 1857.

EXPENSES AND PAYMENTS.

Boarding, tuition in English branches, including higher Mathematics, washing, rooms, fuel, and lights, per session of twenty weeks, or two quarters, \$80.00. One-half payment in advance; the balance at the middle of the session. Ancient and Modern Languages, extra, each, \$4.00 per quarter. Drawing and painting, each, \$3.00 per quarter. Music, \$8.00; use of Piano, \$2.00.

BOARD OF INSTRUCTION.

SAMUEL ROYCE, President, Prof. of Moral and Intellectual Philosophy, Literature, and Modern Languages. W. D. HENKLE, Prof. of Latin, Greek, Higher Mathematics, and Astronomy. MATILDA W. BROWN, Teacher of Higher English Branches. ELLEN M. ROYCE, Teacher of common English Branches. KATE A. HENKLE, Teacher of Drawing and Painting. H. R. PERRY, Secretary.

☞ Those desiring additional information, will please address the Secretary, H. R. Perry.

BLACKSMITH WANTED.

A good Blacksmith, of steady and industrious habits and progressive views, who wants to locate where he can have liberal society and plenty to do, may find such a situation, by addressing Rising Star, Greenville, Darke County, Ohio.

THE SPIRITUAL UNIVERSE.

Is published every week, on Saturday, on fair paper and fine type, and promptly mailed to subscribers in any part of the world. It is entirely free and independent in the expression of reformatory ideas, contains a reliable record of all well-authenticated demonstrations of immortality, is philosophical and respectful in its character, forcible and fearless in its utterances, bold and defiant in its opposition to error, and comprehensive in its plan for the spiritual, physical, moral, religious, social, and intellectual regeneration of mankind. The UNIVERSE, while disclaiming a propensity to egotism, aims at being second to no similar publication in the world. The price is \$2. a year to single subscribers, \$1.50 to Clubs—circulation, over Two Thousand. Address, L. S. EVERETT, Editor, Cleveland, O.